

things temporal so as not to lose those which were eternal.

1. The preceding chapter, to which the first verse of the succeeding should be joined, contains a fund of matter the most interesting that can well be conceived. The apostle seems to stand on the verge of eternity, and to have both worlds opened to his view. The one he sees to be the place in which a preparation for the other is to be attained. In the one he sees the starting-place, where the Christian is to commence his race; in the other, the goal at which his course terminates, and the prize which he is there to obtain. One is the place from and over which the Christian is to run; the other is that to which he is to direct his course, and in which he is to receive infinite blessedness. In the one he sees all manner of temptations and hinderances, and dangers standing thick through all the ground; in the other he sees the forerunner, the Lord Jesus, who has entered into the heaven of heavens for him, through whom God calls him from above, της ανω κλησεως του Θεου, ver. 14: for what he hears in the gospel, and what he sees

by faith, is the calling of God from above; and therefore he departs from this, for this is not his rest.

2. The nearer a faithful soul comes to the verge of eternity, the more the light and influence of heaven are poured out upon it: time and life are fast sinking away into the shades of death and darkness; and the effulgence of the dawning glory of the eternal world is beginning to illustrate the blessed state of the genuine Christian, and to render clear and intelligible those counsels of God, partly displayed in various inextricable providences, and partly revealed and seen as through a glass darkly in his own sacred word. Unutterable glories now begin to burst forth; pains, afflictions, persecutions, wants, distresses, sickness, and death, in any or all of its forms, are exhibited as the way to the kingdom, and as having in the order of God an ineffable glory for their result. Here are the wisdom, power, and mercy of God! Here, the patience, perseverance, and glory of the saints! Reader, is not earth and its concerns lost in the effulgence of this glory? Arise and depart, for this is not thy rest.

CHAPTER IV.

The apostle exhorts them to stand fast in the Lord, 1. And beseeches Euodias and Syntyche to be of one mind in divine things, 2. And requests his true yoke-fellow to help them to a good understanding, 3. Gives them directions concerning their temper and frame of mind, 4—7. And how to act in all respects as becomes the purity and excellence of the gospel, as they had heard from and seen in him, 8, 9. Thanks them for their attention to him in his captivity, in sending him what was necessary for his support, though he had learned to be contented in all situations in life, 10—14. Mentions particular cases in which they had ministered to him; promises them, through the riches of glory in Christ, a supply of all their spiritual wants; and renders thanks to God, 15—20. Salutes all the saints, and those particularly of the emperor's household, 21, 22. And concludes with his usual apostolical benediction, 23.

A. M. cir. 4066.
A. D. cir. 62.
A. U. C. 814.
An. Imp. Neronis
Cæs. Aug. 9.

THEREFORE, my brethren, dearly beloved and longed for, ^bmy joy and crown, so ^cstand fast in the

Lord, *my* dearly beloved.

2 I beseech Euodias, and beseech Syntyche,

^d that they be of the same mind in the Lord.

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3 And I intreat thee also, true yoke-fellow, help those women which ^elaboured with me in the gospel, with Clement also, and with other my fellow-

^a Ch. i. 8. — ^b 2 Cor. i. 14. Ch. ii. 16. 1 Thess. ii. 19, 20.
^c Ch. i. 27.

^d Ch. ii. 2. iii. 16. — ^e Rom. xvi. 3. Ch. i. 27.

NOTES ON CHAP. IV.

Verse 1. *Therefore, my—beloved*] Because ye have this armour, and those enemies, and God for your support, see that ye stand fast in him. This verse most unquestionably belongs to the preceding chapter.

Verse 2. *I beseech Euodias, and beseech Syntyche*] These were two pious women, as it is generally supposed, who were deaconesses in the church at Philippi, and who in some points of doctrine and discipline had disagreed. He exhorts them to be of

the same mind, that is, to compose their differences; and, if they could not perfectly agree, to think and let think, and to avoid all public opposition, as their dissension would strengthen the hands of the common enemy, and stumble those who were weak. But it is more likely that *Euodias* was a woman, and *Syntyche* a man, and probably the husband of *Euodias*; and that it is *Syntyche* whom the apostle calls *true yoke-fellow* in the next verse.

Verse 3. *Help those women which laboured with me*]

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labourers, whose names *are* in
"the book of life.

4^b Rejoice in the Lord *alway* :
and again I say, Rejoice.

5 Let your moderation be known unto all
men: "The Lord *is* at hand.

6^d Be careful for nothing; but in every
thing by prayer and supplication, with thanks-

^a Exod. xxxii. 32. Ps. lxxix. 28. Dan. xii. 1. Luke x. 20.
Rev. iii. 5. xiii. 8. xx. 12. xxi. 27. — ^b Rom. xii. 12. Ch.
iii. 1. 1 Thess. v. 16. 1 Pet. iv. 13. — ^c Hebr. x. 25.
James v. 8, 9. 1 Pet. iv. 7. 2 Pet. iii. 8, 9. See 2 Thess.

Both in the Grecian and Asiatic countries women were kept much secluded, and it was not likely that even the apostles had much opportunity of conversing with them; it was therefore necessary that they should have some experienced Christian women with them, who could have access to families, and preach Jesus to the female part of them. The apostle tells us that certain women *laboured with him in the gospel*, and were assistants to others also who had assisted him.

Some think the women here were *Euodias* and *Syntyche*; but I rather incline to the opinion that *Syntyche* was a male, and *Euodias* his wife. *EUODIAS* signifies a *pleasant scent*; *SYNTYCHE*, *fortunate*. There have been a number of conjectures who these persons were, and who is meant by the *true yoke-fellow*; but as there is nothing certain known on the subject, it is useless to propagate conjecture.

With Clement also] Supposed to be the same who was afterwards bishop of Rome, and who wrote an epistle to the *Corinthians*, which is still extant.

Whose names are in the book of life.] Who are genuine Christians; who are *enlisted* or *enrolled* in the armies of the Lord, and have received a title to eternal glory. The reader is requested to refer to the note on Exod. xxxii. 32, 33, and the concluding observations at the end of that chapter, where the *writing in* and *blotting out* of the book of life are particularly considered, and the difficulties on the subject removed. See also on Luke x. 20.

Verse 4. *Rejoice in the Lord alway*] Be continually happy; but this happiness you can find only *in the Lord*. Genuine happiness is *spiritual*; as it can only come from God, so it infallibly tends to him. The apostle repeats the exhortation, to show, not only his earnestness, but also that it was God's will that it should be so, and that it was their *duty* as well as *interest*.

Verse 5. *Let your moderation be known*] The word *εὐσέβεια* is of very extensive signification; it means the same as *εὐταπεινία*, mildness, patience, yieldingness, gentleness, clemency, *moderation*, unwillingness to litigate or contend; but *moderation* is expressive enough as a general term. "Moderation," says Dr. Macknight, "means meekness under provocation, readiness to forgive injuries, equity in the management of business, candour in judging of the characters and actions of others, sweetness of disposition, and the entire government of the passions."

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giving, let your requests be
made known unto God:

7 And "the peace of God,
which passeth all understand-
ing, shall keep your hearts and minds through
Christ Jesus.

8 Finally, brethren, whatsoever things are
true, whatsoever things *are* "honest, whatso-

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ii. 2. — ^d Ps. lv. 23. Prov. xvi. 3. Matt. vi. 25. Luke
xii. 22. 1 Pet. v. 7. — ^e John xiv. 27. Rom. v. 1. Col.
iii. 15. — ^f Or, *venerable*.

The Lord is at hand.] A phrase something similar to the *Maran Atha* of 1 Cor. xvi. 22: The Lord is Judge, and is at hand to punish. *Schoettgen* supposes, from this verse, taken in connexion with the preceding, that *Euodias* and *Syntyche* were of a *quarrelsome* disposition; and hence the exhortation and threatening in the third and fifth verses.

Verse 6. *Be careful for nothing*] *Μηδεν μεριμνατε*. Be not anxiously solicitous; do not give place to carking care, let what will occur; for anxiety cannot change the state or condition of any thing from bad to good, but will infallibly injure your own souls.

By prayer and supplication] God alone can help you; he is disposed to do it, but you must ask by prayer and supplication; without this he has not promised to help you.

By prayer—solemn application to God from a sense of want. *Supplication*—continuance in earnest prayer. *With thanksgiving*, for innumerable favours already received; and for dangers, evils, and deaths turned aside. And let your souls be found in this exercise, or in the *disposition* in which this exercise can be performed, at all *times*, on all *occasions*, and in all *places*.

Verse 7. *And the peace of God*] That harmonizing of all passions and appetites which is produced by the Holy Spirit, and arises from a sense of pardon and the favour of God;

Shall keep your hearts] *Φρουρησου*. Shall keep them as in a strong place or castle. *Your hearts*—the seat of all your affections and passions, *and minds*—your understanding, judgment, and conscience *through Christ Jesus*; by whom ye were brought into this state of favour, *through* whom ye are preserved in it, and *in* whom ye possess it; for Christ keeps that heart in peace in which he dwells and rules. This peace passeth all understanding; it is of a very different nature from all that can arise from human occurrences; it is a peace which Christ has purchased, and which God dispenses; it is felt by all the truly godly, but can be explained by none; it is communion with the Father, and his Son Jesus Christ, by the power and influence of the Holy Ghost.

Verse 8. *Finally, brethren*] The object of the apostle is to recommend holiness and righteousness to them in every point of view; and to show that the gospel of Christ requires all its professors to have the

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ever things are just, whatsoever things are pure, whatsoever things are lovely, ^a whatsoever things are of good report; if

there be any virtue, and if there be any praise, think on these things.

9 ^b Those things, which ye have both learned, and received, and heard, and seen in me, do: and ^c the God of peace shall be with you.

10 But I rejoiced in the Lord greatly, that

^a 1 Thess. v. 22.—^b Ch. iii. 17.—^c Rom. xv. 33. xvi. 20. 1 Cor. xiv. 33. 2 Cor. xiii. 11. 1 Thess. v. 23. Hebr.

mind that was in Christ, and to walk as he himself also walked. That they were not to attend to one branch of righteousness or virtue only, but to every thing by which they might bring honour to God, good to their fellow-creatures, and credit to themselves.

Whatsoever things are true] 'Όσα—ἀληθη] All that is agreeable to unchangeable and eternal truth. Whether that which is to be learnt from the nature and state of created things, or that which comes immediately from God by revelation.

Whatsoever things are honest] 'Όσα σεμνα] Whatever is grave, decent, and venerable. Whatever becomes you as men, as citizens, and as Christians.

Whatsoever things are just] 'Όσα δίκαια] Whatsoever is agreeable to justice and righteousness. All that ye owe to God, to your neighbour, and to yourselves.

Whatsoever things are pure] 'Όσα ἀγνα] Whatsoever is chaste. In reference to the state of the mind, and to the acts of the body.

Whatsoever things are lovely] 'Όσα προσφιλη] Whatsoever is amiable on its own account and on account of its usefulness to others, whether in your conduct or conversation.

Whatsoever things are of good report] 'Όσα εὐφημα] Whatsoever things the public agree to acknowledge as useful and profitable to men; such as charitable institutions of every kind, in which genuine Christians should ever take the lead.

If there be any virtue] If they be calculated to promote the general good of mankind, and are thus praiseworthy;

Think on these things.] Esteem them highly, recommend them heartily, and practise them fervently.

Instead of *εὐ τῆς εἰσεως*, if there be any praise, several eminent MSS., as D*EFG, add *επιστημης*, of knowledge; and the Vulgate and the Itala have *disciplina*, of discipline; but none of these appears to be an original reading.

Verse 9. Those things, which ye have—learned] From my preaching and writing;

And received] By faith, as a revelation from God;

And heard] From my preaching, and that of those who laboured with me; and heard from me, in my private communications with you; and heard of me from other churches;

how at the last ^d your care of me ^e hath flourished again; wherein ye were also careful, but ye lacked opportunity.

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11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, ^f therewith to be content.

12 ^g I know both how to be abased, and I know how to abound: every where and in all things I am instructed, both to be full and

xiii. 20.—^d 2 Cor. xi. 9.—^e Or, is revived.—^f 1 Tim. vi. 6, 8.—^g 1 Cor. iv. 11. 2 Cor. vi. 10. xi. 27.

And seen in me] While living and labouring among you;

Do] Take them for the rule of your faith and practice.

And the God of peace] He who is the author of peace, the lover of peace, and the maintainer of peace; he who has made peace between heaven and earth, by the mission and sacrifice of his Son, shall be ever with you while you believe and act as here recommended.

Verse 10. But I rejoiced in the Lord] Every good comes from God, either immediately from his providence or from his grace; therefore the apostle thanks God for the kindness of the Philippians towards him; for it was God that gave them the power, and directed their hearts to use it.

Hath flourished again] They had helped him before, chap. ii. 25; they had ceased for a time, and now they began again. This is evidently designed by the apostle, as the word *ανεθαλετε* implies, which is a metaphor taken from the reviviscence of flowers in spring which seemed dead in winter. For the time in which they were apparently remiss he makes a delicate apology: *Ye were careful, but ye lacked opportunity*; or rather *ηκαιρωσθε*, ye had not ability, ye wanted the means; as the word sometimes implies.

Verse 11. Not that I speak in respect of want] I am quite unconcerned in this respect; leaving the whole of my support, while bound for the testimony of Jesus, to the providence of God.

For I have learned] I am so satisfied with the wise providence and goodness of God, that I know whatever he determines is the best; and therefore I am perfectly contented that he should govern the world in that way which seems best to his godly wisdom. How true is the proverb, *A contented mind is a continual feast!* What do we get by murmuring and complaining?

Verse 12. I know—how to be abased] I have passed through all these states; I know how to conduct myself in each, and how to extract good from all. And he had passed through these things, especially the hardships, so that he had learnt the lesson perfectly, as the word *μεμνημαι* implies; he was thoroughly instructed; fully initiated into all the mysteries of poverty and want, and of the supporting hand of God in the whole. See here the state to which God

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to be hungry, both to abound
and to suffer need.

13 I can do all things^a through
Christ which strengtheneth me.

14 Notwithstanding, ye have well done that
ye did communicate with my affliction.

15 Now, ye Philippians, know also, that in
the beginning of the gospel, when I departed
from Macedonia, ^c no church communicated
with me, as concerning giving and receiving,
but ye only.

16 For even in Thessalonica ye sent once
and again unto my necessity.

17 Not because I desire a gift; but I desire
fruit that may abound to your account.

18 But ^e I have all, and abound: I am
full, having received ^f of Epaphroditus the
things which were sent from you, ^g an odour

of a sweet smell, ^b a sacri-
fice acceptable, well-pleasing
to God.

19 But my God ⁱ shall supply
all your need, ^h according to his riches in
glory by Christ Jesus.

20 ^l Now unto God and our Father be glory
for ever and ever. Amen.

21 Salute every saint in Christ Jesus. The
^m brethren which are with me greet you.

22 All the saints salute you, ⁿ chiefly they
that are of Cæsar's household.

23 ^o The grace of our Lord Jesus Christ be
with you all. Amen.

¶ It was written to the Philippians from
Rome, by Epaphroditus.

^a John xv. 5. ² Cor. xii. 9.—^b Ch. i. 7.—^c 2 Cor. xi.
8, 9.—^d Rom. xv. 28. Tit. iii. 14.—^e Or, I have received
it.—^f Ch. ii. 25.—^g Hebr. xiii. 16.—^h 2 Cor. ix. 12.

ⁱ Ps. xxiii. 1. ² Cor. ix. 8.—^k Eph. i. 7. iii. 16.—^l Rom.
xvi. 27. Gal. i. 5.—^m Gal. i. 2.—ⁿ Ch. i. 13.—^o Rom.
xvi. 24.

permitted his chief apostle to be reduced! And see
how powerfully the grace of Christ supported him
under the whole! How few of those who are called
Christian ministers or Christian men have learnt this
important lesson! When want or affliction comes,
their complaints are loud and frequent; and they are
soon at the end of their patience.

Verse 13. *I can do all things*] It was not a habit
which he had acquired by frequent exercise, it was a
disposition which he had by grace; and he was
enabled to do all by the power of an indwelling
Christ. *Through Him who strengtheneth me* is the
reading of some of the best MSS., Versions, and
Fathers; the word *Χριστῶν*, *Christ*, being omitted.

Verse 14. *Ye have well done*] Though I have
learnt all these important lessons, and am never mis-
erable in want, yet ye have done well in sending me
relief in the time of affliction.

Verse 15. *In the beginning of the gospel*] When,
having preached to you, I went forth into Macedonia,
I received help from none of the churches which I
had founded, but from you alone. I received nothing
from any others, and nothing was offered me.

Verse 16. *For even in Thessalonica*] While la-
bouring to plant the church there, he was supported
partly by working with his hands, 1 Thess. ii. 9,
2 Thess. iii. 7—9; and partly by the contributions
sent him from Philippi. Even the Thessalonians had
contributed little to his maintenance: this is not
spoken to their credit.

Verse 17. *Not because I desire a gift*] I do not
speak thus to incite you to send me a farther gift; I
speak this on the general subject, because I wish you
to bear such fruit as shall abound to your account in
the day of the Lord.

Verse 18. *I have a gift*] Ye have now sent me so

much by Epaphroditus, that I abound in all the ne-
cessaries of life.

Having received—the things] Probably a supply
of clothes and such like necessaries, as well as of
money.

An odour of a sweet smell] Alluding to the sacri-
fices offered up under the law. With what ye have
done to me, his servant, God is well pleased. See
Ephes. v. 2, and the note there.

Verse 19. *My God shall supply all your need*] As
you have given to me in my distress, God will never
suffer you to want without raising up help to you, as
he raised you up for help to me.

According to his riches] His fulness is infinite;
and through Christ, whose followers we are, he will
dispense every requisite blessing of providence, grace,
and glory, to you.

Verse 20. *Now unto God and our Father*] God is
our Father in Christ Jesus; and such pity as a father
hath for his children, such has the Lord for them that
fear him; as a father is concerned for the support and
life of his children, so is God concerned for you. A
father may be poor, and unable to help his most be-
loved children; God, your Father, is infinite in the
riches of his grace and glory, and out of his abun-
dance we have all received, and grace for grace. There-
fore, *to God our Father be glory for ever and ever!*

Verse 21. *Salute every saint*] Remember to pre-
sent my affectionate wishes to every Christian at
Philippi.

The brethren which are with me] Those who were
fellow-labourers with him, generally supposed to be
Aristarchus, Mark, Justus, Epaphras, Luke, and
Demas. See the end of the Epistles to the *Colos-
sians* and to *Philemon*.

Verse 22. *All the saints*] All the Christians now at Rome.

They that are of Cæsar's household.] Nero was at this time emperor of Rome: a more worthless, cruel, and diabolic wretch never disgraced the name or form of man; yet in *his family* there were Christians: but whether this relates to the members of the *imperial family*, or to *guards*, or *courtiers*, or to *servants*, we cannot tell. If even some of his *slaves* were converted to Christianity, it would be sufficiently marvellous. Converts to Christianity in this family there certainly were; and this shows how powerfully the divine word had been preached and spread. That the empress *Poppea* may have been favourably inclined to Christianity is possible; for Josephus relates of her, *Antiq.*, lib. xx., cap. 7: Θεοσεβής γὰρ ἦν. *She was a worshipper of the true God*; it is not likely, therefore, that she threw any hinderances in the way of her servants who might wish to embrace the Christian faith. *St. Jerome*, in *Philem.*, states that *St. Paul* had converted many in *Cæsar's family*: *A Cæsare missus in carcerem, notior familiaris ejus factus, persecutoris Christi domum fecit ecclesiam.* "Being by the emperor cast into prison, he became the more known to his family, and he turned the house of Christ's persecutor into a church." Some imagine that *Seneca*, the preceptor of Nero, and the poet *Lucan*, were converted by *St. Paul*; and there are still extant, and in a MS. now before me, letters which profess to have passed between *Paul* and *Seneca*; but they are worthy of neither. They have been printed in some editions of *Seneca's* works. See the remarks below.

Verse 23. *The grace of our Lord*] The usual apostolical benediction, which has often occurred, and been more than once explained. See on *Rom. i. 7*, and *Gal. vi. 18*. The word ἡμῶν, *our*, is omitted by many MSS. and several Versions, which simply read, *The grace of the Lord Jesus Christ.*

Be with you all.] Instead of πάντων, *all*, Πνευματός, *Spirit*, is the reading of ADEFG, several others, with the *Coptic*, *Sahidic*, *Æthiopic*, *Armenian*, *Vulgate*, and *Itala*; besides several of the *Fathers*.

There are various subscriptions to this epistle in the different MSS. and Versions. In the common GREEK text it stands thus: *It was written to the Philippians from Rome by Epaphroditus. The Epistle to the Philippians was written from Rome, and sent by Epaphroditus*, SYRIAC. *To the Philippians*, ÆTHIOPIC. *The end of the Epistle*; *it was written at Rome, and sent by Epaphroditus*, ARABIC. *To the Philippians by Timothy and Epaphroditus*, COPTIC.

1. The MSS. generally agree with the Versions, and all unite in stating that this epistle was written and sent from *Rome*, so that the common subscription may well stand. Yet there have been some strong objections made against this, as far as the *place* is concerned. Some foreign critics have maintained, that were it to be granted that the apostle was

now a *prisoner* for the testimony of Christ, yet it does not follow that he was a prisoner at *Rome*, for he himself tells us, *2 Cor. xi. 23*, that he was in *prisons more abundant*; and, consequently, he might be in prison somewhere else: but they have gone farther, and denied that this epistle was written while *Paul* was a *prisoner*; affirming that he had been already liberated, and that of this there are several evidences in the epistle itself. *J. Christopher Wolf*, in his *Cura*, has considered all these objections in detail, and appears to have answered them in a very satisfactory manner. That *St. Paul* was *now* in prison, these words seem clearly to prove, chap. i. 16: *The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds.* This strongly argues that he was then suffering imprisonment, and that certain persons of perverse minds preached the gospel in such a way as was calculated to make his bonds still more grievous. And, as he sends the salutations of saints which were of *Cæsar's household*, it seems most evident that he was then at *Rome*; as, had he been a prisoner in any of the *provinces*, it is not likely that he would send to *Philippi* the greetings of those who lived at *Rome*.

2. The *cause* of this imprisonment has been variously understood. *Theodorus Metochita* says it was in consequence of his having converted Nero's baker, and one of his *conaubines*; at which the emperor, being enraged, ordered him to be cast into prison: but the authority on which this rests is scarcely sufficient to render it credible.

3. *Paul* is generally allowed to have been twice imprisoned at *Rome*: this was, without doubt, the *first* time of his being there in *bonds*, as there is every appearance that he was delivered after this; but his *second* imprisonment issued in his *martyrdom*. Every apostle of God is immortal till his work is done. *Paul* became a martyr when God saw that there was no farther need either for his preaching or his writing; he had kept and defended the faith, and had finished his course; God took him then from the evil to come, and crowned him with the glory which his Redeemer had provided for him, in reference to which he lived, and after which he had continually aspired.

4. Reader, be thankful to God, who, in pity to thy weakness, has called thee to *believe* and *enjoy*, and not to *suffer* for his sake. It is not for us to *count* seasons of *martyrdom*; we find it difficult to be faithful even in ordinary trials: yet, as offences may come, and times of sore trial and proof may occur, we should be prepared for them; and we should know that nothing less than Christ in us, the hope of glory, will enable us to stand in the cloudy and dark day. Let us, therefore, put on the whole armour of God; and, fighting under the Captain of our salvation, expect the speedy destruction of every inward foe; and triumph in the assurance that *death*, the last enemy, will, in his destructions, shortly be brought to a perpetual end. Hallelujah! The Lord God Omnipotent reigneth. Amen and Amén.

Finished correction for the press, Dec. 16th, 1831.—A. C.

PREFACE

TO THE

EPISTLE OF PAUL THE APOSTLE

TO THE

COLOSSIANS.

COLOSSE, or rather *Colassa* (see on chap. i. 1), was a city of Phrygia Pacatiana, now a part of *Natolia*, in Asia Minor, seated on an eminence on the south side of the river *Mæander*, now *Meinder*, near to the place where the river *Lycus* enters the earth, and begins to run under ground, which course it continues for about three quarters of a mile, before it emerges and falls into the *Mæander*. Of this ancient city not much is known: it was situated between *Laodicea* and *Hierapolis*, and at an equal distance from either; and to this place *Xerxes* came in his expedition against Greece.

The government of this city is said to have been *democratic*, and its first magistrate bore the title of *Archon* and *Prætor*. The Macedonians transferred Colosse to the Persians; and it afterwards passed under the government of the *Seleucidæ*. After the defeat of *Antiochus III.* at the battle of *Magnesia*, it became subject to *Eumenes*, king of *Pergamus*: and when *Attalus*, the last of his successors, bequeathed his dominions to the Romans, this city, with the whole of Phrygia, formed a part of the proconsular province of Asia; which division subsisted till the time of *Constantine the Great*. After the time of this Emperor, Phrygia was divided into Phrygia Pacatiana, and Phrygia Salutaris: and Colosse was the sixth city of the first division.

The ancient city of Colosse has been extinct for nearly eighteen hundred years; for about the tenth year of the emperor *Nero*, about a year after the writing of this epistle, not only Colosse, but *Laodicea* and *Hierapolis*, were destroyed by an earthquake, according to *Eusebius*; and the city which was raised in the place of the former was called *Chonos* or *Konos*, which name it now bears. See *New Encyclopædia*. On modern maps *Konos* is situated about twenty miles NE. of *Degnizlu*, in lat. about 38° north, and in long. $29^{\circ} 40'$ east of London.

The epistle to this city appears to have been written about the same time with that to the *Philippians*, viz. towards the end of the year 62, and in the ninth of the emperor *Nero*.

That the two epistles were written about the same time is rendered probable by the following circumstance: In the Epistle to the *Philippians*, chap. ii. 19, *St. Paul* purposes to send *Timothy* to *Philippi*, who was then with him at *Rome*, that he might know their state. As *Timothy* joins with the apostle in the salutation at the beginning of *this* epistle, it is evident that he was still at *Rome*, and had not yet been sent to *Philippi*; and as *St. Paul* wrote the former epistle nearly at the close of his first imprisonment at *Rome*, the two epistles must have been written within a short space of each other. See the *Preface* to the Epistle to the *Philippians*.

When, or by whom, Christianity was first preached at Colosse, and a church founded there, we cannot tell; but it is most likely that it was by St. Paul himself, and during the three years in which he dwelt at Ephesus; for he had then employed himself with such zeal and diligence that we are told, Acts xix. 10: "That all they that dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." And that Paul preached in *Phrygia*, the district in which this city was situated, we learn from Acts xvi. 6: "Now when they had gone through *Phrygia* and the region of *Galatia*;" and at another time we find that "he went over all the country of *Galatia* and *Phrygia* in order, strengthening all the disciples;" Acts xviii. 23. It has, however, been argued, from chap. ii. ver. 1, of this epistle, that Paul had never been at Colosse; for he there says: *I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh.* But the consequence drawn from these words does not absolutely follow. Dr. Lardner alleges a variety of considerations which induced him to believe that the churches of Colosse and Laodicea were founded by St. Paul, viz.

1. That the apostle was twice in *Phrygia*, in which were Colosse, Laodicea, and Hierapolis. See the places above quoted from the *Acts* of the Apostles.
2. That he does in effect, or even expressly, say that he had dispensed the gospel to the Colossians, chap. i. 21—25. See particularly the 23rd, 24th, and 25th verses.
3. From several passages in the epistle it appears that the apostle does not speak as to *strangers*, but to acquaintances, disciples, and converts. Some think that Epaphras, who is called their *apostle*, chap. i. 7, was the first who planted Christianity among the Colossians.

But the arguments drawn from Acts xvi. and xviii., referred to above, are quite invalidated, if we allow the opinion of some learned men, among whom are *Suidas*, *Calepine*, *Munster*, and others, that the *Colossus*, a gigantic statue at Rhodes, gave its own name to the *people* among whom it stood; for the ancient poets call the inhabitants of the island of Rhodes *Colossians*; and hence they thought that the *Colossians*, to whom St. Paul directs this epistle, were the *inhabitants* of *Rhodes*. This opinion, however, is not generally adopted. From a great similarity in the doctrine and phraseology of this epistle to that written to the Ephesians, this to the Colossians has been considered an epitome of the former, as the Epistle to the Galatians has been considered an abstract of that to the Romans. See the concluding observations on the Epistle to the Galatians; and the notes on chap. i. 4, of this epistle, and elsewhere.

Whether the *Colossians* to whom the apostle addresses this epistle were Jews or Gentiles, cannot be absolutely determined. It is most probable that they were a *mixture* of both; but that the principal part were converted Jews is most likely. This, indeed, appears to have been the case in most of the Asiatic and Grecian churches; for there were Jews, at this time, sojourning in almost every part of the Roman empire, which then comprehended the greatest portion of the known world.

The *language* of this epistle is bold and energetic, the *sentiments* are grand, and the *conceptions* vigorous and majestic. The *phraseology* is in many places *Jewish*; and the reason is obvious: the apostle had to explain subjects which never had a name in any other language. The mythology of the Gentiles could not furnish terms to explain the theology of the Jews; much less, the more refined and spiritual system of Christianity.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

COLOSSIANS.

Chronological Notes relative to this Epistle.

Usherian year of the world, 4066.—Alexandrian era of the world, 5564.—Antiochian era of the world, 5554.—Constantinopolitan era of the world, 5570.—Year of the Eusebian epocha of the Creation, 4290.—Year of the Julian period, 4772.—Year of the minor Jewish era of the world, 3822.—Year of the Greater Rabbinical era of the world, 4421.—Year from the Flood, according to Archbishop Usher, and the English Bible, 2410.—Year of the Cali Yuga, or Indian era of the Deluge, 3164.—Year of the era of Iphitus, or since the first commencement of the Olympic games, 1002.—Year of the Nabonassarean era, 809.—Year of the era of the Seleucidæ, 374.—Year of the Spanish era, 100.—Year of the Actiac or Actian era, 93.—Year from the birth of Christ, 66.—Year of the vulgar era of Christ's nativity, 62.—Year from the building of Rome, according to Varro, 814.—Year of the CCXth Olympiad, 2.—Jesus, high-priest of the Jews.—Common Golden Number, 6.—Jewish Golden Number, 3.—Year of the Solar Cycle, 15.—Dominical Letter, C.—Jewish Passover, April 10th.—Easter Sunday, April 11th.—Epact, or the moon's age on the 22nd of March, or the Xth of the Calends of April, 25.—Year of the reign of Nero Cæsar, the sixth emperor of the Romans, 9.—In the first year of Albinus, governor of the Jews.—Year of Vologesus, king of the Parthians, 12.—Year of Domitius Corbulo, governor of Syria, 3.—Roman Consuls; P. Marius Celsus, and L. Asinius Gallus, from Jan. 1st to July 1st; and L. Annæus Seneca, the philosopher, and Trebellius Maximus, for the remainder of the year.

CHAPTER I.

The salutation of Paul and Timothy to the church at Colosse, 1, 2. They give thanks to God for the good estate of that church, and the wonderful progress of the gospel in every place, 3—6; having received particulars of their state from Epaphroditus, which not only excited their gratitude, but led them to pray to God that they might walk worthy of the gospel; and they give thanks to Him who had made them meet for an inheritance among the saints in light, 7—12. This state is described as a deliverance from the power of darkness, and being brought into the kingdom of God's dear Son, 13, 14. The glorious character of Jesus Christ, and what He has done for mankind, 15—20. The salvation which the Colossians had received, and of which the apostle had been the minister and dispenser, 21—26. The sum and substance of the apostle's preaching, and the manner in which he executed his ministry, 27—29.

A. M. cir. 4066.
A. D. cir. 62.
A. U. C. 814.
An. Imp. Neronis
Cæs. Aug. 9.

PAUL, ^a an apostle of Jesus Christ by the will of God, and Timotheus *our* brother,

2 To the saints ^b and faithful brethren in Christ which are at Colosse: ^c Grace be unto you,

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^a Eph. i. 1.—^b 1 Cor. iv. 17. Eph. vi. 21.

^c Gal. i. 3.

NOTES ON CHAP. I.

Verse 1. Paul, an apostle—*by the will of God*] As the word *αποστολος*, apostle, signifies *one sent*, an

envoy or messenger, any person or persons may be the *senders*: but the word is particularly restrained to the messengers of the everlasting gospel, sent

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and peace, from God our Father, and the Lord Jesus Christ.
3^a We give thanks to God and the Father of our Lord

Jesus Christ, praying always for you,

4^b Since we heard of your faith in Christ Jesus, and of ^c the love *which ye have* to all the saints ;

^a 1 Cor. i. 4. Eph. i. 16. Phil. i. 3. iv. 6.—^b Ver. 9. Eph. i. 15. Philem. 5.—^c Hebr. vi. 10.—^d 2 Tim. iv. 8. 1 Pet. i. 4.—^e Matt. xxiv. 14. Mark xvi. 15. Rom. x. 18.

immediately from God himself ; and this is what St. Paul particularly remarks here when he calls himself an *apostle by the will of God* ; signifying that he had derived his commission from an express volition or purpose of the Almighty.

And Timotheus] Though Timothy is here joined in the salutation, yet he has never been understood as having any part in composing this epistle. He has been considered as the amanuensis or scribe of the apostle.

Verse 2. *To the saints*] Those who professed Christianity. See the note on Eph. i. 1.

Which are at Colosse] Instead of *ἐν Κολοσσαίς*, at Colosse, or among the Colossians, ABC, and many other excellent MSS., with both the *Syriac, Coptic, Slavonic, Origen, Gregory Nyssen, Amphiloehus, Theodore, Damascenus, Theophylact*, and others, read *ἐν Κολασσαίς*, in *Colassa*, or among the *Colassians* ; and this is most probably the true reading. That this city perished by an earthquake, a short time after the date of this epistle, we have the testimony of Eusebius. That which at present is supposed to occupy the site of this ancient city is called *Konos*. For other particulars see the *Preface* to this epistle.

Grace be unto you] See on Rom. i. 7.

And the Lord Jesus Christ.] This clause is omitted by many MSS., several *Versions*, and some of the *Fathers*. Griesbach has left it out of the text, not, in my opinion, on sufficient evidence.

Verse 3. *We give thanks to God*] Who is the author of all good ; and from whom the *grace*, which has produced your conversion, has sprung by his mission of Christ Jesus. See the note on Eph. i. 15, 16.

Verse 4. *Since we heard of your faith*] This is very similar to Eph. i. 15. And it is certain that the apostle seems to have considered the church at Ephesus, and that at Colassa, to have been nearly in the same state, as the two epistles are very similar in their doctrine and phraseology.

Verse 5. *For the hope which is laid up for you in heaven*] That eternal life, both of body and soul, which the apostle mentions, Titus i. 2: *In hope of eternal life, which God, that cannot lie, promised before the world began.* The *hope* is here used for the object of hope ; as every person that is born of God hopes for the resurrection of his body, and the glorification of both it and his soul in the realms of eternal blessedness.

5 For the hope ^d which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel ;

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6 Which is come unto you, ^e as *it is* in all the world ; and ^f bringeth forth fruit, as *it doth* also in you, since the day ye heard of *it*, and knew ^g the grace of God in truth :

Ver. 23.—^f Mark iv. 8. John xv. 16. Phil. i. 11.—^g 2 Cor. vi. 1. Eph. iii. 2. Tit. ii. 11. 1 Pet. v. 12.

In the word of the truth of the gospel] In the doctrine of that gospel of your salvation which is the truth of God. Of this hope, by this doctrine, *they had heard before*, probably by persons who had heard and received the gospel either at Ephesus or some other place ; either in Asia Minor or Greece, where the apostles had preached. Some critics suppose that the word *προηκουαστε*, *heard before*, refers to their heathen state previously to their having heard the gospel ; as they could have no rational hope, either of eternal life or the resurrection of the body, till they had heard the *doctrines of the truth of the gospel*. Heathenism knew nothing of the *resurrection of the body*, and had very indistinct and uncertain notions of the *immortality of the soul*.

Verse 6. *Which is come unto you*] The doctrine of the gospel is represented as a *traveller*, whose object it is to visit the whole habitable earth ; and, having commenced his journey in Judea, had proceeded through Syria and through different parts of Asia Minor, and had lately arrived at their city, every where proclaiming glad tidings of great joy to all people.

As it is in all the world] So rapid is this *traveller* in his course, that he had already gone nearly through the whole of the countries under the Roman dominion ; and will travel on till he has proclaimed his message to every people, and kindred, and nation, and tongue.

In the beginning of the apostolic age the word of the Lord had certainly *free course*, did *run*, and was *glorified*. Since that time the population of the earth has increased greatly ; and, to follow the metaphor, the *traveller* still continues in his great journey. It is the glory of the present day that, by means of the *British and Foreign Bible Society*, bibles are multiplied in all the languages of Europe ; and by means of the Christian Missionaries, *Carey, Marshman, and Ward*, whose zeal, constancy, and ability, have been rarely equalled, and perhaps never surpassed, the sacred writings have been, in the compass of a few years, translated into most of the written languages of India, in which they were not previously extant. In this labour they have been ably seconded by the Rev. Henry Martyn, one of the East India Company's chaplains, who was taken to his great reward just when he had *completed* a pure and accurate version of the New Testament into *Persian*. The Rev. R. Morrison, at Canton, has had the

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7 As ye also learned of * Epaphras, our dear fellow-servant, who is for you ^ba faithful minister of Christ;

8 Who also declared unto us your ^clove in the Spirit.

9 ^dFor this cause we also, since the day we heard *it*, do not cease to pray for you, and to

^aCh. iv. 12. Philem. 23.—^b2 Cor. xi. 23. 1 Tim. iv. 6. ^cRom. xv. 30.—^dEph. i. 15, 16. Ver. 3, 4.—^e1 Cor. i. 5.—^fRom. xii. 2. Eph. v. 10, 17.—^gEph. i. 8.

honour to present the whole of the New Testament, in Chinese, to the immense population of that greatest empire of the earth. May that dark people receive it, and walk in the light of the Lord! And, by means of the *Wesleyan Missionaries*, the sacred writings have been printed and widely circulated in the Singhalese and Indo-Portuguese, through the whole of the island of Ceylon, and the pure word of the gospel has been preached there, and also on the whole continent of India, to the conversion of multitudes. Let every reader pray that all these noble attempts may be crowned with unlimited success, till the earth is filled both with the knowledge and glory of the Lord. *Talia secla currite!* Amen.

And bringeth forth fruit] Wherever the pure gospel of Christ is preached, it is the *seed of the kingdom*, and must be fruitful in all those who receive it by faith, in simplicity of heart.

After *καρποφοροῦμενον*, bringeth forth fruit, ABCD* EFG, many others, both the *Syriac*, Erpen's *Arabic*, the *Coptic*, *Sahidic*, *Æthiopic*, *Armenian*, *Slavonic*, *Vulgate*, and *Italia*, together with many of the *Fathers*, add *καὶ ἀυξανόμενον*, and increaseth. It had not only brought forth fruit, but was multiplying its own kind; every fruit containing seed, and every seed producing thirty, sixty, or a hundred-fold. This reading is very important, and is undoubtedly genuine.

The grace of God in truth] Ye were fruitful, and went on increasing in the salvation of God, from the time that ye heard and acknowledged this doctrine to be of God, to spring from the *grace* or *benevolence* of God; and received it in truth, sincerely and uprightly, as his greatest gift to man.

Verse 7. As ye also learned of Epaphras—who is for you] Who this Epaphras was we cannot tell; only it is likely that he was a Colossian, and became, by the call and grace of Christ, a deacon of this church, faithfully labouring with the apostle to promote its best interests. Some think that he is the same with *Epaphroditus*, *Epaphras* being a contraction of that name, as *Demas* is of *Demetrius*; and it is remarkable that one of the *Slavonic* Versions has *Epaphroditus* in this place. That he was a Colossian is evident from chap. iv. 12: *Epaphras, who is one of you, ὁ ἐξ ὑμῶν* and some think that he was the first who preached the gospel among this people, and hence called an *apostle*. He was raised up

desire * that ye might be filled with ^fthe knowledge of his will, ^ein all wisdom and spiritual understanding;

10 ^bThat ye might walk worthy of the Lord ⁱunto all pleasing, ^hbeing fruitful in every good work, and increasing in the knowledge of God;

^bEph. iv. 1. Phil. i. 27. 1 Thess. ii. 12.—ⁱ1 Thess. iv. 1. ^kJohn xv. 16. 2 Cor. ix. 8. Phil. i. 11. Tit. iii. 1. Hebr. xiii. 21.

among themselves to be their minister in the absence of the apostle, and he showed himself to be worthy of this calling by a faithful discharge of his ministry, and by *labouring fervently for them all*, and pressing them forward, that *they might stand perfect and complete in all the will of God*.

Verse 8. *Your love in the Spirit.*] *So we preached, and so ye believed.* The heavenly flame in the heart of this minister communicated itself to those who heard him; it was *like priest like people*. They enjoyed a spiritual, energetic ministry, and they were a *spiritual* people; they had a *loving spirit*, and *love* through the *Spirit* of God which dwelt in them. And of this love of theirs in the Spirit, and particularly towards the apostle, Epaphras gave full proof, not only by describing to the apostle the affection they felt for him, but in presenting to him those *supplies* which their love to him caused them to furnish.

Verse 9. *For this cause*] See on Eph. i. 15, 16, where the same sentiment occurs.

That ye might be filled] Nothing could satisfy the apostle, either for himself or his hearers, but the fulness of the blessing of the gospel of peace. The Colossians had knowledge, but they must have *more*; it is their privilege to be filled with it. As the bright shining of the *sun* in the firmament of heaven fills the whole world with light and heat, so the light of the *Sun of Righteousness* is to illuminate their whole souls, and fill them with divine splendour, so that they might know *the will of God, in all wisdom and spiritual understanding*; in a word, that they might have such a knowledge of divine things as the spirit of truth can teach to the soul of man.

Verse 10. *That ye might walk worthy of the Lord*] Suitably to your Christian profession, exemplifying its holy doctrines by a holy and useful life. See the notes on Eph. iv. 1, and on Phil. i. 27.

Unto all pleasing] Doing every thing in the best manner, in the most proper time, and in a becoming spirit. Even a good work may be marred and rendered fruitless by being done *improperly*, out of season, or in a temper of mind that grieves the Holy Spirit.

Being fruitful in every good work] See on ver. 6. St. Paul exhorts the Christians at Colosse, 1. To walk—to be active in their Christian calling. 2. To walk *worthily*—suitably to the dignity of that calling, and to the purity of that God who had called them

A. M. cir. 4066.
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A. U. C. 814.
An. Imp. Neronis
Cæs. Aug. 9.

11 ^a Strengthened with all
might, according to his glo-
rious power, ^b unto all patience
and long-suffering ^c with joy-

fulness ;

12 ^d Giving thanks unto the Father, which
hath made us meet to be partakers of ^e the

^a Eph. iii. 16. vi. 10.—^b Eph. iv. 2.—^c Acts v. 41.
Rom. v. 3.—^d Eph. v. 20. Ch. iii. 15.—^e Acts xxvi. 18.
Eph. i. 11.—^f Eph. vi. 12. Hebr. ii. 14. 1 Pet. ii. 9.

into this state of salvation. 3. To do every thing
unto all pleasing ; that God might be pleased with
the manner, the time, the motive, disposition, design,
and object of every act. 4. That they should be
fruitful ; mere harmlessness would not be sufficient ;
as God had sown good seed, he expected good fruit.
5. That every work should be good ; they must not be
fruitful in some works and fruitless in others. 6. That
they should increase in religious knowledge as time
rolled on, knowing, by genuine Christian experience,
more of God, of his love, and of his peace, day by
day.

Verse 11. *Strengthened with all might*] That they
might be able to walk worthy of the Lord, bring
forth fruit, &c. See the notes on Eph. iii. 13, &c.

According to his glorious power] According to that
sufficiency of strength which may be expected from
him who has all power both in the heavens and in
the earth.

Unto all patience] Believing, hoping, and enduring
all things.

With joyfulness] Feeling the continual testimony
that ye please God, which will be a spring of per-
petual comfort. See the notes on Eph. iv. 2.

Verse 12. *Giving thanks unto the Father*] Knowing
that ye have nothing but what ye have received from
his mere mercy, and that in point of merit ye can
never claim any thing from him.

Which hath made us meet] *Ἰκανωσαντι* Who has
qualified us to be partakers, &c. Instead of *ικανω-
σαντι*, some MSS. and Versions have *καλεσαντι*, called ;
and B (the Codex Vaticanus) has both readings :
*Giving thanks unto the Father, who hath called and
qualified us to be partakers*

Of the inheritance] *Εἰς την μεριδα του κληρου*. A
plain allusion to the division of the promised land by
lot among the different families of the twelve Israel-
itish tribes. The *κληρος* was the *lot* or inheritance
belonging to the tribe ; the *μερις* was the *portion* in
that *lot* which belonged to each family of that tribe.
This was a type of the kingdom of God, in which
portions of eternal blessedness are dispensed to the
genuine Israelites ; to them who have the circum-
cision of the heart by the Spirit, whose praise is of
God, and not of man.

Of the saints in light] *Light*, in the sacred
writings, is used to express knowledge, felicity,
purity, comfort, and joy of the most substantial kind ;
here it is put to point out the state of glory at the right

inheritance of the saints in light :

13 Who hath delivered us
from ^f the power of darkness,
^g and hath translated us into
the kingdom of ^h his dear Son ;

14 ⁱ In whom we have redemption through
his blood, even the forgiveness of sins ;

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^f 1 Thess. ii. 12. 2 Pet. i. 11.—^g Gr. *the Son of his love*.
ⁱ Eph. i. 7.

hand of God. As in Egypt, while the judgments of
God were upon the land, there was a darkness which
might be felt, yet all the Israelites had light in their
dwellings ; so in this world, while the darkness and
wretchedness occasioned by sin remain, the disciples
of Christ are light in the Lord, walk as children of
the light and of the day, have in them no occasion of
stumbling, and are on their way to the ineffable light
at the right hand of God. Some think there is an
allusion here to the *Eleusinian mysteries*, celebrated
in deep caves and darkness in honour of Ceres ; but
I have already, in the notes to the Epistle to the
Ephesians, expressed my doubts that the apostle has
ever condescended to use such a simile. The
phraseology of the text is frequent through various
parts of the sacred writings, where it is most obvious
that no such allusion could possibly be intended.

Verse 13. *Delivered us from the power of darkness*] *Darkness* is here *personified*, and is represented as
having *εξουσιαν, power, authority, and sway* ; all Jews
and Gentiles, which had not embraced the gospel,
being under this authority and power. And the
apostle intimates here that nothing less than the
power of God can redeem a man from this darkness,
or prince of darkness, who, by means of sin and un-
belief, keeps men in ignorance, vice, and misery.

Translated us into the kingdom, &c.] He has
thoroughly changed our state, brought us out of the
dark region of vice and impiety, and placed us in
the kingdom under the government of his dear Son,
Υιου της αγαπης αυτου, the Son of his love ; the
person whom, in his infinite love, he has given to make
an atonement for the sin of the world.

Verse 14. *In whom we have redemption*] Who has
paid down the redemption price, even his own blood,
that our sins might be cancelled, and we made fit
to be partakers of the inheritance among the saints
in light.

The clause, *δια του αιματος αυτου, Through his blood*,
is omitted by ABCDEFG, and by most others of
weight and importance ; by the *Syriac, Arabic* of
Erpen, *Coptic, Æthiopic, Sahidic*, some copies of the
Vulgate, and by the *Itala* ; and by most of the *Greek
Fathers*. Griesbach has left it out of the text. It is
likely that the reading here is not genuine ; yet that
we have redemption any other way than through the
sacrifice of Christ, the scriptures declare not. The
same phrase is used Eph. i. 7, where there is no

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15 Who is ^a the image of the invisible God, ^b the first-born of every creature:

16 For ^c by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be*

^a 9 Cor. iv. 4. Hebr. i. 3.—^b Rev. iii. 14.—^c John i. 3. 1 Cor. viii. 6. Eph. iii. 9. Hebr. i. 2.—^d Rom. viii. 38.

various reading in any of the MSS., *Versions*, or *Fathers*.

The forgiveness of sins] Ἀφεσις τῶν ἀμαρτιῶν *The taking away of sins*; all the *power*, *guilt*, and *infection* of sin. All sin of every kind, with all its influence and consequences.

Verses 15. *Who is the image of the invisible God*] The counterpart of God Almighty; and if the *image* of the *invisible* God, consequently nothing that appeared in him could be that *image*; for if it could be *visible* in the *Son*, it could also be *visible* in the *Father*; but if the *Father* be *invisible*, consequently his *image* in the *Son* must be *invisible* also. This is that *form of God* of which he divested himself; the ineffable glory in which he not only did not appear, as to its *splendour* and *accompaniments*, but concealed also its *essential* nature; that inaccessible light which no man, no created being, can possibly see. This was that divine nature, the *fulness of the Godhead* *bodily*, which dwelt in him.

The first-born of every creature] I suppose this phrase to mean the same as that, Philip. ii. 9: *God hath given him a name which is above every name*; he is as *man* at the *head* of all the creation of God; nor can he with any propriety be considered as a *creature*, having himself created all things, and existed before any thing was made. If it be said that God created *him* first, and that he, by a delegated power from God, created all things, this is most flatly contradicted by the apostle's reasoning in the 16th and 17th verses. As the Jews term Jehovah בכורו של עולם *becoro shel olam*, the *first-born of all the world* or of *all the creation*, to signify his having created or produced all things; (see Wolfius in loc.) so Christ is here termed, and the words which follow in the 16th and 17th verses are the proof of this. The phraseology is Jewish; and as they apply it to the Supreme Being merely to denote his eternal *pre-existence*, and to point him out as the *cause* of all things; it is most evident that St. Paul uses it in the same way, and illustrates his meaning in the following words, which would be absolutely absurd if we could suppose that by the former he intended to convey any idea of the *inferiority* of Jesus Christ.

Verses 16, 17. *For by him were all things created, &c.*] These two verses contain parts of the same subject. I shall endeavour to distinguish the statements of the apostle, and reason from them in such a way as the premises shall appear to justify, without appealing to any other scripture in proof of the doctrine which I suppose these verses to vindicate.

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thrones, or ^d dominions, or principalities, or powers: all things were created ^e by him, and for him:

17 ^f And he is before all things, and by him all things consist:

A. M. cir. 4066.
A. D. cir. 62.
A. U. C. 814.
An. Imp. Neronis
Cæs. Aug. 9.

Eph. i. 21. Ch. ii. 10, 15. 1 Pet. iii. 22.—^g Rom. xi. 36. Hebr. ii. 10.—^f John i. 1, 3. xvii. 5. 1 Cor. viii. 6.

Four things are here asserted: 1. That Jesus Christ is the *Creator of the universe*; of all things *visible and invisible*; of all things that had a *beginning*, whether they exist in *time* or in *eternity*. 2. That whatsoever was created was created *for himself*; that he was the *sole end* of his own work. 3. That he was *prior* to all *creation*, to all *beings*, whether in the *visible* or *invisible* world. 4. That he is the *preserver* and *governor* of all things; for *by him* all things *consist*.

Now, allowing St. Paul to have understood the terms which he used, he must have considered Jesus Christ as being truly and properly *God*. 1. Creation is the proper work of an infinite, unlimited, and unoriginated Being; possessed of all perfections in their highest degrees; capable of knowing, willing, and working infinitely, unlimitedly, and without control: and as creation signifies the production of *being* where all was *absolute nonentity*, so it necessarily implies that the Creator acted *of* and *from himself*; for as, previously to this creation, there was no being, consequently he could not be actuated by any *motive*, *reason*, or *impulse*, *without himself*; which would argue there was some being to produce the *motive* or *impulse*, or to *give the reason*. Creation, therefore, is the work of him who is *unoriginated*, infinite, unlimited, and eternal. But *Jesus Christ is the Creator of all things*, therefore Jesus Christ must be, according to the plain construction of the apostle's words, truly and properly *God*.

II. As, previously to creation, there was no *being* but God, consequently the great *first cause* must, in the exertion of his creative energy, have respect to himself alone; for he could no more have respect to that which had no *existence*, than he could be *moved* by *non-existence* to produce existence or creation; the Creator, therefore, must make every thing *for himself*.

Should it be objected that Christ created *officially* or by *delegation*, I answer: This is impossible; for, as creation requires absolute and unlimited power, or omnipotence, there can be but *one* Creator; because it is impossible that there can be *two* or *more* Omnipotents, Infinites, or Eternals. It is therefore evident that creation cannot be effected *officially*, or by *delegation*, for this would imply a *Being* conferring the *office*, and *delegating* such *power*; and that the *Being* to whom it was delegated was a *dependant Being*; consequently not *unoriginated* and *eternal*; but this the nature of creation proves to be absurd. 1. The thing being impossible in itself, because no limited

A. M. cir. 4066.
A. D. cir. 62.
A. U. C. 814.
An. Imp. Neronis
Cæs. Aug. 9.

18 And ^a he is the head of the body, the church; who is the beginning, ^b the first-born from the dead; that ^c in all things

he might have the pre-eminence: 19 For it pleased *the Father* that ^d in him should all fulness dwell;

A. M. cir. 4066.
A. D. cir. 62.
A. U. C. 814.
An. Imp. Neronis
Cæs. Aug. 9.

^a Eph. i. 10, 22. iv. 15. v. 23. 1 Cor. xi. 3.—^b Acts xxvi. 23. 1 Cor. xv. 20, 23. Rev. i. 5.

^c Or, among all.—^d John i. 16. iii. 34. Ch. ii. 9. iii. 11.

being could produce a work that necessarily requires omnipotence. 2. It is impossible, because, if omnipotence be *delegated*, he to whom it is delegated *had it not before*, and he who delegates it *ceases to have it*, and consequently *ceases to be God*; and the other to whom it was delegated *becomes God*, because such attributes as those with which he is supposed to be invested are *essential* to the nature of God. On this supposition *God ceases to exist*, though infinite and eternal, and another not naturally *infinite and eternal* becomes such; and thus an *infinite and eternal Being* ceases to exist, and another infinite and eternal Being is produced in *time*, and has a *beginning*, which is absurd. Therefore, as *Christ* is the *Creator*, he did not create by *delegation*, or in any *official way*.

Again, if he had created by *delegation* or *officially*, it would have been for that *Being who gave him that office*, and delegated to him the requisite power; but the text says that *all things were made by him and for him*, which is a demonstration that the apostle understood Jesus Christ to be truly and essentially God.

III. As all *creation* necessarily exists in *time*, and had a *commencement*, and there was an *infinite duration* in which it *did not exist*, whatever was *before* or *prior* to that must be *no part of creation*; and the Being who existed prior to creation, and *before all things*—all existence of every kind, must be the unoriginated and eternal God: but St. Paul says, *Jesus Christ was before all things*; ergo, the apostle conceived Jesus Christ to be truly and essentially God.

IV. As every *effect* depends upon its *cause*, and cannot exist without it; so *creation*, which is an *effect* of the *power* and *skill* of the Creator, can only exist and be preserved by a continuance of that energy that first gave it being. Hence God, as the *Preserver*, is as necessary to the continuance of all things, as God the *Creator* was to their original production. But this *preserving* or *continuing* power is here ascribed to *Christ*, for the apostle says, *And by him do all things consist*; for as all being was derived from him as its *cause*, so all being must *subsist by him*, as the *effect* subsists *by and through its cause*. This is another proof that the apostle considered Jesus Christ to be truly and properly God, as he attributes to him the *preservation* of all created things, which property of preservation belongs to God alone; ergo, Jesus Christ is, according to the plain obvious meaning of every expression in this text, truly, properly, independently, and essentially God.

Such are the reasonings to which the simple letter of these two verses necessarily leads me. I own it is possible that I may have misapprehended this awful subject, for *humanum est errare et nescire*; but

I am not conscious of the slightest intentional flaw in the argument. Taking, therefore, the apostle as an *uninspired* man, giving *his own view* of the Author of the Christian religion, it appears, beyond all controversy, that himself believed Christ Jesus to be God; but considering him as writing under the *inspiration of the Holy Ghost*, then we have, from the plain grammatical meaning of the words which he has used, the fullest *demonstration* (for the Spirit of God cannot lie) that he who died for our sins and rose again for our justification, and in whose blood we have redemption, was *God over all*. And as *God* alone can give salvation to men, and God only can remit sin; hence with the strictest propriety we are commanded to believe on the *Lord Jesus*, with the assurance that we shall be saved. Glory be to God for this unspeakable gift! See my discourse on this subject.

Verse 18. *He is the head of the body*] What the apostle has said in the two preceding verses refers to the *divine* nature of Jesus Christ; he now proceeds to speak of his *human* nature, and to show how highly that is exalted beyond all created things, and how, in that, he is *head of the church*—the author and dispenser of light, life, and salvation, to the Christian world; or, in other words, that from him, as the *man* in whom the fulness of the Godhead bodily dwelt, all the mercy and salvation of the gospel system is to be received.

The beginning, the first-born from the dead] In 1 Cor. xv. 20, Christ is called *the first-fruits of them that slept*; and here, the *chief and first-born from the dead*; he being the first that ever resumed the natural life, with the employment of all its functions, never more to enter the empire of death, after having died a natural death, and in such circumstances as precluded the possibility of deception. The *αρχη*, *chief, head, or first*, answers in this verse to the *απαρχη*, or *first-fruits*, 1 Cor. xv. 20. Jesus Christ is not only the first who rose from the dead to die no more, but he is the first-fruits of human beings; for as surely as the *first-fruits* were an indication and pledge of the *harvest*, so surely was the *resurrection* of Christ the proof that all mankind should have a resurrection from the dead.

That in all—he might have the pre-eminence] That he might be considered, in consequence of his mediatorial office, as possessing the *first* place in and being *chief* over all the creation of God; for is it to be wondered at that the human nature, with which the great Creator condescended to unite himself, should be set over all the works of his hands?

Verse 19. *For it pleased the Father that in him should all fulness dwell*] As the words, *the Father*, are not in the text, some have translated the verse thus: *For in Him it seemed right that all fulness*

A. M. cir. 4066.
A. D. cir. 62.
A. U. C. 814.
An. Imp. Neronis
Cæs. Aug. 9.

20 And, ^a having ^b made peace through the blood of his cross, ^c by him to reconcile ^d all things unto himself; by him, *I say*,

whether *they be* things in earth, or things in heaven.

21 And you, ^e that were sometime alienated

and enemies ^f in your mind ^g by wicked works, yet now hath he reconciled

A. M. cir. 4066.
A. D. cir. 62.
A. U. C. 814.
An. Imp. Neronis
Cæs. Aug. 9.

22 ^h In the body of his flesh through death, ⁱ to present you holy, and unblameable, and unproveable in his sight;

23 If ye continue in the faith ^k grounded and

^a Or, *making peace*.—^b Eph. ii. 14, 15, 16.—^c 2 Cor. i. 18.—^d Eph. i. 10.—^e Eph. ii. 1, 2, 12, 19. iv. 18. ^f Or, *by your mind in wicked works*.—^g Tit. i. 15, 16.

^h Eph. ii. 15, 16.—ⁱ Luke i. 75. Eph. i. 4. v. 27. 1 Thess. iv. 7. Tit. ii. 14. Jude 24.—^k Eph. iii. 17. Ch. ii. 7.

should dwell; that is, that the majesty, power, and goodness of God should be manifested in and by Christ Jesus, and thus by him the Father reconciles all things to himself. The *πληρωμα*, or *fulness*, must refer here to the divine nature dwelling in the man Christ Jesus.

Verse 20. *And, having made peace through the blood of his cross*] Peace between God and man; for man being in a sinful state, and there being no peace to the wicked, it required a reconciliation to be made to restore peace between heaven and earth; but peace could not be made without an atonement for sin, and the consequence shows that the blood of Christ shed on the cross was necessary to make this atonement.

To reconcile all things unto himself] The enmity was on the part of the creature; though God is angry with the wicked every day, yet he is never *unwilling* to be reconciled. But man, whose carnal mind is *enmity* to God, is naturally *averse* from this reconciliation; it requires, therefore, the *blood of the cross* to atone for the sin, and the influence of the Spirit to reconcile the transgressor to him against whom he has offended! See the notes on 2 Cor. v. 19, &c.

Things in earth, or things in heaven.] Much has been said on this very obscure clause; but, as it is my object not to write *dissertations* but *notes*, I shall not introduce the opinions of learned men, which have as much ingenuity as variety to recommend them. If the phrase be not a kind of collective phrase to signify *all the world* or *all mankind*, as Dr. Hammond supposed, the *things in heaven* may refer, according to some, to those persons who died under the Old Testament dispensation, and who could not have a title to glory but through the sacrificial death of Christ: and the apostle may have intended these merely to show that without this sacrifice no human beings could be saved, not only those who were then on the earth, and to whom in their successive generations the gospel should be preached, but even those who had died before the incarnation; and, as those of them that were faithful were now in a state of blessedness, they could not have arrived there but through the *blood of the cross*, for the blood of calves and goats could not take away sin. After all, the apostle probably means the *Jews* and the *Gentiles*; the state of the former being always considered a sort of *divine* or *celestial* state, while that of the latter was reputed to be merely *earthly*, without any mixture of *spiritual* or *heavenly* good. It is certain that a grand part of

our Lord's design, in his incarnation and death, was to reconcile the Jews and the Gentiles, and make them *one fold* under himself, the great Shepherd and Bishop of souls. That the enmity of the Jews was great against the Gentiles is well known, and that the Gentiles held them in supreme contempt is not less so. It was therefore an object worthy of the mercy of God to form a scheme that might reconcile these two grand divisions of mankind; and, as it was his purpose to reconcile and make them one, we learn from this circumstance, as well as from many others, that his design was to save the whole human race.

Verse 21. *And you, that were sometime alienated*] All men are *alienated* from God, and all are *enemies* in their minds to him, and show it by their *wicked works*; but this is spoken particularly of the *Gentiles*. The word *απαλλοτριωω*, which we render to *alienate*, to *give to another*, to *estrange*, expresses the state of the Gentiles: while the Jews were, at least by profession, *dedicated to God*, the Gentiles were *alienated*, that is, *given up to others*; they worshipped not the true God, but had gods many and lords many, to whom they dedicated themselves, their religious service, and their property. The verb *αλλοτριωω*, to *alienate*, being compounded here with the preposition *απο*, *from*, signifies to *abalienate*, to *estrange utterly*, to be *wholly the property of another*. Thus the Gentiles had alienated themselves from God, and were alienated or rejected by him, because of their wickedness and idolatry.

Enemies in your mind] They had the *carnal mind*, which is enmity against God; and this was expressed in their outward conduct by *wicked works*. See the note on Rom. v. 10. The *mind* is taken here for all the *soul, heart, affections, passions, &c.*

Verse 22. *In the body of his flesh*] By Christ's assumption of a human body, and dying for man, he has made an atonement for sin, through which men become reconciled to God and to each other.

To present you holy] Having saved you from your sins.

Unblameable] Having filled you with his Spirit, and written his law in your *hearts*, so that his love, shed abroad in your hearts, becomes the principle and motive to every action. The *tree* therefore being good, the *fruit* is also good.

And unproveable] For, being filled with love, joy, peace, meekness, gentleness, and goodness, against these there is no law; and as they were called to

A. M. cir. 4066. settled, and *be* ^a not moved
 A. D. cir. 62. away from the hope of the
 A. U. C. 814. gospel, which ye have heard,
 An. Imp. Neronis ^b and which was preached ^c to
 Cæs. Aug. 9. every creature which is under heaven; ^d where-
 of I Paul am made a minister;

24 ^e Who now rejoice in my sufferings ^f for
 you, and fill up ^g that which is behind of the
 afflictions of Christ in my flesh for ^h his body's
 sake, which is the church;

^a John xv. 6. — ^b Rom. x. 18. — ^c Ver. 6. — ^d Acts
 i. 17. 2 Cor. iii. 6. iv. 1. v. 18. Eph. iii. 7. Ver. 25.
 1 Tim. ii. 7. — ^e Rom. v. 3. 2 Cor. vii. 4. — ^f Eph. iii. 1,
 13. — ^g 2 Cor. i. 5, 6. Phil. iii. 10. 2 Tim. i. 8. ii. 10.
^h Eph. i. 23. — 1 Cor. ix. 17. Gal. ii. 7. Eph. iii. 2.

love God with all their heart, soul, mind, and strength,
 and their neighbour as themselves, the whole *spirit*
 and *design* of the law was fulfilled in them, for *love is*
the fulfilling of the law.

In his sight] At the day of judgment. None can
 enjoy heaven who have not been *reconciled* to God here,
 and shown forth the fruits of that reconciliation in
 being made *holy* and *unblamable*, that, when they
 come to be judged, they may be found *unreprovable*.

Verse 23. *If ye continue in the faith*] This will
 be the case if you, who have already believed in
 Christ Jesus, continue in that faith, *grounded* in the
 knowledge and love of God, and *settled*—made *firm*
 and *perseveringly steadfast*, in that state of salvation.

And be not moved away] Not permitting yourselves
 to be seduced by false teachers.

The hope of the gospel] The resurrection of the
 body, and the glorification of it and the soul together,
 in the realms of blessedness. This is properly the
 gospel HOPE.

To every creature which is under heaven] A Hebraism
 for the whole human race, and particularly referring
 to the two grand divisions of mankind, the Jews and
 Gentiles; to both of these the gospel had been
 preached, and to each, salvation by Christ had been
 equally offered. And as none had been excluded
 from the offers of mercy, and Jesus Christ had tasted
 death for every man, and the Jews and Gentiles, in
 their great corporate capacity, had all been invited
 to believe the gospel; therefore, the apostle concludes
 that the gospel was preached to every creature under
 heaven, as being offered without restrictions or limita-
 tions to these two grand divisions of mankind, includ-
 ing the whole human race.

Verse 24. *Rejoice in my sufferings for you*] St.
 Paul always considers his persecutions, as far as the
 Jews were concerned in them, as arising from this
 simple circumstance—his asserting that God had
 chosen the Gentiles, and called them to enjoy the
 very same *privileges* with the Jews, and to constitute
 one church with them.

It was on this account that the Jews attempted
 his life at Jerusalem, when, in order to save it, he was
 obliged to appeal to Cæsar; the consequences of

25 Whereof I am made a minister, according to ⁱ the dis-
 pensation of God which is given
 to me for you, ^k to fulfil the
 word of God;

26 *Even* ^l the mystery which hath been hid
 from ages and from generations, ^m but now is
 made manifest to his saints:

27 ⁿ To whom God would make known what
 is ^o the riches of the glory of this mystery

Ver. 23.—^k Or, *fully to preach the word of God.* Rom.
 xv. 19.—^l Rom. xvi. 25. 1 Cor. ii. 7. Eph. iii. 9.
^m Matt. xiii. 11. 2 Tim. i. 10.—ⁿ 2 Cor. ii. 14.—^o Rom.
 ix. 23. Eph. i. 7. iii. 8.

which persecution he was now suffering in his im-
 prisonment in Rome. See on chap. iv. 2.

That which is behind of the afflictions of Christ] I
 have still some afflictions to pass through before
 my race of glory be finished; afflictions which fall
 on me on account of the gospel; such as Christ bore
 from the same persecuting people.

It is worthy of remark that the apostle does not
 say *παθηματα*, the *passion* of Christ, but simply
θλασεις, the *afflictions*; such as are common to all
 good men who bear a testimony against the ways
 and fashions of a wicked world. In these the apostle
 had his share, in the *passion* of Christ he could have
 none. He trod the wine-press *alone*, of the people
 there were none with him.

His body's sake] Believers, both of Jews and Gen-
 tiles, who form that one *body*, of which Christ is the
head.

Verse 25. *Whereof I am made a minister*] Hav-
 ing received especial commission from God to preach
 salvation to the Gentiles.

According to the dispensation] *Κατα την οικονομiam*
 According to the gospel *economy* or *institution*; the
scheme or *plan* of salvation by Christ crucified.

To fulfil the word of God] The Greek *πληρωσαι*
τον λογον του θεου may be translated, *fully to preach*
the doctrine of God. See Rom. xv. 19, and the note
 there. Were we to take the word in its common
 meaning, it might signify to accomplish the purpose
 of God, as predicted by the prophets.

Verse 26. *The mystery which hath been hid*] The
 mystery is this: that God had designed to grant the
 Gentiles the same privileges with the Jews, and
 make them his people who were not his people.
 That this is what St. Paul means by the *mystery*, see
 Eph. iii. 3, &c.

Made manifest to his saints] It is fully known to
 all who have embraced the doctrine of Christ cruci-
 fied; to all Christians.

Verse 27. *The riches of the glory*] God manifests
 to these how abundantly glorious this gospel is among
 the Gentiles; and how effectual is this doctrine of
 Christ crucified to the salvation of multitudes.

A. M. cir. 4066. among the Gentiles; which is
 A. D. cir. 62. Christ * in you, ^b the hope of
 A. U. C. 814. glory :

An. Imp. Nerois 28 Whom we preach, ^c warning
 Cæs. Aug. 9. every man, and teaching every man in all wis-

dom; ^d that we may present every man perfect in Christ Jesus :

29 * Whereunto I also labour, ^e striving ^f according to his working, which worketh in me mightily.

A. M. cir. 4066.
 A. D. cir. 62.
 A. U. C. 814.
 An. Imp. Nerois
 Cæs. Aug. 9.

^a Or, among you. — ^b 1 Tim. i. 1. — ^c Acts xx. 20, 27, 31.
^d 2 Cor. xi. 2. Eph. v. 27. Ver. 22.

^e 1 Cor. xv. 10. — ^f Ch. ii. 1. — ^g Eph. i. 19. iii. 7, 20.

[Which is Christ in you, the hope of glory] In this and the following verse there are several remarkable particulars :

I. We find here the *sum* and *substance* of the apostle's preaching.

1. He preached *Christ*, as the only Saviour of sinners.

2. He proclaimed this Christ as being *in* them ; for the design of the gospel is to put men in possession of the Spirit and power of Christ, to make them partakers of the divine nature, and thus prepare them for an eternal union with himself. Should it be said that the preposition *en* should be translated *among*, it amounts to the same ; for Christ was *among* them to enlighten, quicken, purify, and refine them, and this he could not do without dwelling in them.

3. He preached this *present* and *indwelling* Christ as the *hope of glory* ; for no man could rationally hope for glory who had not the *pardon* of his sins, and whose nature was not sanctified ; and none could have pardon but through the blood of his cross ; and none could have glorification but through the indwelling, sanctifying Spirit of Christ.

II. We see the *manner* in which the apostles preached.

1. *They warned every one*—they showed every man his danger ; they proved that both Jews and Gentiles were under sin ; and that the wrath of God was revealed against all ungodliness and unrighteousness of men ; that time and life were uncertain ; and that now was the day of salvation.

2. *They taught every man in all wisdom*—they considered the world in a state of ignorance and darkness, every man being through sin ignorant of himself and God ; and the apostles taught them to know themselves, viz. that they were sinners, wretched, helpless, and perishing ; and they taught them to know God, in his purity, justice, and truth, and in his mercy through Christ Jesus. Thus they instructed men in all wisdom ; for the knowledge of a man's self and his God constitutes all that is essentially necessary to be known for present and eternal happiness.

III. The *end* which the apostles had in view in thus preaching Christ : to *present every man perfect in Christ Jesus*. The words *τελειον εν Χριστω*, perfect in or through Christ, signify two things : 1. That they should be *thoroughly instructed* in the doctrines of Christianity, so that they should know the truth as it is in Jesus. 2. That they should be made partakers of the grace of the gospel, so that they might be saved from all their sins, and be filled with His fulness. The succeeding chapter amply proves that

nothing less than this entered into the apostle's design. Men may dispute as they please about *Christian perfection*, but without it no soul shall ever see God. He who is not saved from *all sin* here cannot, to his joy, see God hereafter. This perfection of which the apostle speaks, and to which he laboured to bring all men, was something to be attained *in* and *through* Christ. The apostles preached Christ *in* the people ; and they preached him as crucified for mankind. He who *died* for them was to *live* in them, and fill their whole souls with his own purity. No *indwelling sin* can be tolerated by an *indwelling Christ* ; for he came into the world to save his people from their sins

IV. We see who were the objects of the apostle's ministry : the Jews and Gentiles ; *παντα ανθρωπον*, every man, the *whole human race*. Every man had sinned ; and for every sinner Christ had died ; and he died for them that they might be saved from all their sins. The apostles never restrained the offers of salvation ; they made them frankly to all, believing that it was the will of God that all should believe and be saved : hence they warned and taught every man that they might, at the day of judgment, present every man perfect in Christ Jesus ; for, although their own personal ministry could not reach all the inhabitants of the earth, yet it is by the doctrines which they preached, and by the writings which they have left on record, that the earth is to be filled with the knowledge and glory of God, and the souls of men brought to the enjoyment of the fulness of the blessing of the gospel of peace.

Verse 29. *Whereunto I also labour*] In order to accomplish this end, I labour with the utmost zeal and earnestness ; and with all that strength with which God has most powerfully furnished me. Whoever considers the original words, *αγωνιζομενος κατα την ενεργειαν αυτου την ενεργουμενην—εν δυναμει*, will find that no verbal translation can convey their sense. God worked *energetically* in St. Paul, and he *wrought energetically* with God ; and all this was in reference to the salvation of mankind.

1. The preceding chapter contains the highest truths in the Christian religion, conveyed in language peculiar to this apostle ; a language never taught by man, clothing ideas, as vast as the human mind can grasp, and both coming immediately from that inspiration of the Almighty which giveth understanding.

2. What the apostle says on the Godhead of Christ has already been distinctly noted ; and from this we must conclude that, unless there be some secret way

of understanding the 16th and 17th verses, which God has nowhere revealed, taken in their sober and rational sense and meaning they must for ever settle this very important point. Let any man of common sense and reason hear these words, whose mind had not been previously warped by any sentiment on the subject, and who only knew, in religious matters, this one great truth, that there is a God, and that he made and governs all things; and then let him be asked, Of whom doth the apostle speak this? Would

he not immediately answer, *He speaketh of God?* As to the difficulties on this subject, we must consider them difficulties rather to our limited intellect, than as belonging to the subject. We can know but little of an infinite and eternal Being; nothing, properly speaking, but what Himself is pleased to reveal. Let us receive *this* with gratitude and reverence. See my discourse on the sum and substance of apostolic preaching.

CHAPTER II.

The apostle shows his great concern for the church at Colosse and at Laodicea; and exhorts them to stedfastness in the faith, and to beware of being seduced by specious and enticing words, 1—5. And to walk in Christ, as they had been taught, and to abound in faith and holiness, 6, 7. To beware of false teachers, who strove to pervert the gospel, and to lead their minds from him in whom the fulness of the Godhead dwells; with whom they were filled; by whom they had received spiritual circumcision; and into whom they were baptized and were quickened, and raised from a death of sin to a life of righteousness, 8—12. He points out their former state, and the great things which Christ had done for them, 13—15. Warns them against particular tenets of the Judaizing teachers relative to meats, drinks, holidays, festivals, and the specious pretences of deceivers, 16—19. And shows that all the things taught by these, though they had a show of wisdom, yet perished in the using, and were the commandments and doctrines of men, 20—23.

A. M. cir. 4066.
A. D. cir. 62.
A. U. C. 814.
An. Imp. Neronis
Cæs. Aug. 9.

FOR I would that ye knew what great ^a conflict ^b I have for you, and for them at Laodicea, and for as many as

have not seen my face in the flesh;
2 ^c That their hearts might be comforted,

^d being knit together in love, and unto all riches of the full assurance of understanding, ^e to the acknowledgement of the mystery of God, and of the Father, and of Christ;

A. M. cir. 4066.
A. D. cir. 62.
A. U. C. 814.
An. Imp. Neronis
Cæs. Aug. 9.

^a Or, fear; or, care.—^b Ch. i. 29. Phil. i. 30. 1 Thess. ii. 2.

^c 2 Cor. i. 6.—^d Ch. iii. 14.—^e Phil. iii. 8. Ch. i. 9.

NOTES ON CHAP. II.

Verse 1. *What great conflict*] The word *αγων*, which we here render *conflict*, is to be understood as implying *earnest care* and *solicitude*, accompanied, undoubtedly, with the most fervent application to the throne of grace in their behalf. The *αγωνιζομενος* of the preceding verse gave the apostle occasion to use the word *αγων* here. He *agonized* with God, and his *agony* was for them.

Laodicea] A city of Asia Minor, on the borders of *Caria*, *Phrygia*, and *Lydia*. It was originally called *Diospolis*, or the city of Jupiter, and afterwards *Rhoas*; but obtained the name of *Laodicea* from *Laodice*, the wife of Antiochus. It is now called *Ladik*. It was formerly celebrated for its commerce, and the fine black wool of its sheep. Colosse, or the city of the Colossians, lay between it and Hierapolis. This *Hieropolis* was also a town of Phrygia, famous for its hot baths: it is now called *Bambukholasi*.

As many as have not seen my face in the flesh] From this it has been conjectured that St. Paul had never

been at either Colosse or Laodicea, and this, from the letter of the text, appears probable; and yet, his having passed more than once through this country preaching and strengthening the churches, renders it very improbable. It is, therefore, most likely that we should understand the apostle as speaking collectively that he had the most earnest concern, not only for the welfare of those churches with which he was acquainted, such as Colosse and Laodicea, but also for those to whom he was not personally known.

Verse 2. *That their hearts might be comforted*] They might have continual happiness in God, having constant affiance in him.

Being knit together in love] The word *συμβιβασθεντων*, or *συμβιβασθεντες* which is the true reading but both of equal import here, signifies being united as the beams or the timbers of a building, by mortice and pins. The visible church of Christ cannot be in union with God unless it have *unity* in itself, and without *love* this unity is impossible.

Unto all riches of the full assurance of understand

A. M. cir. 4066.
A. D. cir. 62.
A. U. C. 814.
An Imp. Neronis
Cæs. Aug. 9.

3 ^a In ^b whom are hid all the treasures of wisdom and knowledge.

4 And this I say, ^c lest any man should beguile you with enticing words.

5 For ^d though I be absent in the flesh, yet am I with you in the spirit, joying and beholding ^e your order, and the ^f stedfastness of your faith in Christ.

^a Or, *Wherein*.—^b 1 Cor. i. 24. ii. 6, 7. Eph. i. 8. Ch. i. 9.—^c Rom. xvi. 18. 2 Cor. xi. 13. Eph. iv. 14. v. 6. Ver. 8. 18.—^d 1 Cor. v. 3. 1 Thess. ii. 17.—^e 1 Cor. xiv. 40.—^f 1 Pet. v. 9.—^g 1 Thess. iv. 1. Jude 3.

ing] That is, that they might have the most indubitable certainty of the truth of Christianity, of their own salvation, and of the general design of God to admit the Gentiles into his church. This is the grand mystery of God, which was now laid open by the preaching of the gospel.

And of the Father, and of Christ] These words are variously written in different MSS., Versions, and Fathers: *The mystery of God—of God in Christ—of God who is in Christ—of God concerning Christ—of God who is Christ—of the God Christ—of God and Christ—of God the Father of Christ—of God the Father, and our Lord Christ—of God and the Father of Christ—of God the Father, in Christ—of the God Christ Jesus, Father and Lord, &c., &c., &c.*

This great variety of Versions leaves the strongest presumption that the words in question are glosses which have crept into the text, and are of no authority. Griesbach has left them out of the text.

Verse 3. In whom are hid] Or rather in which; referring to the *mystery* mentioned above. In this glorious scheme of Christianity all the treasures—the abundance and excellency, of wisdom and knowledge are contained. No scheme of salvation, or divine knowledge, ever equalled in its depth and excellency the gospel plan. A scheme which the wisdom of God alone could devise, and which his power and infinite mercy alone could accomplish.

Verse 4. Lest any man should beguile you] The word *καταλογίζεσθαι* means to deceive by sophistry or subtle reasoning, in which all the *conclusions* appear to be fairly drawn from the *premises*, but the premises are either *assumed* without evidence, or *false* in themselves; but this not being easily discovered, the unthinking or unwary are carried away by the conclusions which are drawn from these premises. And this result is clearly intimated by the term *παραλογισμα*, *enticing words*, *plausible conclusions* or *deductions* from this mode of reasoning. The apostle seems to allude to the Gentile philosophers, who were notorious for this kind of argumentation. Plato and Socrates are not free from it.

Verse 5. For though I be absent in the flesh] It is hardly possible that such words as these in this verse could have been used to perfect *strangers*; they argue a considerable knowledge of the people, and a know-

6 ^a As ye have therefore received Christ Jesus the Lord, so walk ye in him;

7 ^b Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

8 ^c Beware lest any man spoil you through philosophy and vain deceit, after ^d the tradition

A. M. cir. 4066.
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^a Eph. ii. 21, 22. iii. 17. Ch. i. 23.—^b Jer. xxix. 8. Rom. xvi. 17. Eph. v. 6. Ver. 18. Hebr. xiii. 9.—^c Matt. xv. 2. Gal. i. 14. Ver. 22.

ledge founded on personal acquaintance. The original is exceedingly soft and musical:

Ει γαρ και τη σαρκι απειμι,
Αλλα τω πνευματι συν υμιν ειμι,
Χαιρων και βλεπων υμων την ταξιν, κ. τ. λ.

The whole verse shows that this church was *sound* in doctrine, and *strict* in discipline. They had *stedfast faith* in Christ, and regular *order* or discipline among themselves.

Verse 6. As ye have therefore received Christ Jesus] Many persons lay a certain stress on the words *as* and *so*, and make various fine heads of discourses from them; viz. *As* ye received Christ in a spirit of *humility*, *so* walk in him; *as* ye received him in a spirit of *faith*, *so* walk in him, &c., &c. This may be all proper in itself; but nothing of the kind was intended by the apostle. His meaning is simply this: Seeing ye have embraced the doctrine of Christ, continue to hold it fast, and not permit yourselves to be turned aside by sophistical or Judaizing teachers.

Verse 7. Rooted and built up in him] It is not usual with the apostle to employ this double metaphor, taken partly from the *growth of a tree* and the *increase of a building*. They are to be *rooted*; as the good *seed* had been already *sown*, it is to take root, and the roots are to spread far, wide, and deep. They are to be *grounded*; as the *foundation* has already been *laid*, they are to *build* thereon. In the one case, they are to bear much fruit; in the other, they are to grow up to be a habitation of God through the Spirit. See the notes on Eph. ii. 21, 22, and iii. 17.

Abounding therein with thanksgiving.] No limitation is ever set to the operations of God on the soul, or to the growth of the soul in the knowledge, love, and image of God. Those who are brought into such a state of salvation should abound in gratitude and loving obedience, as they grow in grace.

Verse 8. Beware lest any man spoil you] The word *συλαγωγων*, from *συλη*, *prey*, and *αγειν*, *to lead or carry away*, signifies *to rob*, or *spoil* of their goods, as if by *violence* or *rapine*. Their goods were the salvation they had received from Christ; and both the Gentile and Jewish teachers endeavoured to deprive them of these, by perverting their minds, and leading them off from the truths of Christianity.

A. M. cir. 4066.
A. D. cir. 62.
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An. Imp. Neronis
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of men, after the rudiments
of the world, and not after
Christ :

9 For in him dwelleth all the
fulness of the Godhead bodily.

10 And ye are complete in him, which is
the head of all principality and power ;

^a Or, *elements*.—^b Gal. iv. 3, 9. Ver. 20.—^c John i. 14.
Ch. i. 19.—^d John i. 16.—^e Eph. i. 20, 21. 1 Pet. iii. 22.
^f Ch. i. 16.—^g Deut. x. 16. xxx. 6. Jer. iv. 4. Rom. ii. 29.

Philosophy and vain deceit] Or, *the vain or empty deceit of philosophy*; such philosophizing as the Jewish and Gentile teachers used. As the term *philosophy* stood in high repute among the Gentiles, the Jews of this time affected it; and both *Philo* and *Josephus* use the word to express the whole of the Mosaic institutions. So the former: Οἱ κατὰ Μωσῆν φιλοσοφούντες “Those who embraced the philosophy of Moses;” PHIL., *De Nomin. Mutand.* And the latter: Τρία παρα Ιουδαίως εἶδη φιλοσοφείας “There are three systems of philosophy among the Jews” (Bell. Jud., lib. ii., cap. 8, sec. 2); meaning the *Pharisees*, *Sadducees*, and *Essenes*, as immediately follows. The Jewish philosophy, such as is found in the *Cabala*, *Midrashim*, and other works, deserves the character of *vain deceit*, in the fullest sense and meaning of the words. The inspired writers excepted, the Jews have ever been the most puerile, absurd, and ridiculous reasoners in the world. Even *Rubbi Maymon*, or *Maimonides*, the most intelligent of them all, is often in his master-piece (the *Morèh Nevochim*, the *Teacher of the Perplexed*) most deplorably empty and vain.

After the rudiments of the world] According to the doctrine of the *Jewish teachers*; or, according to the *Mosaic institutions*, as explained and glossed by the Scribes, Pharisees, and Rabbins in general. We have often seen that הוֹלָם הַעוֹלָם *holam hasszeh*, *this world*, of which τὸν κόσμον τούτου is a literal translation, is frequently used to express the Jewish system of rites, ceremonies, and institutions in general; what the apostle calls *the tradition of men*, namely, what men, unauthorized by God, have taught as doctrines received from him. Our Lord frequently refers to and condemns these traditions.

Not after Christ.] Not according to the simple doctrine of Christ, viz.: He died for our offences; believe on the Lord Jesus, and thou shalt be saved.

Verse 9. *For in him dwelleth all the fulness*] This is opposed to the *vain or empty doctrine* of the Gentile and Jewish philosophers: there is a *fulness* in Christ suited to the *empty, destitute state* of the human soul, but in the philosophy of the Jews and Gentiles nothing like this was found; nor indeed in the more refined and correct philosophy of the present day. No substitute has ever been found for the grace of the Lord Jesus, and those who have sought for one have disquieted themselves in vain.

By the *Godhead or Deity*, Θεοτης, we are to under-

11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ ;

12 Buried with him in baptism, wherein also ye are risen with him through the faith

A. M. cir. 4066.
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Phil. iii. 3.—^b Rom. vi. 6. Eph. iv. 22. Ch. iii. 8, 9.
ⁱ Rom. vi. 4.—^k Ch. iii. 1.—^l Eph. i. 19. iii. 7.

stand the *state or being of the Divine Nature*; and by the *fulness* of that *Deity*, the infinite attributes essential to such a nature.

Bodily.] Σωματικως signifies *truly, really*; in opposition to *typically, figuratively*. There was a *symbol* of the divine presence in the Hebrew *tabernacle*, and in the Jewish *temple*; but in the *body of Christ* the *Deity*, with all its plenitude of attributes, dwelt *really and substantially*: for so the word *σωματικως* means; and so it was understood by the ancient Greek Fathers, as is fully shown by *SUIDAS*, in his *Thesaurus*, under the word.

“The *fulness of the Godhead* dwelt in Christ *bodily*, as opposed to the Jewish *tabernacle* or *temple*; *truly* and *really*, in opposition to *types* and *figures*; not only effectively, as God dwells in good men, but *substantially or personally*, by the strictest union, as the soul dwells in the body; so that God and man are one Christ.” See *Parkhurst*.

Verse 10. *And ye are complete in him*] Καὶ ἐστὶν ἐν αὐτῷ πεπληρωμενοί *And ye are filled with him*. Our word *complete* quite destroys the connexion subsisting in the apostle’s ideas. The philosophy of the world was *empty, κενη*, but there was a *πληρωμα*, or *fulness*, in Christ; the Colossians were *empty*—spoiled and deprived of every good, while following the *empty philosophy* and groundless traditions of Jewish and Gentile teachers; but since they had received Christ Jesus they were *πεπληρωμενοί*, *filled with him*. This is the true meaning of the word, and by this the connexion and assemblage of ideas in the apostle’s mind are preserved. No fanciful *completeness* in *Christ*, of a believer, while incomplete in himself, is either expressed or intended by St. Paul. It is too bad a doctrine to exist in the oracles of God.

The head of all principality] See the notes on chap. i. 16, 17.

Verse 11. *In whom also ye are circumcised*] All that was designed by circumcision, literally performed, is accomplished in them that believe through the Spirit and power of Christ. It is not a cutting off of a *part of the flesh*, but a *putting off the body of the sins of the flesh*, through the circumcision of Christ; he having undergone and performed this, and all other rites necessary to qualify him to be a mediator between God and man; for, being made under the *law*, he was subject to all its ordinances, and every act of his contributed to the salvation of men. But by the *circumcision of Christ*, the operation of his grace and

A. M. cir. 4066. of the operation of God, ^a who
A. D. cir. 62. hath raised him from the dead.

A. U. C. 814. 13 ^b And you, being dead in
An. Imp. Neronis your sins and the uncircum-
Cæs. Aug. 9. cision of your flesh, hath he quickened
together with him, having forgiven you all
trespasses ;

14 ^c Blotting out the hand-writing of ordi-
nances that was against us, which was contrary
to us, and took it out of the way, nailing it to
his cross ;

15 And ^d having spoiled
^e principalities and powers, he
made a shew of them openly,
triumphing over them ^f in it.

A. M. cir. 4066.
A. D. cir. 62.
A. U. C. 814.
An. Imp. Neronis
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16 Let no man, therefore, ^g judge you ^h in
ⁱ meat, or in drink, or ^k in respect ^l of an holy-
day, or of the new moon, or of the sabbath-
days ;

17 ^m Which are a shadow of things to come ;
but the body is of Christ.

18 ⁿ Let no man ^o beguile you of your

^a Acts ii. 24.—^b Eph. ii. 1, 5, 6, 11.—^c Eph. ii. 15, 16.
^d Gen. iii. 15. Ps. lxxviii. 18. Isai. liiii. 12. Matt. xii. 29.
Lake x. 18. xi. 22. John xii. 31. xvi. 11. Eph. iv. 8. Hebr.
i. 14.—^e Eph. vi. 12.—^f Or, in himself.—^g Rom. xiv.

3, 10, 13.—^h Or, for eating and drinking.—ⁱ Rom. xiv.
2, 17. 1 Cor. viii. 8.—^k Or, in part.—^l Rom. xiv. 5.
Gal. iv. 10.—^m Hebr. viii. 5. ix. 9. x. 1.—ⁿ Ver. 4.
^o Or, judge against you.

Spirit may be intended ; the law required the circum-
cision of the flesh, the gospel of Christ required the
circumcision of the heart. The words *των ἀμαρτιων*,
of the sins, are omitted by ABCD*EFG, several
others, by the Coptic, Æthiopic, Armenian, Vulgate,
and Itala ; and by Clement, Athanasius, Basil, Cyril,
and several others. Griesbach has omitted them.

Verse 12. Buried with him in baptism] Alluding
to the immersions practised in the case of adults,
wherein the person appeared to be buried under the
water, as Christ was buried in the heart of the earth.
His rising again the third day, and their emerging
from the water, was an emblem of the resurrection of
the body ; and, in them, of a total change of life.

The faith of the operation of God] They were
quickened, changed, and saved, by means of faith in
Christ Jesus ; which faith was produced by the opera-
tion or energy of God. Believing is the act of the
soul ; but the grace or power to believe comes from
God himself.

Verse 13. And you, being dead in your sins] See
the notes on Eph. ii. 1, &c.

The uncircumcision of your flesh] This must refer
to that part of the Colossian church which was made
up of converted heathens, for the heathens alone were
uncircumcised.

Verse 14. Blotting out the hand-writing of ordi-
nances] By the hand-writing of ordinances the
apostle most evidently means the ceremonial law :
this was against them, for they were bound to fulfil it ;
and it was contrary to them, as condemning them for
their neglect and transgression of it. This law God
himself has blotted out.

Blotting out the hand-writing is probably an allusion
to Numb. v. 23, where the curses written in the book,
in the case of the woman suspected of adultery, are
directed to be blotted out with the bitter waters.
And there can be little doubt of a further allusion,
viz. to the custom of discharging the writing from
parchment by the application of such a fluid as the
marriatic acid, which immediately dissolves those fer-
ruginous calces which constitute the blackening prin-
ciple of most inks. But the East India inks, being

formed only of simple black such as burnt ivory or
cork, and gum water, may be wiped clean off from
the surface of the paper or parchment by the appli-
cation of a wet sponge, so as to leave not one legible
vestige remaining : this I have often proved.

Nailing it to his cross] When Christ was nailed
to the cross, our obligation to fulfil these ordinances
was done away. There may be another reference
here to some ancient mode of annulling legal obliga-
tions, by nailing them to a post ; but I do not recollect
at present an instance or example. Antiquated laws
are said to have been thus abrogated.

Verse 15. And having spoiled principalities and
powers] Here is an allusion to the treatment of ene-
mies when conquered : they are spoiled of their
armour, so much the word *αρεδυνω* implies ; and they
are exhibited with contumely and reproach to the
populace, especially when the victor has the honour
of a triumph ; to the former of which there is an allu-
sion in the words *εδειγματισεν εν παρησιαις*, making a
public exhibition of them ; and to the latter, in the
words *θραμβευσας αυτους*, triumphing over them.
And the principalities and powers refer to the empe-
rors, kings, and generals, taken in battle, and reserved
to grace the victor's triumph. It is very likely that
by the *αρχας και εξουσιας*, principalities and powers,
over whom Christ triumphed, the apostle means the
μακρω nesioth and *ρωσω rosoth*, who were the rulers
and chiefs in the sanhedrin and synagogues, and who
had great authority among the people, both in making
constitutions and explaining traditions. The propa-
gation of Christianity in Judea quite destroyed their
spiritual power and domination ; just as the propaga-
tion of Protestantism, which was Christianity revived,
destroyed, wherever it appeared, the false doctrine
and domination of the pope of Rome.

In it.] The words *εν αυτω* refer rather to Christ
than to the cross, if indeed they be genuine ; of which
there is much reason to doubt, as the Versions and
Fathers differ so greatly in quoting them. Griesbach
has left them out of the text.

Verse 16. Let no man—judge you in meat, or in
drink] The apostle speaks here in reference to some

A. M. cir. 4066. reward, * In a voluntary humility
 A. D. cir. 62. and worshipping of angels, in-
 A. U. C. 814. truding into those things ^bwhich
 An. Imp. Neronis he hath not seen, vainly puffed
 Cœs. Aug. 9.

though living in the world, are
 ye subject to ordinances,
 21 (^b Touch not; taste not;
 handle not;

up by his fleshly mind ;
 19 And not holding ^a the Head, from which
 all the body by joints and bands having nour-
 ishment ministered, and knit together, increaseth with the increase of God.

22 Which all are to perish with the using ;)
 'after the commandments and doctrines of men ?
 23 ^k Which things have indeed a shew of wisdom in ^l will-worship, and humility, and ^m neglecting of the body; not in any honour to the satisfying of the flesh.

20 Wherefore, if ye be ^d dead with Christ from ^e the ^f rudiments of the world, ^g why, as

^a Gr. being a voluntary in humility. Ver. 23.—^b Ezek. xiii 3. 1 Tim. i. 7.—^c Eph. iv. 15, 16.—^d Rom. vi. 3, 5, vii. 4, 6. Gal. ii. 19. Eph. ii. 15.—^e Ver. 8.—^f Or,

elements.—^g Gal. iv. 3, 9.—^h 1 Tim. iv. 3.—ⁱ Isai. xxix. 13. Matt. xv. 9. Titus i. 14.—^k 1 Tim. iv. 8. ^l Ver. 8.—^m Or, punishing; or, not sparing.

particulars of the *hand-writing of ordinances*, which had been *taken away*, viz. the distinction of *meats* and *drinks*, what was *clean*, and what *unclean*, according to the law; and the necessity of observing certain *holidays* or *festivals*, such as the *new moons* and particular *sabbaths*, or those which should be observed with more than ordinary solemnity; all these had been taken out of the way and nailed to the cross, and were no longer of moral obligation. There is no intimation here that the *sabbath* was done away, or that its moral use was superseded, by the introduction of Christianity. I have shown elsewhere that, *Remember the sabbath-day, to keep it holy*, is a command of perpetual obligation, and can never be superseded but by the final termination of time. As it is a *type* of that rest which remains for the people of God, of an eternity of bliss, it must continue in full force till that eternity arrives; for no *type* ever ceases till the *antitype* be come. Besides, it is not clear that the apostle refers at all to the *sabbath* in this place, whether Jewish or Christian; his *σαββατων*, of *sabbaths* or *weeks*, most probably refers to their *feasts of weeks*, of which much has been said in the notes on the Pentateuch.

took place. The Colossians had fought and conquered under the direction of Christ, and he, as the sole judge in this contest, had assigned to them the prize; the false teachers, affecting great modesty, humility, and sanctity, endeavoured to turn them aside from the gospel, and to induce them to end in the *flesh* who had begun in the *Spirit*. Against these the apostle warns them.

Verse 17. *Which are a shadow*] All these things were *types*, and must continue in force till the Christ, whom they represented, came; the apostle therefore says that the *body*—the *substance* or *design* of them, was of *Christ*—pointed him out, and the excellent blessings which he has procured. The word *σκια*, *shadow*, is often used to express any thing *imperfect* or *unsubstantial*; while the term *σωμα*, *body*, was used in the opposite sense, and expressed any thing *substantial*, *solid*, and *firm*. The law was but the *shadow* or *representation* of good things to come; none should rest in it; all that it pointed out is to be sought and obtained in Christ.

In a voluntary humility and worshipping of angels] This is a difficult passage, and in order to explain it I shall examine the meaning of some of the principal terms of the original. The word *θειων*, *to will*, signifies also *to delight*; and *κακαιοφροσυνη* signifies, not only *lowliness* or *humility of mind*, but also *affliction of mind*; and *κατεινουσιν την ψυχην*, Lev. xvi. 29, 31, and in many other places, signifies to *afflict the soul by fasting*, and *self-abnegation*; and *θρησκεια* signifies *reverence* and *modesty*. Hence the whole passage has been paraphrased thus: Let no man spoil you of the prize adjudged to you, who delights in mortifying his body, and walking with the apparent *modesty of an angel*, affecting superior sanctity in order to gain disciples; *intruding into things which he has not seen*; and, notwithstanding his apparent humility, his mind is *carnal*, and he is *puffed up* with a sense of his superior knowledge and piety. It is very likely that the apostle here alludes to the *Essenes*, who were remarkably strict and devout, spent a principal part of their time in the contemplation of the Divine Being, abstained from all sensual gratifications, and affected to live the *life of angels* upon earth. With their pretensions all the apostle says here perfectly agrees, and on this one supposition the whole of the passage is plain and easy. Many have understood the passage as referring to the *adoration of angels*, which seems to have been practised among the Jews, who appear (from *Tobit*, xii. 15; *Philo*, in lib. *de Somn.*; *Josephus*, War. lib. ii., cap. 8, sec. 7) to have considered them as a sort of *mediators* between God and man; presenting the prayers of men before the throne; and being, as *Philo* says, *Μεγαλου Βασιλεως οφθαλμοι και ωρα*, the *eyes and ears of the Great King*. But this interpretation is not so likely as the foregoing.

Verse 18. *Let no man beguile you*] *Μηδεις υμας κατασβασειτερω* Let no man take the *prize* from you which the *βραβευς*, *brabeus*, or judge in the contests, has assigned you, in consequence of your having obtained the victory. This, any reader will see, is an allusion to the Olympic and Isthmian games, and to the prizes assigned to those who had obtained the victory in one or more of the contests which there

Verse 19. *And not holding the Head*] Not ac-

knowledging Jesus Christ as the only Saviour of mankind, and the only *Head* or *chief* of the Christian church, on whom every member of it depends, and from whom each derives both light and life. For a further explanation of these words see the notes on Eph. iv. 16, where the figures and phraseology are the same.

Verse 20. *If ye be dead with Christ*] See the notes on Rom. vi. 3, 5.

From the rudiments of the world] Ye have renounced all hope of salvation from the observance of Jewish rites and ceremonies, which were only *rudiments, first elements, or the alphabet*, out of which the whole science of Christianity was composed. We have often seen that *the world and this world* signify the Jewish dispensation, or the rites, ceremonies, and services performed under it.

Why, as though living in the world] Why, as if ye were still under the same dispensation from which you have been already freed, are ye subject to its ordinances, performing them as if expecting salvation from this performance?

Verse 21. *Touch not; taste not; handle not*] These are forms of expression very frequent among the Jews. In *Maccoth*, fol. xxi. 1: "If they say to a Nazarite, *Don't drink, don't drink*; and he, notwithstanding, drinks; he is guilty. If they say, *Don't shave, don't shave*; and he shaves, notwithstanding; he is guilty. If they say, *Don't put on these clothes, don't put on these clothes*; and he, notwithstanding, puts on heterogeneous garments; he is guilty." See more in *Schoettgen*.

Verse 22. *Which all are to perish with the using*] These are not matters of eternal moment; the different kinds of meats were made for the body, and go with it into corruption: in like manner, all the rites and ceremonies of the Jewish religion now perish, having accomplished the *end* of their institution; namely, to lead us to Christ, that we might be justified by faith.

After the commandments and doctrines of men?] These words should follow the 20th verse, of which they form a part; and it appears from them that the

apostle is here speaking of the traditions of the elders, and the load of cumbrous ceremonies which they added to the significant rites prescribed by Moses.

Verse 23. *Which things have indeed a shew of wisdom*] All these prescriptions and rites have indeed the appearance of wisdom, and are recommended by plausible reasons; but they form a worship which God has not commanded, and enjoin macerations of the body, accompanied with a humiliation of spirit, that are neither profitable to the soul, nor of any advantage to the body; so that the whole of their religion is nothing worth.

What is here termed *will-worship, θελοθρησκεια*, signifies simply a mode of worship which a man chooses for himself, independently of the *revelation* which God has given. The whole system of *Deism* is an *θελοθρησκεια*, a worship founded in the will or caprices of man, and not in the wisdom or will of God; and it is just as profitable to body and soul as that of which the apostle speaks. God will be served in his own way; it is right that he should prescribe to man the truths which he is to believe, and the ordinances which he is to use. To refuse to receive his teaching in order to prefer our own fancies, is to light a farthing candle as a substitute for the noonday sun. From the beginning of the world God has prescribed the worship which was best pleasing to himself, and never left a matter of such moment to man. The nations which have either not had a revelation, or refused to receive that which God has given, show, by their diversity of worship, superstition, absurdity, and in many cases *cruelty*, what the state of the whole would have been, had not God, in his infinite mercy, blessed it with a revelation of his will. God has given directions concerning his worship; and he has appointed the *seventh day* for the peculiar exercises of spiritual duties: other times he has left to man's convenience; and they abuse the text who say that the appointment of particular times and places for religious service is *will-worship*. God prescribes the *thing*, and leaves it to man, except in the case of the sabbath, to appoint the *time* and the *place*; nor is it possible to be too frequent in God's worship, any more than to be too *fervent*.

CHAPTER III.

The apostle exhorts the Colossians to heavenly-mindedness after the example of Christ, that they may be prepared to appear with him in glory, 1—4. Exhorts them also to mortify their members, and calls to their remembrance their former state, 5—7. Shows how completely they were changed from that state, and gives them various directions relative to truth, compassion, meekness, long-suffering, forgiveness, and charity, 8—14. Shows that they are called to unity and holiness; and commands them to have the doctrine of Christ dwelling richly in them; and how they should teach and admonish each other, and do every thing in the name of the Lord Jesus, 15—17. The relative duties of wives, 18. Of husbands, 19. Of children, 20. Of fathers, 21. Of servants, 22. He concludes by showing that he that does wrong shall be treated accordingly, for God is no respecter of persons, 23—25.

A. M. cir. 4066.
A. D. cir. 62.
A. U. C. 814.
An. Imp. Neronis
Cæs. Aug. 9.

If ye then ^a be risen with Christ, seek those things which are above, where ^b Christ sitteth on the right hand of God.

2 Set your ^c affection on things above, not on things on the earth.

3 ^d For ye are dead, ^e and your life is hid with Christ in God.

4 ^f When Christ, *who is* ^g our life, shall appear, then shall ye also appear with him ^h in glory.

5 ⁱ Mortify, therefore, ^k your members which are upon the earth; ^l fornication, uncleanness,

inordinate affection, ^m evil concupiscence, and covetousness, ⁿ which is idolatry:

6 ^o For which things' sake the wrath of God cometh on ^p the children of disobedience:

7 ^q In the which ye also walked some time, when ye lived in them.

8 ^r But now ye also put off all these; anger, wrath, malice, blasphemy, ^s filthy communication out of your mouth.

9 ^t Lie not one to another, ^u seeing that ye have put off the old man with his deeds;

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^a Rom. vi. 5. Eph. ii. 6. Ch. ii. 12.—^b Rom. viii. 34. Eph. i. 20.—^c Or, *mind*.—^d Rom. vi. 2. Gal. ii. 20. Ch. ii. 20.—^e 2 Cor. v. 7. Ch. i. 5.—^f 1 John iii. 2. ^g John xi. 25. xiv. 6.—^h 1 Cor. xv. 43. Phil. iii. 21. ⁱ Rom. viii. 13. Gal. v. 24.—^k Rom. vi. 13.—^l Eph. v. 3.

^m 1 Thess. iv. 5.—ⁿ Eph. v. 5.—^o Rom. i. 18. Eph. v. 6. Rev. xxii. 15.—^p Eph. ii. 2.—^q Rom. vi. 19, 20. vii. 5. 1 Cor. vi. 11. Eph. ii. 2. Tit. iii. 3.—^r Eph. iv. 22. 1 Pet. ii. 1. Hebr. xii. 1. James i. 21.—^s Eph. iv. 29. v. 4. ^t Lev. xix. 11. Eph. iv. 25.—^u Eph. iv. 22, 24.

NOTES ON CHAP. III.

Verse 1. *If ye then*] *Et ovv' Seeing then that ye are risen with Christ*; this refers to what he had said, chap. ii. 12: *Buried with him in baptism, wherein also ye are risen with him*. As, therefore, ye have most cordially received the doctrine of Christ; and profess to be partakers of a spiritual religion, that promises spiritual and eternal things; seek those things, and look to be prepared for the enjoyment of them.

Verse 2. *Set your affection on things above*] *Ta avw φρονεῖτε* Love heavenly things; study them; let your hearts be entirely engrossed by them. Now, that ye are converted to God, act in reference to heavenly things as ye did formerly in reference to those of earth; and *vice versa*. This is a very good general rule: "Be as much in earnest for heavenly and eternal things, as ye formerly were for those that are earthly and perishing."

Verse 3. *For ye are dead*] To all hopes of happiness from the present world; and, according to your profession, should feel no more appetite for the things of this life, than he does whose soul is departed into the invisible state.

Your life is hid with Christ in God.] Christ is your treasure; and where your treasure is, there is your heart. Christ lives in the bosom of the Father; as your heart is in him, ye also sit in heavenly places with Christ Jesus. Christ is the life of your souls; and as he is hidden in the bosom of the Father, so are ye, who live through and in him.

Verse 4. *When Christ, who is our life*] When Christ comes to judge the world, ye shall appear with him in his glory, and in an eternal state of blessedness.

Verse 5. *Mortify, therefore, your members*] *Νεκρωσατε* Put them to death: the verb is used metaphorically to signify, to deprive a thing of its power, to destroy its strength. Use no member of your body to sin against God; keep all under dominion; and never permit the *beast* to run away with the *man*.

To gratify any sensual appetite is to give it the very food and nourishment by which it lives, thrives, and is active. However the body may suffer by excessive sensual indulgences, the appetite increases with the indulgence. Deny yourselves, and let reason rule; and the animal will not get the ascendancy over the rational man. See the notes on Rom. vi. 11, &c.

Inordinate affection] *Παθος* Unnatural and degrading passion; bestial lusts. See Rom. i. 26, 27; and the notes there.

Evil concupiscence] *Επιθυμιαν κακην*. As *επιθυμια* signifies strong and vehement desire of any kind, it is here joined with *κακη*, evil, to show the sense more particularly in which the apostle uses it.

Covetousness, which is idolatry] For the covetous man makes his money his god. Now, it is the prerogative of God to confer happiness; every godly man seeks his happiness in God; the covetous man seeks that in his money which God alone can give; therefore his covetousness is properly idolatry. It is true his idol is of gold and silver, but his idolatry is not the less criminal on that account.

Verse 6. *The wrath of God cometh*] God is angry with such persons, and he inflicts on them the punishment which they deserve.

Verse 7. *In the which ye also walked some time*] When ye were in your unconverted state, ye served divers lusts and pleasures. See on Rom. vii. 5, and Eph. ii. 2.

Verse 8. *But now ye also put off all these*] See on Eph. iv. 22. Being now converted, sin had no more dominion over them.

Anger, wrath, &c.] They had not only lived in the evils mentioned ver. 5, but also in those enumerated here; and they had not only laid aside the former, but they had laid aside the latter also. They retained no bosom, no easily besetting, sin. They were risen with Christ, and they sought the things which were above.

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An. Imp. Neronis
Cæs. Aug. 9.

10 And have put on the new man, which ^ais renewed in knowledge ^bafter the image of him that ^ccreated him :

11 Where there is neither ^dGreek nor Jew, circumcision nor uncircumcision, Barbarian,

Scythian, bond nor free : ^ebut Christ is all, and in all.

12 ^fPut on therefore, ^gas the elect of God, holy and beloved, ^hbowels of mercies, kindness, humbleness of mind, meekness, long-suffering ;

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^a Rom. xii. 2. — ^b Eph. iv. 23, 24. — ^c Eph. ii. 10.
^d Rom. x. 12. 1 Cor. xiii. 13. Gal. iii. 28. v. 6. Eph. vi. 8.

^e Eph. i. 23. — ^f Eph. iv. 24. — ^g 1 Thess. i. 4. 1 Pet. i. 2.
^h 2 Pet. i. 10. — ⁱ Gal. v. 22. Phil. ii. 1. Eph. iv. 2, 32.

Blasphemy] The word seems here to mean *injurious and calumnious speaking*.

Verse 9. *Lie not one to another*] Do not deceive each other ; speak the truth in all your dealings ; do not say, " My goods are so and so," when you know them to be otherwise ; do not undervalue the goods of your neighbour, when your conscience tells you that you are not speaking the truth. *It is naught, it is naught, saith the buyer ; but afterwards he boasteth ;* i. e. he underrates his neighbour's property till he gets him persuaded to part with it for less than its worth ; and when he has thus got it he boasts what a good bargain he has made. Such a knave speaks not truth with his neighbour.

Ye have put off the old man] See the notes on Rom. vi. 6 ; and particularly on Rom. xiii. 11—14. Ye have received a religion widely different from that ye had before ; act according to its principles.

Verse 10. *And have put on the new man*] See on Rom. xii. 1, 2.

Is renewed in knowledge] IGNORANCE WAS the grand characteristic of the heathen state ; KNOWLEDGE, of the Christian. The utmost to which heathenism could pretend was a certain knowledge of nature. How far this went, and how much it fell short of the truth, may be seen in the writings of Aristotle and Pliny. Christianity reveals God himself, the author of nature ; or, rather, God has revealed himself in the Christian system with which he has blessed mankind. Christianity teaches a man the true knowledge both of himself and of God, but it is impossible to know one's self but in the light of God ; the famous *γνωθι σεαυτον, know thyself*, was practicable only under the Christian religion.

After the image of him that created him] We have already seen that God made man in his own image ; and we have seen in *what* that image consisted. See the notes on Gen. i. 26, and on Eph. iv. 23, 24. Does not the apostle refer here to the case of an artist, who wishes to make a perfect resemblance of some exquisite form or person ? God in this case is the artist, man is the copy, and God himself the original from which this copy is to be taken. Thus, then, man is made by his Creator, not according to the image or likeness of any other being, but according to his own ; the image του Κρισταυρου, of the Creator. And as the divine nature cannot exist in forms or fashions, moral qualities alone are those which must be produced. Hence the apostle, interpreting the words of Moses, says that the image in which man was made, and in which he must be re-made, *αυατα-*

νομηνον, made anew, consists in *knowledge, righteousness, and true holiness*.

Verse 11. *Where there is neither Greek nor Jew*] In which new creation no inquiry is made what nation the persons belonged to or from what ancestry they had sprung, whether in Judea or Greece.

Circumcision nor uncircumcision] Nor is their peculiar form of religion of any consideration, whether circumcised like the Jews, or uncircumcised like the heathens.

Barbarian, Scythian] Nor whether of the more or less tractable of the nations of the world ; for although *knowledge*, and the most refined and sublime knowledge, is the object to be attained, yet, under the teaching and influence of the blessed Spirit, the most dull and least informed are perfectly capable of comprehending this divine science, and becoming wise unto salvation.

Bond nor free] Nor does the particular state or circumstances in which a man may be found either help him to or exclude him from the benefit of this religion ; the slave having as good a title to salvation by grace as the freeman.

But Christ is all, and in all.] All mankind are his creatures, all conditions are disposed and regulated by his providence, and all human beings are equally purchased by his blood. He alone is the source whence all have proceeded, and to him alone all must return. He is the Maker, Preserver, Saviour, and Judge of all men.

Verse 12. *Put on—as the elect of God*] As the principal design of the apostle was to show that God had chosen the Gentiles and called them to the same privileges as the Jews, and intended to make them as truly his people as the Jews ever were, he calls them the *elect* or *chosen* of God ; and as the Jews, who were formerly the *elect*, were still *beloved*, and called to be *holy*, so he calls the Colossians *beloved*, and shows them that they are called with the same *holy calling*.

Bowels of mercies, &c.] Be merciful, not in a merely, but in spirit and affection. In all cases of this kind let your heart dictate to your hand ; be clothed with bowels of mercy—let your tenderest feelings come in contact with the miseries of the distressed as soon as ever they present themselves. Though I know that to put on, and to be clothed with, are figurative expressions, and mean to assume such and such characters and qualities ; yet there may be a higher meaning here. The apostle would have them to feel the slightest touch of another's misery ;

A. M. cir. 4066.
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A. U. C. 814.
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Cæs. Aug. 9.

13 ^a Forbearing one another, and forgiving one another, if any man have a ^b quarrel against any: even as Christ forgave

you, so also *do* ye.

14 ^c And above all these things ^d put on charity, which is the ^e bond of perfectness.

^a Mark xi. 25. Eph. iv. 2, 32. — ^b Or, *complaint*.
^c 1 Pet. iv. 8. — ^d John xiii. 34. Rom. xiii. 8. 1 Cor. xiii. Eph. v. 2. Ch. ii. 2. 1 Thess. iv. 9. 1 Tim. i. 5. 1 John

15 And let ^f the peace of God rule in your hearts, ^g to the which also ye are called ^h in one body; ⁱ and be ye thankful.

A. M. cir. 4066.
A. D. cir. 62.
A. U. C. 814.
An. Imp. Neronis
Cæs. Aug. 9.

16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another ^k in psalms and hymns and

iii. 23. iv. 21. — ^e Eph. iv. 3. — ^f Rom. xiv. 17. Phil. iv. 7. 1 Cor. vii. 15. — ^g Eph. ii. 16, 17. iv. 4. — Ch. ii. 7. Ver. 17. — ^k 1 Cor. xiv. 26. Eph. v. 19.

and, as their clothes are put over their body, so their tenderest feeling should be always within the reach of the miserable. Let your feelings be at hand, and feel and commiserate as soon as touched. See on Eph. iv. 2. Instead of *οικτιρμον*, *mercies*, in the plural, almost every MS. of importance, with many of the Fathers, read *οικτιρμων*, bowels of *mercy*, in the singular. This various reading makes scarcely any alteration in the sense.

Verse 13. *Forbearing one another*] Avoid all occasions of irritating or provoking each other.

Forgiving one another] If ye receive offence, be instantly ready to forgive on the first acknowledgment of the fault.

Even as Christ forgave you] Who required no satisfaction, and sought for nothing in you but the broken contrite heart, and freely forgave you as soon as you returned to Him. No man should for a moment harbour ill will in his heart to any; but the offended party is not called actually to forgive, till the offender, with sorrow, acknowledges his fault. He should be ready to forgive, and while he is so, he can neither feel hatred nor malice towards the offender; but, as Christ does not forgive us till with penitent hearts we return unto him, acknowledging our offences, so those who have trespassed against their neighbour are not to expect any act of forgiveness from the person they have injured, till they acknowledge their offence. *Forgive*, says the apostle, *καθως και ο Χριστος, even as Christ forgave you*—show the same disposition and the same readiness to forgive your offending brethren, as Christ showed towards you.

Verse 14. *And above all these things*] *Επι πασι δε ρουρος* Upon all, over all; as the outer garment envelops all the clothing, so let *charity* or *love* invest and encompass all the rest. Even *bowels of mercy* are to be set in motion by *love*; from love they derive all their *feeling*, and all their *power* and *promptitude* to action. Let this, therefore, be as the *upper garment*; the *surtout* that invests the whole man.

Which is the bond of perfectness.] Love to God and man is not only to *cover* all, but also to *unite* and *consolidate* the whole. It is therefore represented here under the notion of a *girdle*, by which all the rest of the clothing is *bound* close about the body. To love God with all the heart, soul, mind, and strength, and one's neighbour as one's self, is the *perfection* which the New Covenant requires, and which the grace and

Spirit of Christ work in every sincerely obedient, humble believer; and that very love, which is the fulfilling of the law and the *perfection* itself which the gospel requires, is also the *bond* of that *perfection*. It is by love to God and man that love is to be preserved. *Love begets love*; and the more a man loves God and his neighbour, the more he is enabled to do so. Love, while properly exercised, is ever *increasing* and *re-producing* itself.

Instead of *τελειωτρος*, *perfection*, several reputable MSS., with the *Itala*, read *ινορητρος*, *unity*; but the former is doubtless the genuine reading.

Verse 15. *And let the peace of God*] Instead of *Θεου, God, Χριστου, Christ*, is the reading of ABC* D*FG, several others, both the *Syriac*, the *Arabic* of Erpen, *Coptic*, *Æthiopic*, *Armenian*, *Vulgate*, and *Itala*, with several of the *Fathers*; on this evidence *Griesbach* has inserted it in the text.

Rule in your hearts] *Βραβευστω* Let the peace of Christ *judge, decide, and govern* in your hearts, as the *brabeus*, or judge, does in the Olympic contests. No heart is right with God where the *peace of Christ* does not rule; and the continual prevalence of the peace of Christ is the decisive proof that the heart is right with God. When a man loses his *peace*, it is an awful proof that he has lost something else; that he has given way to evil, and grieved the Spirit of God. While peace rules, all is safe.

In one body] Ye cannot have peace with God, in yourselves, nor among each other, unless ye continue in *unity*; and, as *one body*, continue in *connexion* and *dependance* on him who is your only *head*: to this ye are called; it is a glorious state of salvation, and ye should be for ever *thankful* that ye are thus privileged.

Verse 16. *Let the word of Christ dwell in you richly*] I believe the apostle means that the Colossians should be *well instructed in the doctrine of Christ*; that it should be their constant study; that it should be frequently preached, explained, and enforced among them; and that *all the wisdom* comprised in it should be well understood. Thus the doctrine of God would dwell richly, that is, abundantly, among them. But there appears to be here an allusion to the *Shechinah*, or symbol of the divine presence, which *dwell* in the *tabernacle* and *first temple*; and to an opinion common among the Jews, which is thus expressed in *Melchita*, fol. 38, 4: כל מקום שדירתה של שכינת שם עומד; *In whatever place the LAW is, there the*

A. M. cir. 4066. spiritual songs, singing ^a with
A. D. cir. 62. grace in your hearts to the
A. U. C. 814. Lord.
An. Imp. Neronis
Cæs. Aug. 9.

17 And ^b whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, ^c giving thanks to God and the Father by him.

18 ^d Wives, submit yourselves unto your own husbands, ^e as it is fit in the Lord.

19 ^f Husbands, love *your* wives, and be not ^g bitter against them.

20 ^h Children, obey *your* parents ⁱ in all things: for this is well pleasing unto the Lord.

21 ^k Fathers, provoke not your children to

anger, lest they be discouraged.

22 ^l Servants, obey ^m in all things *your* masters ⁿ according to the flesh; not with eye-service, as men-pleasers; but in singleness of heart, fearing God:

23 ^o And whatsoever ye do, do *it* heartily, as to the Lord, and not unto men;

24 ^p Knowing that of the Lord ye shall receive the reward of the inheritance; ^q for ye serve the Lord Christ.

25 But he that doeth wrong shall receive for the wrong which he hath done: and ^r there is no respect of persons.

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^a Ch. iv. 6.—^b 1 Cor. x. 31.—^c Rom. i. 8. Eph. v. 20. Ch. i. 12. ii. 7. 1 Thess. v. 18. Hebr. xiii. 15.—^d Eph. v. 22. Tit. ii. 5. 1 Pet. iii. 1.—^e Eph. v. 3.—^f Eph. v. 25, 28, 33. 1 Pet. iii. 7.—^g Eph. iv. 31.—^h Eph. vi. 1. Eph. v. 24. Tit. ii. 9.—^k Eph. vi. 4.—^l Eph. vi. 5, &c.

1 Tim. vi. 1. Tit. ii. 9. 1 Pet. ii. 18.—^m Ver. 20. ⁿ Philem. 16.—^o Eph. vi. 6, 7.—^p Eph. vi. 8.—^q 1 Cor. vii. 22.—^r Rom. ii. 11. Eph. vi. 9. 1 Pet. i. 17. See Deut. x. 17.

SHECHINAH is present with it. Nor is this a vain supposition; wherever God's word is seriously read, heard, or preached, there is God himself; and in that church or religious society where the truth of God is proclaimed and conscientiously believed, there is the constant dwelling of God. Through bad pointing this verse is not very intelligible; the several members of it should be distinguished thus: *Let the doctrine of Christ dwell richly among you; teaching and admonishing each other in all wisdom; singing with grace in your hearts unto the Lord, in psalms, hymns, and spiritual songs.* This arrangement the original will not only bear, but it absolutely requires it, and is not sense without it. See the note on Eph. v. 19.

The singing which is here recommended is widely different from what is commonly used in most Christian congregations; a congeries of unmeaning sounds, associated to bundles of nonsensical, and often ridiculous, repetitions, which at once both deprave and disgrace the church of Christ. *Melody*, which is allowed to be the most proper for devotional music, is now sacrificed to an exuberant harmony, which requires, not only many different kinds of voices, but different musical instruments to support it. And by these preposterous means the simplicity of the Christian worship is destroyed, and all edification totally prevented. And this kind of singing is amply proved to be very injurious to the personal piety of those employed in it; even of those who enter with a considerable share of humility and Christian meekness, how few continue to sing with grace in their hearts unto the Lord?

Verse 17. *Whatsoever ye do in word or deed*] Let your words be right, and your actions upright.

Do all in the name of the Lord Jesus] Begin with him, and end with him; invoke his name, and pray for his direction and support, in all that ye do; and thus every work will be crowned with all requi-

site success. Doing every thing in the name of God, and referring every thing to his glory, is as rational as it is pious. Could it be ever supposed that any person would begin a bad work in God's name? However, it is so. No people in the universe more strictly adhere to the letter of this advice than the Mohammedans; for they never undertake a work, eat meat, nor write a book, without prefacing all with—

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Bismillahi, Arrahmani, Arraheemi;

"In the name of the most merciful and compassionate God."

Not only books of devotion, but books on all arts and sciences, books of tales and romances, books of poetry, and those on the elements of reading, &c., begin thus; nay, it is prefixed to the *لذت ال نسا* *Lizit un Nissa*, one of the most abominable productions that ever came from the pen of man; and is precisely the same among the Mohammedans, as the infamous work of Nicholas Chorier, called *Elegantia Latini Sermonis*, falsely attributed to John Meursius, has been among some called Christians. Of both, with a trifling hyperbole, it may be said: "Surely these books were written in hell, and the author of them must certainly be the devil."

Giving thanks to God] Even praises, as well as prayers, must ascend to God through this Mediator. We have no authority to say that God will accept even our thanksgiving, unless it ascend to him through Christ Jesus.

Verse 18. *Wives, submit yourselves*] Having done with general directions, the apostle comes to particular duties, which are commonly called relative; because they only belong to persons in certain situations; and are not incumbent on all. No woman has the duty of a wife to perform but she who is one, and no man has the duty of a husband to perform but he who is married.

The directions here to wives, husbands, children, parents, servants, and masters, are so exactly the same in substance with those in Eph. v. 22—33, and vi. 1—9, that there is no need to repeat what has been said on those passages; and to the notes there the reader is requested to refer.

As it is fit in the Lord.] God commands it; and it is both *proper* and *decent*.

Verse 19. *Be not bitter against them.*] Wherever *bitterness* is, there *love* is wanting. And where *love* is wanting in the married life, there is hell upon earth.

Verse 20. *Children, obey—in all things*] That is, *in the Lord*—in every thing that your parents command you, which is not contrary to the will or word of God.

Verse 21. *Fathers, provoke not*] See the notes on Eph. vi. 4.

Verse 22. *Servants, obey*] See on Eph. vi. 5—8.

Verse 24. *The reward of the inheritance*] Here, ye have neither *lands* nor *property*; ye are *servants*

or *slaves*; be not discouraged, ye have an inheritance in store; be faithful unto God and to your employers, and Christ will give you a heavenly inheritance.

Verse 25. *But he that doeth wrong*] It is possible for an unfaithful servant to wrong and defraud his master in a great variety of ways without being detected; but let all such remember what is here said: He that doeth wrong shall receive for the wrong which he has done; God sees him, and will punish him for his breach of honesty and trust. Wasting, or not taking proper care of the goods of your master, is such a *wrong* as God will resent. He that is unfaithful in that which is *little*, will be unfaithful in *much*, if he have opportunity; and God alone is the defence against an unfaithful servant.

There is no respect] God neither *esteems* not *despises* any man because of his *outward condition* and *circumstances*; for there is no respect of persons with him. Every man is, in the eye of God, what he is in his soul: if *holy*, loved; if *wicked*, despised and rejected.

CHAPTER IV.

The duty of masters to their servants, 1. Continuance in prayer recommended, to which watchfulness and thanksgiving should be joined, 2. And to pray particularly, for the success of the gospel, 3, 4. Directions concerning walking wisely, redeeming of time, and godly conversation, 5, 6. He refers them to Tychicus and Onesimus, whom he sends to them, for particulars relative to his present circumstances, 7—9. Mentions the salutations of several then at Rome, of whom he gives some interesting particulars, 10—14. Sends his own salutations to the brethren in Laodicea, and to Nymphas and the church at his house, 15. Directs this epistle to be read in the church of the Laodiceans, and that to them to be read at Colosse, 16. Directions to Archippus relative to his ministry, 17. Concludes with salutations to the people at Colosse, to whom he sends his apostolical benediction, 18.

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MASTERS, ^agive unto your servants that which is just and equal; knowing that ye also have a master in heaven.

2 ^b Continue in prayer, and watch in the same ^cwith thanksgiving;
3 ^d Withal, praying also for us,

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^a Eph. vi. 9.—^b Luke xviii. 1. Rom. xii. 12. Eph. vi. 18.
¹ Thess. v. 17, 18.

^c Ch. ii. 7. iii. 15.—^d Eph. vi. 19. 2 Thess. iii. 1.

NOTES ON CHAP. IV.

Verse 1. *Masters, give unto your servants*] This verse should have been added to the preceding, to which it properly belongs; and this chapter should have begun with ver. 2.

That which is just and equal] As they are *bondmen* or *slaves* of whom the apostle speaks, we may at once see with what propriety this exhortation is given. The condition of *slaves* among the Greeks and Romans was wretched in the extreme: they could appeal to no law; and they could neither expect justice nor equity. The apostle, therefore, informs the proprietors of these slaves that they should act towards them both according to *justice*

and *equity*; for God, their Master, required this of them, and would at last call them to account for their conduct in this respect. Justice and equity required that they should have proper food, proper raiment, due rest, and no more than moderate work. This is a lesson that all masters throughout the universe should carefully learn. Do not treat your servants as if God had made them of an inferior blood to yours.

Verse 2. *Continue in prayer*] This was the apostle's general advice to all; without this, neither wives, husbands, children, parents, servants, nor masters, could fulfil the duties which God, in their respective stations, required of them.

A. M. cir. 4066. that God would * open unto us
A. D. cir. 62. a door of utterance, to speak
A. U. C. 814. b the mystery of Christ, c for
An. Imp. Neronis which I am also in bonds :
Cæs. Aug. 9.

4 That I may make it manifest, as I ought to speak.

1 Cor. xvi. 9. 2 Cor. ii. 12.—b Matt. xiii. 11. 1 Cor. iv. 1. Eph. vi. 19. Ch. i. 26. ii. 2.—c Eph. vi. 20. Phil. i. 7.—d Eph. v. 15. 1 Thess. iv. 12.—e Eph. v. 16.

All light, power, and life come from God; his creatures are continually dependant upon him for all these: to earnest, persevering prayer, he has promised every supply; but he who prays not has no promise. How few wives feel it their duty to pray to God to give them grace to behave as wives! How few husbands pray for the grace suited to their situation, that they may be able to fulfil its duties! The like may be said of children, parents, servants, and masters. As every situation in life has its peculiar duties, trials, &c., so to every situation there is peculiar grace appointed. No man can fulfil the duties of any station without the grace suited to that station. The grace suited to him, as a member of society in general, will not be sufficient for him as a husband, father, or master. Many proper marriages become unhappy in the end, because the parties have not earnestly besought God for the grace necessary for them as husbands and wives. This is the origin of family broils in general; and a proper attention to the apostle's advice would prevent them all.

Watch in the same] Be always on your guard; and when you have got the requisite grace by praying, take care of it; and bring it into its proper action by watchfulness; by which you will know when, and where, and how to apply it.

With thanksgiving] Being always grateful to God, who has called you into such a state of salvation, and affords you such abundant means and opportunities to glorify him.

Verse 3. Praying also for us] Let the success and spread of the gospel be ever dear to you; and neglect not to pray fervently to God that it may have free course, run, and be glorified.

A door of utterance] Θυραν του λογου The word θυρα, which commonly signifies a door, or such like entrance into a house or passage through a wall, is often used metaphorically for an entrance to any business, occasion or opportunity to commence or perform any particular work. So in Acts xiv. 27: The door of faith is opened to the Gentiles; i. e. there is now an opportunity of preaching the gospel to the nations of the earth. 1 Cor. xvi. 9: A great and factual door is opened unto me; i. e. I have now a glorious opportunity of preaching the truth to the people of Ephesus. 2 Cor. ii. 12: When I came to Troas—a door was opened unto me; I had a fine opportunity of preaching Christ crucified at that place. So, here, the θυραρον λογου, which we trans-

5 d Walk in wisdom toward them that are without, *redeeming the time.

6 Let your speech be always with grace, * seasoned with salt, b that ye may know how ye ought to answer every man.

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f Eccles. x. 12. Ch. iii. 16.—g Mark ix. 50.—h 1 Pet. iii. 15.

late door of utterance, signifies an occasion, opportunity, or entrance, for the doctrine of the gospel. The same metaphor is used by the best Latin writers. Cicero, xiii. Ep. 10: Amicitias fores aperiuntur; the doors of friendship are opened—there is now an opportunity of reconciliation. And Ovid, Amor. lib. iii., Eleg. xii., ver. 12:

JANUA per nostras est adaperta manus.

“The gate is opened by our hands.”

Of this use of the word among the Greek writers, Schleusner gives several examples. See also Rev. iii. 8, where the word is used in the same sense. To multiply examples would be needless; the apostle excites them to pray, not that a door of utterance, i. e. a readiness and fluency of speech, may be given to him and his fellow-labourers, but that they may have an opportunity of preaching the doctrine of Christ; and so the term λογος is to be understood here, as well as in many other places of the New Testament, in most of which we have either lost or obscured its meaning by translating it word instead of doctrine.

The mystery of Christ] The gospel, which had been hidden from all former times, and which revealed that purpose long hidden in the divine counsels, that the Gentiles should be called to enjoy the same privileges with the Jews.

For which I am also in bonds] He was suffering under Jewish malice, and for preaching this very mystery; for they could not bear to hear announced, as from heaven, that the Gentiles, whom they considered eternally shut out from any participation of the divine favour, should be made fellow-heirs with them of the grace of life; much less could they bear to hear that they were about to be reprobated, and the Gentiles elected in their place. It was for asserting these things that they persecuted Paul at Jerusalem, so that to save his life he was obliged to appeal to Cæsar; and, being taken to Rome, he was detained a prisoner till his case was fully heard; and he was a prisoner at Rome on this very account when he wrote this epistle to the Colossians. See the note on chap. i. 24.

Verse 4. That I may make it manifest] It was a mystery, and he wished to make it manifest—to lay it open, and make all men see it.

Verse 5. Walk in wisdom] Act wisely and prudently in reference to them who are without—who

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7 ^a All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellow-servant in

the Lord;

^a Eph. vi. 21.—^b Eph. vi. 22.

yet continue unbelieving Gentiles or persecuting Jews.

The church of Christ was considered an *enclosure*; a *field*, or *vineyard*, well hedged or walled. Those who were not members of it were considered *without*; i. e. not under that especial protection and defence which the true followers of Christ had. This has been since called "The pale of the church," from *palus*, a *stake*; or, as Dr. Johnson defines it, "A narrow piece of wood, joined above and below to a rail, to enclose grounds." As to be a Christian was essential to the salvation of the soul, so to be in the church of Christ was essential to the being a Christian; therefore it was concluded that "there was no salvation out of the pale of the church." Now this is true in all places where the doctrines of Christianity are preached; but when *one description* of people professing Christianity, with their own peculiar mode of worship and creed, arrogate to themselves, *exclusive of all others*, the title of THE Church; and then, on the ground of a maxim which is true in itself, but falsely understood and applied by them, assert that, as they are THE church, and there is no church besides, then you must be one of them, believe as they believe, and worship as they worship, or you will be infallibly damned; I say, when this is asserted, every man who feels he has an immortal spirit is called on to examine the pretensions of such spiritual monopolists. Now, as the church of Christ is formed on the foundation of the *prophets* and *apostles*, Jesus Christ being the chief corner-stone, the doctrines of this Christian church must be sought for in the *sacred scriptures*. As to *Fathers*, *councils*, and human authorities of all kinds, they are, in this question, lighter than vanity; the *book of God* alone must decide. The church, which has been so hasty to condemn all others, and, by its own *soi disant* or self-constituted authority, to make itself the determiner of the fates of men, dealing out the mansions of glory to its partisans, and the abodes of endless misery to all those who are out of its antichristian and inhuman *pale*; this church, I say, has been brought to this standard, and proved by the scriptures to be fallen from the faith of God's elect, and to be most awfully and dangerously corrupt; and to be *within its pale*, of all others professing Christianity, would be the most likely means of endangering the final salvation of the soul. Yet even in it many sincere and upright persons may be found, who, in spirit and practice, belong to the true church of Christ. Such persons are to be found of all religious persuasions, and in all sorts of Christian societies.

Redeeming the time.] See on Eph. v. 16.

8 ^b Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

9 With ^c Onesimus, a faithful and beloved

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^c Philem. 10.

Verse 6. *Let your speech be always with grace, seasoned with salt*] Let it be such as has a tendency to oppose and preserve from the corruption of sin. The rabbins say: "He who, in prayer, omits any word, should begin again at the beginning; for he who does not is like boiled pottage, in which there is no salt." *Berachoth*, fol. 34. 1. Let all your conversation be such as may tend to exemplify and recommend Christianity; let it not only be *holy*, but *wise*, *gracious*, and *intelligent*. A *harsh method* of *proposing* or *defending* the doctrines of Christianity only serves to repel men from those doctrines, and from the way of salvation. *Salt*, from its use in preserving food from corruption, and rendering it both savoury and wholesome, has always been made the emblem of *wisdom*. The word has been also used to express in composition or conversation what is *terse*, *comprehensive*, *useful*, *elegant*, and *impressive*. The term *Attic salt* has been used to express some of the principal beauties of the Greek tongue; of such beauties the gospel of Christ has an endless store. See on Matt. v. 13, and Mark ix. 50.

How ye ought to answer every man.] That your discourse may be so judiciously managed, that ye may discern how to treat the prejudices and meet the objections both of *Jews* and *Gentiles*.

Verse 7. *All my state shall Tychicus*] See the note on Eph. vi. 21. Tychicus well knew the apostle's zeal and perseverance in preaching the gospel, his sufferings on that account, his success in converting both Jews and Gentiles, and the converts which were made in Cæsar's household; he could give these to the Colossians in ample detail, and some of them it would not have been prudent to commit to writing.

Verse 8. *That he might know your estate*] Instead of *iva γινῶ τα περὶ ὑμῶν*, that HE may know YOUR affairs, ABD*FG, many others, with the *Æthiopic*, *Itala*, *Theodoret*, and *Damascenus*, read *iva γινῶτε τα περὶ ὑμῶν*, that YE may know our affairs; which is probably the true reading. Tychicus was sent to them, not to know their affairs, but, with Onesimus, to carry this epistle and make the apostle's state known to them, and comfort their hearts by the good news which he brought. The next verse confirms this meaning.

Verse 9. *With Onesimus—who is one of you.*] Onesimus was a native of some part of Phrygia, if not of Colosse itself; and being lately converted to the Christian faith by the instrumentality of the apostle, he would be able, on this account, to give them satisfactory information concerning the apostle's state, which would be doubly acceptable to them

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brother, who is *one* of you. They shall make known unto you all things which *are done* here.

10 ^a Aristarchus my fellow-prisoner saluteth you, and ^b Marcus, sister's son to Barnabas, (touching whom ye received commandments; if he come unto you, receive him;)

11 And Jesus, which is called Justus; who are of the circumcision. These only *are my*

^a Acts xix. 29. xx. 4. xxvii. 2. Philem. 24. — ^b Acts xv. 37. 2 Tim. iv. 11. — ^c Ch. i. 7. Philem. 23. — ^d Or, *striving*.

as he was their countryman. See the *Epistle to Philemon*.

All things which are done here.] FG, the *Vulgate*, *Itala*, *Jerome*, and *Bede*, add here *παρρωμενα*, *what is done*, which we have supplied in *italics* in our translation. These brethren could give an account of the transactions at Rome, relative to the apostle and Christianity, which it might not be prudent for him to commit to writing. See on ver. 7. The reign of Nero was not only cruel, but suspicious, jealous, and dangerous.

Verse 10. *Aristarchus my fellow-prisoner*] Concerning Aristarchus, see Acts xix. 29, xx. 4; and xxvii. 2; and see the note on this latter place. Aristarchus and Epaphras are mentioned as saluters in this epistle, and in that to Philemon written at the same time; but here he is said to be a *prisoner*, and Epaphras not. In that to Philemon, Epaphras is called a *prisoner*, and Aristarchus not. One of them is wrong, though it is uncertain which; unless both were prisoners. See *Wall's Crit. Notes*. As Aristarchus had been a zealous and affectionate adherent to St. Paul, and followed him in all his journeys, ministering to him in prison, and assisting him in preaching the gospel in Rome, he might have been imprisoned on this account. We need not suppose that both he and Epaphras were imprisoned at the same time; *about* the same time they might be imprisoned, but it might be so ordered by the providence of God that when Aristarchus was imprisoned Epaphras was at liberty, and while Epaphras was in prison Aristarchus was at liberty. This is a very possible and easily to be conceived case.

Marcus] See the account of this person, Acts ix. 39. Though there had been some difference between the apostle and this *Mark*, yet from this, and 2 Tim. iv. 11, we find that they were fully reconciled, and that Mark was very useful to St. Paul in the work of the ministry.

Touching whom ye received commandments] What these were we cannot tell; it was some private communication which had been previously sent to the Colossian church.

Verse 11. *Jesus, which is called Justus*] Jesus, Joshua, or Jehoshua, was his name among his

fellow-workers unto the kingdom of God, which have been a comfort unto me.

12 ^c Epaphras, who is *one* of you, a servant of Christ, saluteth you, always ^d labouring ^e fervently for you in prayers, that ye may stand ^f perfect and ^g complete in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and them *that are* in Lao-

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^c Rom. xv. 30. — ^f Matt. v. 48. 1 Cor. ii. 6. xiv. 20. Phil. iii. 15. Hebr. v. 14. — ^g Or, *filled*.

countrymen the Jews; *Justus* was the name which he bore among the Greeks and Romans.

These only] That is, only Aristarchus, Marcus, and Jesus Justus, who were formerly Jews or proselytes; for *οι οντας εκ περιτομης*, they were of the *circumcision*, and assisted the apostle in preaching the gospel. There were others who did preach Christianity; but they did it from envy and strife, in order to add affliction to the apostle's bonds. It is evident, therefore, that St. Peter was not now at Rome, else he certainly would have been mentioned in this list; for we cannot suppose that he was in the list of those who preached Christ in an exceptionable way, and from impure and unholy motives: indeed, there is no evidence that St. Peter ever saw Rome. And as it cannot be proved that he ever was bishop or pope of that city, the *key-stone* of the triumphal arch of the pope of Rome is pulled out; this building, therefore, of his *supremacy*, cannot stand.

Verse 12. *Epaphras, who is one of you*] A native of some part of Phrygia, and probably of Colossæ itself.

A servant of Christ] A minister of the gospel.

Labouring fervently for you] *Αγωνιζομενος* *Αγωνίζω*; very properly expressed by our translators, *labouring fervently*.

That ye may stand perfect and complete] *ἵνα σθητε τελειοι και πεκληρωμενοι*. That ye may stand firm, perfectly instructed, and fully persuaded of the truth of those doctrines which have been taught you as the revealed will of God: this I believe to be the meaning of the apostle.

Instead of *πεκληρωμενοι*, *complete* or *filled up*, almost all the MSS. of the Alexandrian rescension, which are considered the most authentic and correct, have *πεκληροφορημενοι*, *that ye may be fully persuaded*. The word *πληροφορα* signifies such a complete persuasion of the certainty of a thing, as leaves the mind which has it neither room nor inclination to doubt; and *πληροφορει*, the verb, has the same meaning, viz., to be thus persuaded, or to persuade thus, by demonstrative argumentation and exhibition of unquestionable facts.

This is such a persuasion as the Spirit of God, by means of the gospel, gives to every sincere and faithful man; and from which arises the solid happiness

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dicea, and them in Hierapolis.
14 ^a Luke, the beloved physician, and ^b Demas, greet you.

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15 Salute the brethren which are in Laodicea, and Nymphas, and ^c the church which is in his house.

17 And say to ^{*} Archippus, Take heed to ^f the ministry which thou hast received in the Lord, that thou fulfil it.

18 ^g The salutation by the hand of me Paul. ^h Remember my bonds. ⁱ Grace be with you. Amen.

16 And when ^d this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea.

¶ Written from Rome to the Colossians, by Tychicus and Onesimus.

^a 2 Tim. iv. 11.—^b 2 Tim. iv. 10. Philem. 24.—^c Rom. xvi. 5. 1 Cor. xvi. 19.—^d 1 Thess. v. 27.

^e Philem. 2.—^f 1 Tim. iv. 6.—^g 1 Cor. xvi. 21. 2 Thess. iii. 17.—^h Hebr. xiii. 3.—ⁱ Hebr. xiii. 25.

of the genuine Christian. They who argue against it prove, at least, that they have not got it.

Some suppose that this was an epistle sent from Laodicea to the apostle, which he now sent by Aristarchus to the Colossians, that they might peruse it; that thereby they might see the propriety of sending a copy of his epistle to them, to the Laodicean church. Many eminent critics are of this opinion, which appears to me to be both forced and far-fetched. Others think that the Epistle to the Ephesians is the epistle in question, and that it was originally directed to them, and not to the Ephesians. See the notes on Eph. i. 1, &c. But others, equally learned, think that there was an epistle, different from that to the Ephesians, sent by St. Paul to the Laodiceans, which is now lost. There was an epistle under this direction in the times of Theodoret and Jerome, for both of them mention it; but the latter mentions it as apocryphal, *Legunt quidam et ad Laodicenses Epistolam, sed ab omnibus exploditur*; "Some read an Epistle to the Laodiceans, but it is exploded by all." The seventh Œcumenic council, held in 787, states that the ancients allowed that there was an epistle with this direction, but that all the orthodox rejected it as supposititious.

Verse 13. *He hath a great zeal for you*] Instead of ζηλον πολυν, much zeal, ABCD**, several others, with Versions and Fathers, read πολυν κονον, much labour; they are here nearly of the same meaning, though the latter appears to be the better and genuine reading.

An epistle *ad Laodicenses* is still extant in the Latin language, a very ancient copy of which is in the library *Sancti Albani Andegavensis*, St. Alban's of Anjou. Hutter has translated it into Greek, but his translation is of no authority. Calmet has published this epistle, with various readings from the above MS. I shall subjoin it at the end of this epistle, and give my opinion relative to its use and authenticity. A copy of this epistle stands in this place as a portion of divine revelation in one of my own MSS. of the Vulgate.

Laodicea, and—Hierapolis] These were both cities of Phrygia, between which Colosse, or the city of *Colassa*, was situated. See on chap. ii. 1. The latter was called *Hierapolis*, or the *holy city*, from the multitude of its temples. Apollo, Diana, Æsculapius, and Hygeia, were all worshipped here, as appears by the coins of this city still extant.

Verse 14. *Luke, the beloved physician*] This is generally supposed to be the same with Luke the evangelist. See the preface to the notes on this gospel. Some, however, suppose them to be different persons; because, where it is evident that Luke the evangelist is meant, he never has more than his simple name Luke; and because the apostle is supposed to intend a different person here, he adds, *ὁ ιατρος ὁ αγαπητος*, the beloved physician. The word *ιατρος* signifies a *healer*, and must not be restricted to *physician*, in the sense in which we use that word; he was surgeon, physician, and dispenser of medicines, &c., for all these were frequently combined in the same person.

Verse 17. *Say to Archippus*] Who this person was we cannot tell; there have been various conjectures concerning him; some think he was bishop, or overseer, of the church at Colosse, in the absence of Epaphras. Whatever he was, it has been supposed that he had been remiss in discharging the duties of his office; and hence this direction of the apostle, which appears here in the light of a *reprehension*. But if the same person be meant as in the Epistle to *Philemon*, ver. 2, whom St. Paul calls his *fellow-labourer* and *fellow-soldier*, it cannot be supposed that any reproof is here intended; for, as the Epistle to

Verse 15. *Salute—Nymphas, and the church—in his house.*] This person, and his whole family, which probably was very numerous, appear to have received the gospel; and it seems that, for their benefit and that of his neighbours, he had opened his house for the worship of God. In those primitive times there were no *consecrated* places, for it was supposed that the simple setting apart of any place for the worship of God was a sufficient consecration. See of those domestic churches. Rom. xvi. 5; 1 Cor. xvi. 19.

Verse 16. *Cause that it be read also in the church of the Laodiceans*] That is: Let a copy be taken and sent to them, that it may be read there also. This appears to have been a regular custom in the apostolic church.

That ye likewise read the epistle from Laodicea.]

the Colossians, and that to Philemon, were evidently written about the end of the year 62, Archippus could not be a fellow-labourer and fellow-soldier of the apostle at Rome, and yet a delinquent at Colosse at the same time. It is more likely, therefore, that the words of the apostle convey no censure, but are rather intended to stir him up to further diligence, and to encourage him in the work, seeing he had so much false doctrine and so many false teachers to contend with.

Verse 18. *The salutation by the hand of me Paul.*]

The preceding part of the epistle was written by a scribe, from the mouth of the apostle: this, and what follows, was written by the hand of St. Paul himself. A similar distinction we find, 1 Cor. xvi. 21, and in 2 Thess. iii. 17; and this, it seems, was the means by which the apostle authenticated every epistle which he sent to the different churches. *The salutation of Paul with mine own hand, which is the token in every epistle, so I write.*

Remember my bonds] See what proof ye have of the truth of the gospel; I am in bonds on this account; I suffer patiently, yea, exult in the Lord Jesus, so perfectly am I upheld by the grace of the gospel. Remember my bonds, and take courage. How eloquent were these concluding words! That such a man should be in bonds for the gospel, was the fullest proof of the truth of the gospel. A cunningly devised fable could not have imposed on Saul of Tarsus; he was fully satisfied of the truth of the doctrines of Christianity; he proclaimed them as truths from heaven; and for their sake cheerfully suffered the loss of all things. The bonds of such a man are a plenary proof of the truth of the doctrines for which he was bound.

Grace be with you.] May you still possess the favour and blessing of our Lord Jesus Christ: the apostle ends, as he began, this epistle. Without the grace of Christ they could not have become a church;

without this grace they could not continue to be one.

Amen] This is omitted by the most ancient and correct MSS.

The subscriptions, as usual, are various and uncertain:

The common GREEK Text has, *To the Colossians, written from Rome by Tychicus and Onesimus.*

The Epistle to the Colossians; written at Rome, and sent by the hand of Tychicus. SYRIAC.

To the Colossians. ÆTHIOPIC.

In the *Vulgate* there is no subscription.

The end of the Epistle; and it was written from Rome, and sent by the hand of Tychicus and Onesimus. Praise be to God for ever and ever; and may his mercy be upon us. Amen. ARABIC.

Written from Athens by Tychicus, and Onesimus, and Mark, his disciples. COPTIC.

The MSS. are not less various than the Versions:

To the Colossians.—That to the Colossians is completed; that to the Philippians begins.—That to the Colossians is finished; the First Epistle to the Thessalonians begins.—To the Colossians, from Rome.—Written to the Colossians from Rome.—Written from Rome by Tychicus, and Timothy, and Onesimus.—Written by Paul and Timothy, and sent by Tychicus and Onesimus.

That the epistle was written from Rome, there is little cause to doubt: that Timothy might be the scribe is very probable, because it appears he was at Rome with the apostle in the same year in which this epistle was written. See Philip. ii. 19. And that it was sent by *Tychicus* and *Onesimus*, seems evident, from the 8th and 9th verses of this chapter.

The common subscription has the consent of the greater number of the most recent and comparatively recent MSS., but this is not, in general, a proof of authenticity.

In the note on ver. 16 I promised to subjoin what is called the *Epistle to the Laodiceans*: I give it here from the best copies, and add a literal translation, that the curious, whether learned or unlearned, may have what some have believed to be authentic, and what has doubtless existed, in one form or other, from a very remote antiquity.

EPISTOLA PAULI APOSTOLI AD LAODICEENSES.

1. Paulus, Apostolus, non ab hominibus, neque per hominem, sed per Jesum Christum. Fratribus qui estis (sunt) Laodiceæ.
2. Gratia vobis et pax a Deo Patre nostro, et Domino Jesu Christo.
3. Gratias ago Christo per omnem orationem meam, quod permanentes estis, et perseverantes in operibus bonis, promissionem expectantes in die judicii.
4. Neque disturbent (deficiunt) vos quorundam vaniloquia insimulantium veritatem (insanientium) ut vos avertant a veritate evangelii, quod a me prædicatur.
5. Et nunc faciet Deus, ut qui sunt ex me ad perfectionem veritatis evangelii sint deservientes, et benignitatem operum facientes quæ sunt salutis vitæ æternæ.

THE EPISTLE OF PAUL THE APOSTLE TO THE LAODICEANS.

1. Paul an apostle, not from men, nor by man, but by Jesus Christ, to the brethren which are in Laodicea.
2. Grace be to you, and peace from God our Father, and from the Lord Jesus Christ.
3. I give thanks to Christ in all my prayers, that ye continue and persevere in good works; waiting for the promise in the day of judgment.
4. Be not troubled with the vain speeches of certain who pretend to the truth, that they may draw away your hearts from the truth of the gospel which was preached by me.
5. And may God grant that those who are of me, may be led forward to the perfection of the truth of the gospel, and perform the benignity of works which become the salvation of eternal life.

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| <p>6. Et nunc palam sunt vincula mea, quæ patior in Christo ; in quibus lætor et gaudeo.</p> <p>7. Et hoc mihi est ad salutem perpetuam, quod (ipsum) factum est in orationibus vestris, et administrante Spiritu Sancto, sive per vitam, sive per mortem.</p> <p>8. Est enim mihi vivere vita in Christo, et mori gaudium (et lucrum).</p> <p>9. Et ipse Dominus noster in vobis faciet misericordiam suam, ut eandem dilectionem habeatis ; et sitis unanimes.</p> <p>10. ¶ Ergo, dilectissimi, ut audistis præsentiam Domini, ita sentite (retinete) et facite in timore (Domini) ; et erit vobis vita in æternum :</p> <p>11. Est enim Dominus qui operatur in vobis :</p> <p>12. Et facite sine peccato quæcunque facitis (sine reatu), et quod est optimum.</p> <p>13. Dilectissimi, gaudete in Domino Jesu Christo, et cavete omnes sordes (sordidos) in omni lucro.</p> <p>14. Omnes petitiones vestræ sint palam apud Deum.</p> <p>15. Estote firmi in sensu Christi, et quæ integra, et vera, et pudica, et casta, et justa, et amabilia sunt, facite.</p> <p>16. Et quæ audistis, et accepistis, in corde retinete ; et erit vobis pax.</p> <p>17. Salutant vos omnes sancti.</p> <p>18. Salutate omnes fratres in osculo sancto.</p> <p>19. Gratia Domini nostri Jesu Christi cum spiritu vestro. Amen.</p> <p>20. Et hanc facite legi Colossensibus ; et eam quæ est Colossensium vobis.</p> <p>Ad Laodicenses scripta fuit e Roma, per Tychicum et Onesimum.</p> | <p>6. And now my bonds are manifest, which I suffer in Christ, and in them I rejoice and am glad.</p> <p>7. And this shall turn to my perpetual salvation, by means of your prayers and the assistance of the Holy Spirit, whether they be for life or for death.</p> <p>8. For my life is to live in Christ ; and to die will be joyous.</p> <p>9. And may our Lord himself grant you his mercy, that ye may have the same love, and be of one mind.</p> <p>10. Therefore, my beloved, as ye have heard of the coming of the Lord, so think and act in the fear of the Lord, and it shall be to you eternal life.</p> <p>11. For it is the Lord that worketh in you.</p> <p>12. Whatsoever you do, do it without sin, and do what is best.</p> <p>13. Beloved, rejoice in the Lord Jesus Christ, and beware of filthy lucre.</p> <p>14. Let all your prayers be manifest before God :</p> <p>15. And be firm in the sentiments you have of Christ. And whatsoever is perfect, and true, and modest, and chaste, and just, and amiable, that do.</p> <p>16. And whatsoever ye have heard and received retain in your hearts, and it shall tend to your peace.</p> <p>17. All the saints salute you.</p> <p>18. Salute all the brethren with a holy kiss.</p> <p>19. The grace of our Lord Jesus Christ be with your spirit. Amen.</p> <p>20. And cause this epistle to be read to the Colossians ; and that to the Colossians to be read to you.</p> <p>To the Laodiceans, written from Rome, by Tychicus and Onesimus.</p> |
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Such is the composition which pretends to be the *Epistle of Paul the Apostle to the Laodiceans*, and of which I have endeavoured to give a literal version ; though, even with the assistance of the various readings of the Anjou MS., which I have included in brackets, I found this difficult, so as to preserve any sense. Elias Hutter has published it after the Epistle to the Colossians, as if it were the genuine production of the apostle to whom it was attributed ; and has taken the pains to exhibit it in twelve languages, viz. : Syriac, Hebrew, Greek, Latin, German, Bohemian, Italian, Spanish, French, English, Danish, and Polish. All the *Latin* excepted, appear to be of his own composing. To criticise them would be lost labour ; the *Greek* is too bald to be the production of any remote age ; and as to the *English*, no Englishman can understand it. The Editor deserves the strongest reprehension, because he has associated it with the genuine epistles of St. Paul, without a single note of its spuriousness.

As to its being a work of St. Paul, little or nothing need be said ; its barrenness of meaning, poverty of style, incoherency of manner, and total want of design and object, are a sufficient refutation of its pretensions. It is said to be the work of some *heretics* of ancient times : this is very unlikely, as there is no heresy, ever broached in the Christian church, that could derive any support from any thing found in this epistle. It is a congeries of *scraps*, very injudiciously culled, here and there, from St. Paul's epistles ; without arrangement, without connexion, and, as they stand here, almost without sense. It is a poor wretched tale, in no danger of ever being denominated even a *cunningly devised fable*. It should keep no company but that of the pretended *Epistles of Paul to Seneca*, to which I have in other cases referred, and of which I have given my opinion.

Should it be asked : " Why I have introduced it here ? " I answer : To satisfy the curious reader, and to show how little ground there is for the opinion of some, that this epistle is of any importance ; and to prove how miserably forgery itself succeeds when it endeavours to *add* to or *corrupt* the word of God. The sacred writings are of such a *peculiar character* that it is utterly impossible to *imitate* them with any kind of success. They bear, deeply impressed, the seal of infinite wisdom—a seal which no human art can counterfeit. This is the criterion by which the spurious gospels and apocryphal writings in general have been judged and detected ; and this *heavenly stamp*, under the care of Divine Providence, will continue to be their chief preservative, as long as sun and moon shall endure.

P R E F A C E

TO THE

FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

T H E S S A L O N I A N S .

THESSALONICA, now called by the Turks *Salonichi*, a mere corruption of its ancient name, is a seaport town of Turkey in Europe, situated on what was called the *Thermaic* gulf, and was anciently the capital of *Macedonia*. According to *Stephanus Byzantinus*, it was embellished and enlarged by *Philip*, king of Macedon, father of Alexander the Great, who called it *Thessalonica*, or the *Victory of Thessalia*, on account of the *victory* he obtained there over the *Thessalians*; prior to which it was called *Thermæ*. *Strabo*, *Tzetzes*, and *Zonaras* say that it obtained the name of *Thessalonica* from *Thessalonica*, wife of *Cassander*, and daughter of *Philip*.

In 1431 it was taken from the Venetians by the Turks, in whose possession it still continues. It is still a large, rich, and populous city, being ten miles in circumference, and carrying on an extensive trade in *silk*, the principal merchants being Greek Christians and Jews.

Christianity has never been extinct in Thessalonica since the year 51 or 52, in which it was planted there by the apostle Paul; see Acts xvii., &c. It contains at present thirty churches, belonging to the Greek Christians, and as many Jewish *synagogues*, besides some Mohammedan *mosques*. Thessalonica is the see of an archbishop; and is well fortified, being surrounded with walls flanked with towers, and defended on the land side by a citadel; and near the harbour, with three forts.

St. Paul, in company with Silas, first preached the gospel in this city and the adjacent country, about A. D. 52 or 53. Though the Jews, who were sojourners in this city, rejected the gospel in general, yet a great multitude of the *devout Greeks*, i. e. such as were proselytes to Judaism, or the descendants of Jewish parents, born and naturalized in Greece, *believed*, and *associated with Paul and Silas*, and *not a few of the chief women* of the city embraced the Christian faith. Acts xvii. 4.

As the Jews found that, according to the doctrine of the gospel, the *Gentiles* were called to enjoy the same privileges with themselves, without being obliged to submit to circumcision and other ordinances of the law, they persecuted that gospel, and those who proclaimed it; for, *moved with indignation*, they employed *certain lewd fellows of the baser sort*—the beasts of the people, *set the city on an uproar*, *assaulted the house of Jason*, where the apostles lodged, *dragged him and certain brethren before the rulers*, and charged them with seditious designs and treason against the Roman Emperor! The apostles escaped, and got to *Berea*,

where they began anew their important evangelical labours: thither the Jews of Thessalonica, pursuing them, raised a fresh tumult; so that the apostle, being counselled by the brethren, made his escape to *Athens*; Acts xvii. 5—15. Thus he followed the command of his Master: *Being persecuted in one city, he fled to another*; not to hide himself, but to proclaim, in every place, the saving truths of the gospel of Christ.

It does not appear that St. Paul staid long at *Athens*; he soon went thence to *Corinth*, where Timothy and Silas were, but probably not before Timothy met him, for whom he had sent, Acts xvii. 15, to come to him speedily; and whom, it appears, he sent immediately back to Thessalonica, to establish the believers there, and comfort them concerning the faith; 1 Thess. iii. 2. While Paul abode at Corinth, Timothy and Silas came to him from Thessalonica, and hearing by them of the steadfastness of the Thessalonian converts in the faith of Christ, he wrote this epistle, and shortly after the second, to comfort and encourage them, to give them farther instruction in the doctrines of Christianity, and to rectify some mistaken views, relative to the day of judgment, which had been propagated amongst them. See the preface to the second Epistle.

Who the persons were who formed the apostolic church at Thessalonica, is not easy to determine. They were not *Jews*, for these in general persecuted the apostle and the gospel in this place. We are therefore left to infer that the church was formed, 1st, of *Jewish proselytes*, called, Acts xvii. 4, *devout Greeks*. And 2dly, of converts from *heathenism*; for, on the preaching of the gospel to them, it is said, chap. i. 9, that *they turned to God from idols, to serve the living and true God*. Though *some* of the Jews believed on the preaching of Paul and Silas, Acts xvii. 3, 4, yet it is evident that the great bulk of the church was composed of Grecian proselytes and converts from heathenism. Hence we find in this epistle but few allusions to the Jews, and but few references to the peculiarities of their religious or civil institutions.

There is a remarkable reading in the text of Acts xvii. 4, which I neglected to quote in the note on that place: instead of τῶν σεβομένων, Ἑλλήνων πολὺ πλῆθος, of devout Greeks a great multitude; the *Codex Alexandrinus*, *Codex Bezae*, both in the *Greek* and *Latin*, two others, with the *Vulgate*, read τῶν σεβομένων καὶ Ἑλλήνων, of the devout, i. e. those who worshipped the true God; AND of the Greeks, i. e. those who were previously *heathens*, a great multitude; so that, 1. Some few *Jews*; 2. A great number of those who acknowledged the true God; and, 3. A great multitude of *heathens*, besides many of the chief women, received the doctrine preached by the apostle, and became members of the church at Thessalonica. See Dr. Paley's remarks on this various reading.

The first Epistle to the Thessalonians is allowed on all hands to be the *first* epistle that St. Paul wrote to any of the churches of God; and from it *two* things may be particularly noted: 1. That the apostle was full of the Spirit of love; 2. That the church at Thessalonica was pure, upright, and faithful, as we scarcely find any reprehension in the whole epistle: the Thessalonian converts had FAITH that worked, a LOVE that laboured, and a HOPE which induced them to bear afflictions *patiently* and wait for the coming of the Lord Jesus Christ.

This epistle has been *divided* into *different parts* by commentators; but these are arbitrary, the apostle having made no division of this kind; for, although he treats of several subjects, yet he has not so distinguished them from each other as to show that he had any formal division in his mind. In the divisions imposed on this epistle by commentators we do not find *two* of them alike; a full proof that the apostle has made no divisions, else some of these learned men would have certainly found them out. *Technical distinctions* of this nature are of little use to a proper understanding of the contents of this epistle.

THE FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

THESSALONIANS.

Chronological Notes relative to this Epistle.

Year of the Constantinopolitan era of the world, or that used by the Byzantine historians, 5560.—Year of the Alexandrian era of the world, 5554.—Year of the Antiochian era of the world, 5544.—Year of the Julian period, 4762.—Year of the world, according to archbishop Usher, 4056.—Year of the world, according to Eusebius, in his Chronicon, 4280.—Year of the minor Jewish era of the world, or that in common use, 3812.—Year of the Greater Rabbinical era of the world, 4411.—Year from the Flood, according to archbishop Usher, and the English Bible, 2400.—Year of the Cali Yuga, or Indian era of the Deluge, 3154.—Year of the era of Iphitus, or since the first commencement of the Olympic games, 992.—Year of the era of Nabonassar, king of Babylon, 799.—Year of the CCVIIth Olympiad, 4.—Year from the building of Rome, according to Fabius Pictor, 799.—Year from the building of Rome, according to Frontinus, 803.—Year from the building of Rome, according to the *Fasti Capitolini*, 804.—Year from the building of Rome, according to Varro, which was that most generally used, 805.—Year of the era of the Seleucidæ, 364.—Year of the Cæsarean era of Antioch, 100.—Year of the Julian era, 97.—Year of the Spanish era, 90.—Year from the birth of Jesus Christ, according to archbishop Usher, 56.—Year of the vulgar era of Christ's nativity, 52.—Year of Ventidius Cumanus, governor of the Jews, 4.—Year of Vologesus, king of the Parthians, 3.—Year of Caius Numidius Quadratus, governor of Syria, 2.—Year of Ananias, high-priest of the Jews, 8.—Year of the Dionysian period, or Easter Cycle, 53.—Year of the Grecian Cycle of nineteen years, or Common Golden Number, 15; or the second year after the fifth embolismic.—Year of the Jewish Cycle of nineteen years, 12, or the first after the fourth embolismic.—Year of the Solar Cycle, 5.—Dominical Letters, it being Bissextile, or Leap-year, BA.—Day of the Jewish Passover, according to the Roman computation of time, the Calends of April, *i. e.* April 1st, which happened in this year on the Jewish Sabbath.—Easter Sunday, April 2nd.—Epect, or the moon's age on the 22nd of March, or the Xth of the Calends of April, 4.—Epect, according to the present mode of computation, or the moon's age on New Year's day, or the Calends of January, 11.—Monthly Epects, or the moon's age on the Calends of each month respectively (beginning with January), 11, 13, 12, 14, 15, 16, 17, 18, 18, 20, 20.—Number of Direction, or the number of days from the twenty-first of March (or the XIth of the Calends of April) to the Jewish Passover, 10.—Year of Claudius Cæsar, the fifth emperor of the Romans, 12.—Roman Consuls, Publius Cornelius Sylla Faustus, and Lucius Salvius Otho Titianus; and for the following year (which is by some supposed to be the date of this epistle), Decimus Junius Silanus, and Quintus Haterius Antoninus.

CHAPTER I.

The inscription by Paul, Silvanus, and Timotheus, to the church of the Thessalonians, 1. St. Paul gives thanks to God for their good estate, and prays for their continuance in the faith, 2—4. Shows how the gospel came to them, and the blessed effects it produced in their life and conversation, 5—7. How it became published from them through Macedonia and Achaia, and how their faith was every where celebrated, 8. He shows farther, that the Thessalonians had turned from idolatry, became worshippers of the true God, and were waiting for the revelation of Christ, 9, 10.

A. M. cir. 4056.
A. D. cir. 52.
A. U. C. 805.
Anno Claudii
Cæs. Aug. 12.

PAUL, and ^a Silvanus, and
Timotheus, unto the church
of the Thessalonians, *which is*
in God the Father, and *in* the
Lord Jesus Christ: ^b Grace *be* unto you, and
peace, from God our Father, and the Lord
Jesus Christ.

² ^c We give thanks to God always for you
all, making mention of you in our prayers;

^a 2 Cor. i. 19. 2 Thess. i. 1. 1 Pet. v. 12. — ^b Eph. i. 2.
^c Rom. i. 8. Eph. i. 16. Philem. 4. — ^d Ch. ii. 13.
^e John vi. 29. Gal. v. 6. Ch. iii. 6. 2 Thess. i. 3, 11.

NOTES ON CHAP. I.

Verse 1. *Paul, and Silvanus, and Timotheus*] Though St. Paul *himself* dictated this letter, yet he joins the names of Silas and Timothy, because they had been with him at Thessalonica, and were well known there. See Acts xvii. 4, 14.

And Silvanus] This was certainly the same as *Silas*, who was St. Paul's companion in all his journeys through Asia Minor and Greece; see Acts xv. 22; xvi. 19; xvii. 4, 10. Him and Timothy the apostle took with him into Macedonia, and they continued at Berea when the apostle went from thence to Athens; from this place St. Paul sent for them to come to him speedily, and, though it is not said that they came while he was at Athens, yet it is most probable that they did; after which, having sent them to Thessalonica, he proceeded to Corinth, where they afterwards rejoined him, and from whence he wrote this epistle. See the *Preface*.

Verse 2. *We give thanks*] See Phil. i. 3, 4, and Coloss. i. 3; where the same forms of speech are used.

Verse 3. *Your work of faith*] This verse contains a very high character of the believers at Thessalonica. They had FAITH, not *speculative* and *indolent*, but *true, sound, and operative*; their *faith worked*. They had LOVE, not that *gazed* at and became enamoured of the perfections of God, but such a love as *laboured* with faith to fulfil the whole will of God. Faith worked; but love, because it can do more, did more, and therefore *laboured*—worked energetically, to promote the glory of God and the salvation of men. They had HOPE; not an idle, cold, heartless expectation of future good, from which they felt no excitement, and for which they could give no reason, but such a hope as produced a satisfying expectation of a future life and state of blessedness, the reality of which faith had described, and love anticipated; a *hope*, not hasty and impatient to get out of the trials of life and possess the heavenly inheritance, but one that was as willing to *endure hardships* as to *enjoy glory* itself, when God might be most honoured by this patient endurance. FAITH *worked*, LOVE *laboured*, and HOPE *endured patiently*.

It is not a mark of much grace to be longing to get to heaven because of the troubles and difficulties of the present life; they who love Christ are ever willing

³ ^d Remembering without ceasing ^e your work of faith, ^f and labour of love, and patience of hope, in our Lord Jesus Christ, in the sight of God and our Father;

⁴ Knowing, brethren ^g beloved, ^h your election of God.

⁵ For ⁱ our gospel came not unto you in word only, but also in power, and ^k in the

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James ii. 17. — ^f Rom. xvi. 6. Hebr. vi. 10. — ^g Or, *beloved of God, your election*. — ^h Col. iii. 12. 2 Thess. ii. 13. ⁱ Mark xvi. 20. 1 Cor. ii. 4. iv. 20. — ^k 2 Cor. vi. 6.

to suffer with him; and he may be as much glorified by *patient suffering*, as by the most *active faith* or *laborious love*. There are times in which, through affliction or other hinderances, we cannot *do* the will of God, but we can *suffer* it; and in such cases he seeks a heart that bears submissively, suffers patiently, and endures, as seeing him who is invisible, without repining or murmuring. This is as full a proof of Christian perfection as the most intense and ardent love. Meekness, gentleness, and long-suffering, are in our present state of more use to ourselves and others, and of more consequence in the sight of God, than all the ecstasies of the spirits of just men made perfect, and than all the raptures of an archangel. That church or Christian society, the members of which manifest the *work of faith, labour of love, and patience of hope*, is most nearly allied to heaven, and is on the suburbs of glory.

Verse 4. *Knowing—your election of God*.] Being assured, from the doctrine which I have delivered to you, and which God has confirmed by various miracles, and gifts of the Holy Spirit, that he has *chosen* and *called* the Gentiles to the same privileges to which he *chose* and *called* the Jews; and that, as they have rejected the offers of the gospel, God has now *elected* the Gentiles in their stead. This is the *election* which the Thessalonians *knew*; and of which the apostle treats at large in his Epistle to the *Romans*, and also in his Epistles to the *Galatians* and *Ephesians*. No irrelative, unconditional, eternal, and personal election to everlasting glory, is meant by the apostle. As God had chosen the Jews, whom, because of their obstinate unbelief, he had now rejected; so he had now chosen or elected the Gentiles. And in neither case was there any thing absolute; all was most specifically conditional, as far as their *final salvation* was concerned; without any merit on their side, they were *chosen* and *called* to those blessings which, if *rightly used*, would lead them to eternal glory. That these blessings could be *abused*—become finally useless and forfeited, they had an ample proof in the case of the Jews, who, after having been the *elect* of God for more than 2000 years, were now become *reprobates*.

Verse 5. *For our gospel*] That is, the glad tidings of salvation by Jesus Christ, and of your being elected to enjoy all the privileges to which the Jews were

A. M. cir. 4056. Holy Ghost, ^a and in much as-
A. D. cir. 52. surance; as ^b ye know what
A. U. C. 806. manner of men we were among
Anno Claudii
Cæs. Aug. 12. you for your sake.

6 And ^c ye became followers of us, and of the Lord, having received the word in much affliction, ^d with joy of the Holy Ghost;

7 So that ye were ensamples to all that believe in Macedonia and Achaia.

8 For from you ^e sounded out the word of the Lord, not only in Macedonia and Achaia,

but also ^f in every place your faith to Godward is spread abroad; so that we need not to speak any thing.

9 For they themselves shew of us ^g what manner of entering in we had unto you, ^h and how ye turned to God from idols, to serve the living and true God;

10 And ⁱ to wait for his Son ^k from heaven, ^l whom he raised from the dead, *even* Jesus, which delivered us ^m from the wrath to come.

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^a Col. ii. 2. Hebr. ii. 3.—^b Ch. ii. 1, 5, 10, 11. 2 Thess. iii. 7.—^c 1 Cor. iv. 16. xi. 1. Phil. iii. 1, 7. Ch. ii. 14. 2 Thess. iii. 9.—^d Acts v. 41. Hebr. x. 34.—^e Rom. i. 18.—^f Rom. i. 8. 2 Thess. i. 4.—^g Ch. ii. 1.

^h 1 Cor. xii. 2. Gal. iv. 8.—ⁱ Rom. ii. 7. Phil. iii. 20. Tit. ii. 13. 2 Pet. iii. 12. Rev. i. 7.—^k Acts i. 11. Ch. iv. 16. 2 Thess. i. 7.—^l Acts ii. 24.—^m Matt. iii. 7. Rom. v. 9. Ch. v. 9.

called, without being obliged to submit to circumcision, or fulfil the rites and ceremonies of the Mosaic law.

Came not unto you in word only] It was not by simple teaching or mere reasoning that the doctrines which we preached recommended themselves to you, we did not insist on your using this or the other religious institution; we insisted on a change of heart and life, and we held out the energy which was able to effect it.

But also in power] *Εν δυνάμει* With miraculous manifestations, to your eyes and to your hearts, which induced you to acknowledge that this gospel was the power of God unto salvation.

And in the Holy Ghost] By his influence upon your hearts, in changing and renewing them; and by the testimony which ye received from him, that you were accepted through the Beloved, and become the adopted children of God.

And in much assurance] *Εν πληροφορία πολλή*. The Holy Spirit which was given you left no doubt on your mind, either with respect to the general truth of the doctrine, or the safety of your own state. Ye had the fullest assurance that the gospel was true, and the fullest assurance that ye had received the remission of sins through that gospel; the Spirit himself bearing witness with your spirit, that you are the sons and daughters of God Almighty.

What manner of men we were] How we preached, and how we lived; our doctrines and our practices ever corresponding. And for your sakes we sustained difficulties, endured hardships, and were incessant in our labours.

Verse 6. *Ye became followers of us*] Ye became imitators, *μιμηται*, of us—ye believed the same truths, walked in the same way, and minded the same thing; knowing that our doctrine was of the Lord, and that the way in which we walked was prescribed by himself, and that he also suffered the contradictions of ungodly men.

Having received the word in much affliction] That they received the doctrine of the gospel in the midst of much persecution we may learn from the history in general, and from Acts xvii. 5, 6.

With joy of the Holy Ghost] The consolations which they received, in consequence of believing in Christ, more than counterbalanced all the afflictions which they suffered from their persecutors.

Verse 7. *Ye were ensamples*] *τύπους* Types, models, or patterns; according to which all the churches in Macedonia and Achaia formed both their creed and their conduct

Verse 8. *From you sounded out*] As Thessalonica was very conveniently situated for traffic, many merchants from thence traded through Macedonia, Achaia, and different parts of Greece. By these, the fame of the Thessalonians having received the doctrine of the gospel was doubtless carried far and wide. And it appears that they had walked so conscientiously before God and man, that their friends could speak of them without a blush, and their adversaries could say nothing to their disgrace.

Verse 9. *How ye turned to God from idols*] This could not be spoken either of the Jews or of the devout persons, but of the heathen Greeks; and of such it appears that the majority of the church was formed. See what is said on this subject in the preface to this epistle.

To serve the living and true God] The living God; in opposition to the idols, which were either inanimate stocks or stones, or the representations of dead men.

The true God—In opposition to the whole system of idolatry, which was false in the objects of its adoration, false in its pretensions, false in its promises, and false in all its prospects.

Verse 10. *And to wait for his Son from heaven*] To expect a future state of glory, and resurrection of the body, according to the gospel doctrine, after the example of Jesus Christ, who was raised from the dead, and ascended unto heaven, ever to appear in the presence of God for us.

Delivered us from the wrath to come.] From all the punishment due to us for our sins, and from the destruction which is about to come on the unbelieving and impenitent Jews.

This was the news, the sounding out, that went abroad concerning the converted Thessalonians.

Every where it was said: They have believed the gospel; they have renounced idolatry; they worship the living and true God; they have received the gifts and graces of the Holy Spirit; they are happy in their souls, unspotted in their lives, and full of joy; expecting an eternal glory through that Christ who had died for and purged their sins, and who shall fashion their degraded bodies and make them like to his glorious body, and give them an eternal residence with himself in a state of blessedness.

These were glorious news; and, wherever they were told, prepared the way of the gospel among the heathen. The mere *preaching* of the gospel has done much to convince and convert sinners; but the *lives* of the sincere followers of Christ, as *illustrative* of the truth of these doctrines, have done much more. Truth represented in *action* seems to assume a *body*, and thus renders itself *palpable*. In heathen countries,

which are under the dominion of Christian powers, the gospel, though established there, does little good, because of the profane and irreligious lives of those who profess it. Why has not the whole peninsula of India been long since evangelized? The gospel has been preached there; but the lives of the Europeans professing Christianity there have been, in general, profligate, sordid, and base. From them sounded out no good report of the gospel; and therefore the *Mohammedans* continue to prefer their *Koran*, and the *Hindoos* their *Vedas* and *Shasters*, to the *Bible*. It should however be acknowledged, to the glory of God, that of late years a few apostolic men in that country are turning the tide in favour of the gospel; and several eminent Europeans have warmly espoused the doctrine of Christ, and are labouring to circulate the *word of God* through the whole of British India.

CHAPTER II.

The apostle sets forth how the gospel was brought and preached to the Thessalonians, in consequence of his being persecuted at Philippi, 1, 2. The manner in which the apostles preached, the matter of their doctrine, and the tenour of their lives, 3—11. He exhorts them to walk worthy of God, 12. And commends them for the manner in which they received the gospel, 13. How they suffered from their own countrymen, as the first believers did from the Jews, who endeavoured to prevent the apostles from preaching the gospel to the Gentiles, 14—16. St. Paul's apology for his absence from them; and his earnest desire to see them, founded on his great affection for them, 17—20.

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FOR ^a yourselves, brethren, know our entrance into you, that it was not in vain:

2 But even after that we had suffered before, and were shamefully entreated, as ye know, at ^b Philippi, ^c we were

bold in our God ^d to speak unto you the gospel of God ^e with much contention.

3 ^f For our exhortation *was* not of deceit, nor of uncleanness, nor in guile:

4 But as ^g we were allowed of God ^h to be

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^a Ch. i. 5, 9.—^b Acts xvi. 23.—^c Ch. i. 5.—^d Acts xvii. 2.—^e Phil. i. 30. Col. ii. 1.—^f 2 Cor. vii. 2. Ver.

5. 2 Pet. i. 16.—^g 1 Cor. vii. 25. 1 Tim. i. 11, 12. ^h 1 Cor. ix. 17. Gal. ii. 7. Tit. i. 3.

NOTES ON CHAP. II.

Verse 1. *Our entrance into you*] His first coming to preach the gospel was particularly owned of the Lord, many of them having been converted under his ministry. This consideration gave him a *right* to deliver all the following exhortations.

Verse 2. *Shamefully entreated—at Philippi*] There Paul and Silas had been beaten with many stripes, shut up in the inner prison, and their feet made fast in the stocks. See Acts xvi. 23, &c.; and the notes there.

With much contention.] The words *εν πολλω αγωνι* not only signify, *with intense labour and earnestness*, but may here mean, *exposed to the greatest danger; at the peril of our lives*. The Greek phrase quoted by *Rosenmüller* is to the point, *αγων προφασιν ουκ αναμενει*, *in danger we must not delay*—activity and dispatch are then indispensably necessary.

Verse 3. *Our exhortation*] The word *παρρησιως* has a very extensive meaning; it signifies, not only *exhortation* and *teaching* in general, but also *encouragement*, *consolation*, and the like. When the apostles exhorted or admonished men, it was that they should turn from *evil* to *good*, from *misery* to *happiness*, from *Satan* to *God*, and from *hell* to *heaven*. Their exhortations having this object, every word was *consolatory*; and as the truth which they delivered was unquestionable, therefore their ministry was a subject of the highest encouragement and joy.

Not of deceit] We did not endeavour to allure you with false pretences; we did not deceive you, nor were we deceived ourselves.

Nor of uncleanness] Such as the teachings of the Gentile philosophers were; their supreme gods were celebrated for their adulteries, fornications, uncleannesses, thefts, barbarities, and profligacies of the most

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put in trust with the gospel, even so we speak; ^a not as pleasing men, but God, ^b which trieth our hearts.

5 For ^c neither at any time used we flattering words, as ye know, nor a cloke of covetousness; ^d God is witness:

6 ^e Nor of men sought we glory, neither of you, nor yet of others, when ^f we might have ^g been ^h burdensome, ⁱ as the apostles of Christ.

^a Gal. i. 10.—^b Prov. xvii. 3. Rom. viii. 27.—^c Acts xx. 33. 2 Cor. ii. 17. iv. 2. vii. 2. xii. 17.—^d Rom. i. 9. ^e John v. 41, 44. xii. 43. 1 Tim. v. 17.—^f 1 Cor. ix. 4, 6, 12, 18. 2 Cor. x. 1, 2, 10, 11. xiii. 10. 2 Thess. iii. 9. Philem. 8, 9.—^g Or, used authority.—^h 2 Cor. xi. 9. xii.

odious kind. Our gospel was pure; came from the pure and holy God; was accompanied with the influences of the Holy Spirit, and produced purity both in the hearts and lives of all that received it.

Nor in guile] We had no false pretences, and were influenced by no sinister motives.

Verse 4. *But as we were allowed of God*] Καθως ἐλογισαμεθα As we were accounted worthy to be put in trust—as God put confidence in us, and sent us on his most especial message to mankind, even so we speak, keeping the dignity of our high calling continually in view; and, acting as in the sight of God, we speak not to please or flatter men, though our doctrine is the most consolatory that can be conceived, but to please that God who searcheth the heart, and before whom all our motives are constantly without a veil.

Verse 5. *Flattering words*] Though we proclaimed the gospel or glad tidings, yet we showed that without holiness none should see the Lord.

Ye know] That while we preached the whole gospel we never gave any countenance to sin.

Nor a cloke of covetousness] We did not seek temporal emolument; nor did we preach the gospel for a cloke to our covetousness: God is witness that we did not; we sought you, not yours. Hear this, ye that preach the gospel! Can ye call God to witness that in preaching it ye have no end in view by your ministry but his glory in the salvation of souls? Or do ye enter into the priesthood for a morsel of bread, or for what is ominously and impiously called a living, a benefice? In better days your place and office were called a cure of souls; what care have you for the souls of them by whose labours you are, in general, more than sufficiently supported? Is it your study, your earnest labour, to bring sinners to God; to preach among your heathen parishioners the unsearchable riches of Christ?

But I should speak to the thousands who have no parishes, but who have their chapels, their congregations, pew and seat-rents, &c., &c. Is it for the sake of these that ye have entered or continue in the gospel ministry? Is God witness that, in all these

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7 But ^k we were gentle among you, even as a nurse cherisheth her children:

8 So, being affectionately desirous of you, we were willing ^l to have imparted unto you, not the gospel of God only, but also ^m our own souls, because ye were dear unto us.

9 For ye remember, brethren, our labour and travail: for ⁿ labouring night and day, ^o because we would not be chargeable unto

13, 14. 2 Thess. iii. 8.—^l 1 Cor. ix. 1, 2, 5.—^k 1 Cor. ii. 3, ix. 22. 2 Cor. xiii. 4. 2 Tim. ii. 24.—^l Rom. i. 11. xv. 29.—^m 2 Cor. xii. 15.—ⁿ Acts xx. 34. 1 Cor. iv. 12. 2 Cor. xi. 9. 2 Thess. iii. 8.—^o 2 Cor. xii. 13, 14.

things, ye have no cloke of covetousness? ^p Happy is the man who can say so, whether he has the provision which the law of the land allows him, or whether he lives on the free-will offerings of the people.

The faithful labourer is worthy of his hire; for the ox that treads out the corn should not be muzzled; and they that preach the gospel should live, not riot, by the gospel. But woe to that man who enters into the labour for the sake of the hire! he knows not Christ; and how can he preach him?

Verse 6. *Nor of men sought we glory*] As we preached not for worldly gain, so we preached not for popular applause; we had what we sought for—the approbation of God, and the testimony of a good conscience.

When we might have been burdensome] They had a right to their maintenance while they devoted themselves wholly to the work of the gospel for the sake of the people's souls. Others understand the words εν βαρει υωα, to be honourable; we sought no glory of you nor of others, though we were honourable as the apostles of Christ. כבוד cabod, in Hebrew, to which the Greek βαρος answers, signifies not only weight but glory; and in both these senses the apostle uses it, 2 Cor. iv. 17.

Verse 7. *But we were gentle among you*] Far from assuming the authority which we had, we acted towards you as a tender nurse or parent does to a delicate child. We fed, counselled, cherished, and bore with you; we taught you to walk, preserved you from stumbling, and led you in a right path.

Instead of ηπιωι, gentle, many MSS., and several Versions and Fathers, have ενηπιωι, young children. But this never can be considered the original reading, the scope of the place being totally opposed to it. It is the Thessalonians whom the apostle considers as young children, and himself and fellow-labourers as the nurse; he could with no propriety say that he was among them as a little child, while himself professed to be their nurse.

Verse 8. *Being affectionately desirous of you*] We had such intense love for you that we were not only

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any of you, we preached unto you the gospel of God.

10 ^aYe are witnesses, and God also, ^bhow holily and justly and unblameably we behaved ourselves among you that believe:

11 As ye know how we exhorted and comforted and charged every one of you, as a father doth his children,

12 ^cThat ye would walk worthy of God, ^dwho hath called you unto his kingdom and glory.

13 For this cause also thank we God ^ewithout ceasing, because, when ye received the word of God which ye heard of

us, ye received it ^fnot as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe.

14 For ye, brethren, became followers ^gof the churches of God which in Judea are in Christ Jesus: for ^hye also have suffered like things of your own countrymen, ⁱeven as they have of the Jews;

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^a Ch. i. 5. — ^b 2 Cor. vii. 2. 2 Thess. iii. 7. — ^c Eph. iv. 1. Phil. i. 27. Col. i. 10. Ch. iv. 1. — ^d 1 Cor. i. 9. Ch. v. 24. 2 Thess. i. 14. 2 Tim. ii. 9. — ^e Ch. i. 3.

^f Matt. x. 40. Gal. iv. 14. 2 Pet. iii. 2. — ^g Gal. i. 22. ^h Acts xvii. 5, 13. — ⁱ Hebr. x. 33, 34.

willing and forward to preach the unsearchable riches of Christ to you, but also to give our *own lives* for your sake, *because ye were dear, διον αγαπητοι ημιν, because ye were beloved by us.* The words used here by the apostle are expressive of the strongest affection and attachment.

Verse 9. *Ye remember—our labour and travail*] From this it appears that St. Paul spent much more time at Thessalonica than is generally supposed; for the expressions in this verse denote a long continuance of a constantly exercised ministry, interrupted only by manual labour for their own support; *labouring night and day, because we would not be chargeable to you.* Probably Paul and his companions worked with their hands by *day*, and spent a considerable part of the *night*, or *evenings*, in preaching Christ to the people.

Verse 10. *Ye are witnesses, and God also, how holily*] i. e. in reference to God; how *justly* in reference to men; and *unblameably* in reference to our *spirit* and *conduct*, as ministers of Christ, *we behaved ourselves among you.* What a consciousness of his own integrity must St. Paul have had to use the expressions that are here! No hypocrite, and none who did the work of the Lord carelessly, could make such an appeal both to God and man.

Verse 11. *How we exhorted*] What pastoral care is marked here! They *exhorted*—were continually teaching and instructing, the objects of their charge; this was their *general work*.

And comforted] They found many under trials and temptations, and those they encouraged.

And charged] *Μαρτυροουμενοι* Continued to witness to the people that all the threatenings and promises of God were true; that he required faith, love, and obedience; that he could not behold sin with allowance; that Jesus died to save them from their sins; and that, without holiness, none should see God. And all these things they did, not in a general way only, but they spoke to *every man*; none was left unnoticed, unadmonished, un comforted. The spirit in which they performed all these branches of the pastoral care was that which was most likely to

insure success; as a *father* treats his children, so they treated every member of the church.

Verse 12. *That ye would walk worthy of God*] That they should, in every respect, act up to their high calling, that it would not be a reproach to the God of holiness to acknowledge them as his sons and daughters. See the notes on Eph. iv. 1; Phil. i. 27; and Col. i. 10.

His kingdom and glory.] His *church* here, for that is the *kingdom of God* among men; and his *glory* hereafter, for that is the state to which the dispensations of grace in his church lead. The words, however, may be a *hendiadys*, and signify his *glorious kingdom*.

Verse 13. *Ye received the word of God*] Ye received the *doctrine* of God, not as any thing fabricated by man, but as coming immediately from God himself, we being only his *messengers* to declare what he had previously revealed to us. And ye have had the fullest proof that ye have not believed in vain; for that doctrine, under the power and influence of the Holy Ghost, has *worked most powerfully* in you, filling you with light, life, and holiness.

Verse 14. *Ye—became followers of the churches of God*] There is not a word here of the *church of Rome* being the *model* after which the other churches were to be formed; it had no such pre-eminence: this honour belonged to the *churches of Judea*; it was according to *them*, not the church at *Rome*, that the Asiatic churches were modelled. The purest of all the apostolic churches was that of the *Thessalonians*, and this was formed after the Christian churches in *Judea*.

Had any pre-eminence or authority belonged to the church of Rome, the apostle would have proposed this as a model to all those which he formed either in Judea, Asia Minor, Greece, or Italy.

Ye also have suffered—of your own countrymen] It is worthy of remark that, in almost every case, the *Jews* were the leaders of all persecutions against the apostles and the infant church. And what they could not do *themselves*, they instigated others to do; and, by gathering together lewd fellows of the baser

A. M. cir. 4056. 15 ^a Who both killed the Lord Jesus and ^b their own prophets, and have ^c persecuted us; and they please not God, ^d and are

contrary to all men;

16 ^e Forbidding us to speak to the Gentiles that they might be saved, ^f to fill up their sins away; ^g for the wrath is come upon them to the uttermost.

17 But we, brethren, being taken from you for a short time ^h in presence, not in heart,

endeavoured the more abundantly ⁱ to see your face with great desire.

18 Wherefore we would have come unto you, even I Paul, once and again; but ^k Satan hindered us.

19 For ^l what *is* our hope, or joy, or ^m crown of ⁿ rejoicing? *Are* not even ye in the presence of our Lord Jesus Christ ^o at his coming?

20 For ye are our glory and joy.

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^a Acts ii. 23. iii. 15. v. 30. vii. 52. — ^b Matt. v. 12. xxiii. 34, 37. Luke xiii. 33, 34. Acts vii. 52. — ^c Or, *chased us out*. — ^d Esther iii. 8. — ^e Luke xi. 52. Acts xiii. 50. xiv. 5, 19. xviii. 5, 13. xviii. 12. xix. 9. xxii. 21, 22. Gen. xv. 16. Matt. xxiii. 32. — ^f Matt. xxiv. 6, 14.

^h 1 Cor. v. 3. Col. ii. 5. — ⁱ Ch. iii. 10. — ^k Rom. i. 13. xv. 22. — ^l 2 Cor. i. 14. Phil. ii. 16. iv. 1. — ^m Prov. xvi. 31. — ⁿ Or, *glorying*. — ^o 1 Cor. xv. 23. Ch. iii. 13. Rev. i. 7. xxii. 12.

sort from among the Gentiles, they made frequent uproars, and especially at Thessalonica, where the opposition to the gospel was very high, and the persecution of the Christians very hot.

Verses 15, 16. *Who both killed the Lord Jesus, &c.*] What a finished but just character is this of the Jews! 1. *They slew the Lord Jesus*, through the most unprincipled and fell malice. 2. *They killed their own prophets*; there was no time in which this seed of the serpent did not hate and oppose spiritual things, they slew even their own prophets who declared to them the will of God. 3. *They persecuted the apostles*; showing the same spirit of enmity to the gospel which they had shown to the law. 4. *They did not please God*, nor seek to please him; though they pretended that their opposition to the gospel was through their *zeal for God's glory*, they were hypocrites of the worst kind. 5. *They were contrary to all men*; they hated the whole human race, and judged and wished them to perdition. 6. *They forbade the apostles to preach to the Gentiles, lest they should be saved*; this was an inveteracy of malice completely super-human; they persecuted the body to death, and the soul to damnation! They were afraid that the Gentiles should get their souls saved if the gospel was preached to them! 7. *They filled up their sins always*; they had no mere purposes or outlines of iniquity, all were filled up; every evil purpose was followed, as far as possible, with a wicked act! Is it any wonder, therefore, that *wrath should come upon them to the uttermost*? It is to be reckoned among the highest mercies of God that the whole nation was not pursued by the divine justice to utter and final extinction.

Verse 17. *Being taken from you for a short time*] Through the persecution raised by the Jews, see Acts xvii., he was obliged to leave Thessalonica, and yield to a storm that it would have been useless for him to have withstood.

Being taken from you—in presence, not in heart] The apostle had compared himself to a *parent* or *nurse*, ver. 7 and 11; and the people he considered as his most beloved children; here he represents

himself as feeling what an affectionate father must feel when *torn from his children*; for this is the import of the word *αποφανισθεις*, bereft of children, which we tamely translate *being taken from you*.

Endeavoured the more abundantly] His separation from them did not destroy his parental feelings, and the manner in which he was obliged to leave them increased his desire to revisit them as soon as possible.

Verse 18. *Even I Paul*] He had already sent Timothy and Silas to them; but he himself was anxious to see them, and had purposed this *once and again, but Satan hindered*; i. e. some *adversary*, as the word means, whether the *devil* himself, or some of his children. There was, however, such a storm of persecution raised up against him, that his friends did not think it prudent to permit him to go till the storm had been somewhat allayed.

Verse 19. *For what is our hope*] I can have no prospects from earth; I have forsaken all for the gospel; and esteem every thing it can afford as dross and dung, that I may gain Christ. Why then should I continually labour at the risk of my life, preaching the gospel? Is it not to get your souls saved, that ye may be *my crown of rejoicing in the day of Christ*? For this I labour; and, having *planted* the gospel among you, I wish to take every opportunity of *watering* it, that it may grow up unto eternal life.

Verse 20. *For ye are our glory and joy.*] Ye are the seal of our apostleship; your conversion and steadiness are a full proof that God hath sent us. Converts to Christ are our ornaments; persevering believers, our joy in the day of judgment.

1. In the preceding chapter we have the *character* and *marks* of a genuine pastor laid down in such a manner as not to be misunderstood. Every man who preaches the gospel should carefully read *this* chapter, and examine himself by it. Most preachers, on reading it conscientiously, will either give up their place to others, or purpose to do the work of the Lord more fervently for the future. He who expects nothing

but the approbation of Christ, will labour for Christ; and he, who has the glory of his master only in view, will ever have his master's presence and blessing. Those who enter into this work for human applause or secular emolument, may have their reward; but in that, one smile of approbation from Christ is not included.

2. God, for reasons best known to himself, often permits the most pious and benevolent purposes of his servants to be frustrated for a time. It is well that the good purpose was in the heart; but God knows the *fittest time* and *place* to bring it to effect. Satan is ever opposing all that is pure, good, and benevolent, and he *appears* frequently to succeed; but this is not *really* the case: if at any time he prevents the followers of God from bringing a pious purpose into effect, that was the time in which it could not have been done to secure its full effect. Let the purpose be retained, and the best *time* and *place* will be duly provided. As Satan *constantly* endeavours to oppose every good work, no wonder he is found opposing a good purpose, even *at the very time* that

God sees it improper to bring it to the intended effect. *Man proposes, but God disposes.*

3. The apostle speaks of the *wrath* coming upon the Jews: it was about twenty years after this that their city was destroyed, their temple burnt, more than a million of them destroyed, their civil polity utterly subverted, and what remained of this wretched nation scattered to all the winds of heaven; and in this state, without a nation, without a temple, without worship, and apparently without any religion, they continue, to this day, a monument of God's displeasure, and a proof of the divine inspiration both of the prophets and apostles, who, in the most explicit manner, had predicted all the evils which have since befallen them. Their crimes were great; to these their punishment is proportioned. For what end God has preserved them distinct from all the people of the earth among whom they sojourn, we cannot pretend to say; but it must unquestionably be for an object of the very highest importance. In the meantime, let the Christian world treat them with humanity and mercy.

CHAPTER III.

St. Paul informs them how, being hindered himself from visiting them, he had sent Timothy to comfort them, of whom he gives a high character, 1, 2. Shows that trials and difficulties are unavoidable in the present state, 3, 4. Mentions the joy he had on hearing by Timothy of their steadiness in the faith, for which he returns thanks to God; and prays earnestly for their increase, 5—10. Prays also that God may afford him an opportunity of seeing them, 11. And that they may abound in love to God and one another, and be unblamable in holiness at the coming of Christ, 12, 13.

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WHEREFORE, ^a when we could no longer forbear, ^b we thought it good to be left at Athens alone;

2 And sent ^c Timotheus, our brother, and minister of God, and our fellow-labourer in

^a Ver. 5.—^b Acts xvii. 15.—^c Rom. xvi. 21. 1 Cor. xvi. 10. 2 Cor. i. 19.—^d Eph. iii. 13.

NOTES ON CHAP. III.

Verse 1. *Wherefore, when we could no longer, &c.*] The apostle was anxious to hear of their state, and as he could obtain no information without sending a messenger express, he therefore sent Timothy from Athens; choosing rather to be left alone, than to continue any longer in uncertainty relative to their state.

Verse 2. *Timotheus, our brother*] It appears that Timothy was but a youth when converted to God; he had now however been some years in the work of God; Paul therefore calls him his *brother*, being one of the same Christian family, a *son of God* by adoption: elsewhere he calls him *his own son*, 1 Tim. i. 2; and

the gospel of Christ, to establish you, and to comfort you concerning your faith;

3 ^d That no man should be moved by these afflictions: for yourselves know that ^e we are appointed thereunto.

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^e Acts ix. 16. xiv. 22. xx. 23. xxi. 11. 1 Cor. iv. 9. 2 Tim. iii. 12. 1 Pet. ii. 21.

his *dearly beloved son*, 2 Tim. i. 2; because he was brought to the knowledge of the true God, and to salvation by Christ, through the apostle's instrumentality. See the *preface* to First Epistle to Timothy.

Minister of God] Employed by God to preach the gospel; this was God's work, and he had appointed Timothy to do it, and to do it at this time in conjunction with St. Paul; and therefore he calls him his *fellow-labourer*. There were no *sinecures* then; preaching the gospel was God's work; the primitive preachers were his *workmen*, and *laboured* in this calling. It is the same still, but who *works*?

Verse 3. *That no man should be moved*] That is, caused to apostatize from Christianity.

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4 ^a For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass,

over you, in all our affliction and distress, by your faith :

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8 For now we live, if ye stand fast in the Lord.

and ye know.

9 ⁱ For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God ;

5 For this cause, ^b when I could no longer forbear, I sent to know your faith, ^c lest by some means the tempter have tempted you, and ^d our labour be in vain.

10 ^k Night and day ^l praying exceedingly ^m that we might see your face, ⁿ and might perfect that which is lacking in your faith ?

6 ^e But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, ^f as we also to see you ;

11 Now God himself and our Father, and our Lord Jesus Christ, ^o direct ^p our way unto you.

7 Therefore, brethren, ^q we were comforted

12 And the Lord ^r make you to increase and abound in love ^s one toward another, and

^a Acts xx. 24. — ^b Ver. 1. — ^c 1 Cor. vii. 5. 2 Cor. xi. 3. — ^d Gal. ii. 2. iv. 11. Phil. ii. 16. — ^e Acts xviii. 1, 5. — ^f Phil. i. 8. — ^g 2 Cor. i. 4. vii. 6, 7, 13. ^h Phil. iv. 1. — ⁱ Ch. i. 2. — ^k Acts xxvii. 7. 2 Tim. i. 3.

^l Rom. i. 10, 11. xv. 32. — ^m Ch. ii. 17. — ⁿ 2 Cor. xiii. 9, 11. Col. iv. 12. — ^o Or, guide. — ^p Mark i. 3. — ^q Ch. iv. 10. ^r Ch. iv. 9. v. 15. 2 Pet. i. 7.

We are appointed therunto.] *Εἰς τούτο κειμήθα*
We are exposed to this, we lie open to such, they are unavoidable in the present state of things; as the Latins say, *sic est sors nostra*, "this is our lot." God appoints nothing of this kind, but he permits it; for he has made man a free agent.

tions and persecutions seemed trifles when I heard of your perseverance in the faith.

Verse 4. *That we should suffer tribulation]* I prepared you for it, because I knew that it was according to their nature for wicked men to persecute the followers of God.

Verse 8. *For now we live]* Your stedfastness in the faith gives me new life and comfort; I now feel that I live to some purpose, as my labour in the Lord is not in vain.

Verse 5. *For this cause]* Knowing that you would be persecuted, and knowing that your apostasy was possible, I sent to know your faith—whether you continued stedfast in the truth, lest you might have been tempted by Satan to consult your present ease, and abandon the gospel, for which you suffered persecution.

Verse 9. *What thanks can we render to God]* The high satisfaction and uncommon joy which the apostle felt are strongly depicted in the language he uses. How near his heart did the success of his ministry lie! It was not enough for him that he preached so often, laboured so hard, suffered so much; what were all these if souls were not converted? And what were all conversions, if those who embraced the gospel did not walk steadily in the way to heaven, and persevere?

Verse 6. *When Timotheus came]* We have already seen that he and Silas staid behind at Thessalonica, when Paul was obliged to leave it; for the persecution seems to have been principally directed against him. When Paul came to Athens, he sent pressing to him and Silas to come to him with all speed to that city. We are not informed that they did come, but it is most likely that they did, and that Paul sent Timothy back to Thessalonica to comfort and build up these new converts. After Paul had sent away Timothy, it is likely he went himself straight to Corinth, and there Timothy soon after met him, with the good news of the steadiness of the Thessalonian church.

Verse 10. *Night and day praying exceedingly]* Supplicating God at all times; mingling this with all my prayers; *ὑπερεκπερισσῶν δεόμενοι*, abounding and superabounding in my entreaties to God, to permit me to revisit you. How strong was his affection for this church!

Your faith and charity] The good tidings which Timothy brought from Thessalonica consisted of three particulars: 1. Their faith; they continued stedfast in their belief of the gospel. 2. Their charity; they loved one another, and lived in unity and harmony. 3. They were affectionately attached to the apostle; they had good remembrance of him, and desired earnestly to see him.

Might perfect that which is lacking] That I might have the opportunity of giving you the fullest instructions in the doctrine of Christ, that ye might have every thing in the most ample detail; so that the great outlines of truth which you already know may be filled up, that ye may be perfectly fitted to every good word and work.

Verse 7. *Therefore—we were comforted]* My afflic-

Verse 11. *Now God himself and our Father]* That is: God who is our Father, who has adopted us into the heavenly family, and called us his sons and daughters.

Direct our way] As he was employed in God's work he dared not consult his own inclinations, he looked for continual directions from God, where, when, and how to do his Master's work.

Verse 12. *Make you to increase and abound in love]* They had already love to each other, so as to unite

A. M. cir. 4056. toward all *men*, even as we do
 A. D. cir. 52. toward you :
 A. U. C. 805. 13 To the end he may ^a estab-
 Anno Claudii lish your hearts unblameable
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in holiness before God, even
 our Father, at the coming of
 our Lord Jesus Christ ^b with all
 his saints.

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 A. D. cir. 52.
 A. U. C. 805.
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^a 1 Cor. i. 8. Phil. i. 10. Ch. v. 23. 2 Thess. ii. 17.

1 John iii. 20, 21. — ^b Zech. xiv. 5. Jude 14.

them in one Christian body ; and he prays that they may have an *increase* and an *abundance* of it ; that they might feel the same love to each other which he felt for them all.

Verse 13. *To the end he may establish your hearts*] Without *love* to God and man, there can be no establishment in the religion of Christ. It is *love* that produces both *solidity* and *continuance*. And, as *love is the fulfilling of the law*, he who is filled with love is *unblameable in holiness* ; for he who has the love of God in him is a partaker of the divine nature, for God is love.

At the coming of our Lord] God is coming to judge the world ; every hour that passes on in the general lapse of time is advancing his approach ; whatsoever he does is in reference to this great event ; and whatsoever we do should be in reference to the same. But who in that great day shall give up his accounts with joy ? That person only whose heart is established in holiness *before God* ; i. e. so as to bear the eye and strict scrutiny of his Judge. Reader, lay this to heart, for thou knowest not what a moment may bring forth. When thy soul departs from thy body it will be the *coming of the Lord to thee*.

CHAPTER IV.

The apostle exhorts them to attend to the directions which he had already given them, that they might know how to walk and please God, 1, 2. Gives them exhortations concerning continence, chastity, and matrimonial fidelity, 3—8. Speaks concerning their love to each other, and love to the churches of Christ ; and exhorts them to continue and increase in it, 9, 10. Counsels them to observe an inoffensive conduct, to mind their own affairs, to do their own business, and to live honestly, 11, 12. Not to sorrow for the dead, as persons who have no hope of a resurrection ; because, to Christians, the resurrection of Christ is a proof of the resurrection of his followers, 13, 14. Gives a short but awful description of the appearing of Christ to judge the world, 15.

A. M. cir. 4056. FURTHERMORE then we
 A. D. cir. 52. ^a beseech you, brethren,
 A. U. C. 805. and ^b exhort you by the Lord
 Anno Claudii Jesus, ^c that as ye have re-
 Cæs. Aug. 12. ceived of us ^d how ye ought to walk ^e and to
 please God, so ye would abound more and more.

2 For ye know what com-
 mandments we gave you by the
 Lord Jesus.

A. M. cir. 4056.
 A. D. cir. 52.
 A. U. C. 805.
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3 For this is ^f the will of God,
 even ^g your sanctification, ^h that ye should
 abstain from fornication :

4 ⁱ That every one of you should know how

^a Or, request. — ^b Or, beseech. — ^c Phil. i. 27. Col. ii. 6.
^d Ch. ii. 12. — ^e Col. i. 10. — ^f Rom. xii. 2. Eph. v. 17.

^g Eph. v. 27. — ^h 1 Cor. vi. 15, 18. Eph. v. 3. Col. iii. 5.
ⁱ Rom. vi. 19. 1 Cor. vi. 15, 18.

NOTES ON CHAP. IV.

Verse 1. *We beseech you, brethren, and exhort*] We give you proper *instructions* in heavenly things, and *request* you to attend to our advice. The apostle used the most pressing entreaties ; for he had a strong and affectionate desire that this church should excel in all righteousness and true holiness.

Please God—more and more.] God sets no *bounds* to the communications of his grace and Spirit to them that are faithful. And as there are no bounds to the *graces*, so there should be none to the *exercise* of those graces. No man can ever *feel* that he loves God too much, or that he loves man too much for God's sake.

Verse 2. *Ye know what commandments we gave you*] This refers to his instructions while he was among them ; and to instructions on particular subjects, which he does not *recapitulate*, but only *hints at*.

Verse 3. *This is the will of God, even your sanctification*] God has called you to holiness ; he requires that you should be holy ; for without holiness none can see the Lord. This is the *general* calling, but in it many particulars are included. Some of these he proceeds to mention ; and it is very likely that these had been points on which he gave them particular instructions while among them.

That ye should abstain from fornication] The word *πορνεία*, as we have seen in other places, includes all

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to possess his vessel in sanctification and honour;

5 * Not in the lust of concupiscence, ^b even as the Gentiles

which know not God:

6 ^d That no man go beyond and ^e defraud his brother ^f in any matter: because that the Lord ^g is the avenger of all such, as we also have forewarned you and testified.

^a Col. iii. 5. Rom. i. 24, 26. — ^b Eph. iv. 17, 18. — ^c 1 Cor. xv. 34. Gal. iv. 8. Eph. ii. 19. iv. 18. 2 Thess. i. 8. ^d Lev. xix. 11, 13. 1 Cor. vi. 8. — ^e Or, oppress; or, over-reach. — ^f Or, in the matter. — ^g 2 Thess. i. 8. — ^h Lev. xi. 44. xii. 2. 1 Cor. i. 2. Hebr. xii. 14. 1 Pet. i. 14, 15.

sorts of uncleanness; and it was probably this consideration that induced several MSS., some *Versions* and *Fathers*, to add here *καὶ πάντες*, all. Directions of this kind were peculiarly necessary among the Greeks, and indeed heathens in general, who were strongly addicted to such vices.

Verse 4. *How to possess his vessel*] Let every man use his wife for the purpose alone for which God created her, and instituted marriage. The word *κερας* answers to the Hebrew *כֵּלִי* *keli*, which, though it signifies vessel in general, has several other meanings. That the rabbins frequently express wife by it, *Schoettgen* largely proves; and to me it appears very probable that the apostle uses it in that sense here. St. Peter calls the wife the weaker vessel, 1 Pet. iii. 7. Others think that the body is meant, which is the vessel in which the soul dwells. In this sense St. Paul uses it, 2 Cor. iv. 7: *We have this treasure in earthen vessels*; and in this sense it is used by both Greek and Roman authors. There is a third sense which interpreters have put on the word, which I forbear to name. The general sense is plain; *purity and continency* are most obviously intended, whether the word be understood as referring to the wife or the husband, as the following verse sufficiently proves.

Verse 5. *Not in the lust of concupiscence*] Having no rational object, aim, nor end. Some say, "not like beasts;" but this does not apply as they who use it wish; for the males and females of the brute creation are regular and consistent in their intercourse, and scarcely ever exceed such bounds as reason itself would prescribe to those most capable of observing and obeying its dictates.

The Gentiles which know not God] These are the beasts; their own brutes are rational creatures when compared with them. Enough has been said on this subject on Rom. i. and ii. They who wish to see more may consult *Juvenal*, and particularly his 6th and 9th Satires; and indeed all the writers on Greek and Roman morals.

Verse 6. *That no man go beyond and defraud his brother*] That no man should by any means endeavour to corrupt the wife of another, or to alienate her affections or fidelity from her husband; this I believe to be the apostle's meaning, though some

7 For God hath not called us unto uncleanness, ^a but unto holiness.

8 ^b He therefore that ^c despiseth, despiseth not man, but God, ^d who hath also given unto us his Holy Spirit.

9 But as touching brotherly love ^e ye need not that I write unto you: for ^f ye yourselves are taught of God ^g to love one another.

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^a Luke x. 16. — ^b Or, rejecteth. — ^c 1 Cor. ii. 10. vii. 40. 1 John iii. 24. — ^d Ch. v. 1. — ^e Jer. xxxi. 34. John vi. 45. xiv. 26. Hebr. viii. 11. 1 John ii. 20, 27. — ^f Matt. xxii. 39. John xiii. 34. xv. 12. Eph. v. 2. 1 Pet. iv. 8. 1 John iii. 11, 23. iv. 21.

understand it of *covetousness, over-reaching, tricking, cheating, and cozenage* in general.

The Lord is the avenger of all such] He takes up the cause of the injured husband wherever the case has not been detected by man, and all such vices he will signally punish. Every species of uncleanness was practised among the heathens, nor were they reputed as vices. Their gods, their emperors, their philosophers, and their great men in general, gave them examples of every species of impurity; and they had no system of ethics which forbade these abominations. The Christian religion not only discountenances these things, but forbids them on the most awful penalties; therefore wherever Christianity prevails, these vices, if practised at all, are obliged to seek the deepest gloom of midnight to cover them from the eyes of men. On this account they are comparatively rare, even among the mere professors of Christianity; they exist, but do not flourish.

Verse 7. *God hath not called us unto uncleanness*] He is the creator of male and female, and the institutor of marriage, and he has called men and women to this state; but the end of this and all the other callings of God to man is holiness, not uncleanness. And they who use the marriage state as he directs, will find it conducive to their holiness and perfection.

Verse 8. *He therefore that despiseth*] He who will not receive these teachings, and is led either to undervalue or despise them, despises not us but God, from whom we have received our commission, and by whose Spirit we give these directions. See on ver. 15.

Hath also given unto us his Holy Spirit.] Instead of *εἰς ἡμᾶς, unto us, εἰς ὑμᾶς, unto you*, is the reading of BDEFG, a great many others, the Syriac, all the Arabic, Armenian, later Syriac in the margin, some of the Itala, Clement, Didymus, and Ambrosiaster; this seems to be the better reading. God has taught us that we may teach you; and he has also given you his Holy Spirit that ye might understand and be enabled to practise these things. It is one thing to receive a revelation from the Spirit of God; it is another thing to receive that Spirit to enable a man to live according to that revelation. In the first sense

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10 * And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, ^b that ye

increase more and more;

11 And that ye study to be quiet, and ^c to do your own business, and ^d to work with your own hands, as we commanded you;

* Ch. i. 7.—^b Ch. iii. 12.—^c 2 Thess. iii. 11. 1 Pet. iv. 15.—^d Acts xx. 35. Eph. iv. 28. 2 Thess. iii. 7, 8, 12.
^e Rom. xiii. 13. 2 Cor. viii. 21. Col. iv. 5. 1 Pet. ii. 12.

the apostles alone received this Holy Spirit; in the latter sense all true Christians, as well as the Thessalonians, receive it. I think *ύμας*, *you*, is the true reading, and that is confirmed by the following verse: *For ye yourselves are TAUGHT OF GOD to love one another*. Griesbach has inserted it in the margin, but has not admitted it into the text, because it has not what he deemed full support from those MSS. which are of the *Alexandrian recension*; but he thought its genuineness very probable.

Verse 9. *Touching brotherly love*] They were remarkable for this; and though the apostle appears to have had this as a topic on which he intended to write to them, yet, from the account which he received of their prosperous state by Timothy, he finds that it is unnecessary to spend any time in inculcating a doctrine which they fully understood and practised. See chap. iii. 6.

Verse 10. *Ye do it toward all the brethren*] Ye not only love one another at Thessalonica, but ye love all the brethren in Macedonia; ye consider them all as children of the same Father; and that all the churches which are in Christ make one great and glorious *body*, of which he is the *head*.

Verse 11. *That ye study to be quiet*] Though in general the church at Thessalonica was pure and exemplary, yet there seem to have been some *idle, tattling* people among them, who disturbed the peace of others; persons who, under the pretence of religion, *gadded about from house to house*; did not *work*, but were burdensome to others; and were continually *meddling* with other people's business, *making parties*, and procuring their bread by religious gossiping. To these the apostle gives those directions which the whole church of God should enforce wherever such troublesome and dangerous people are found; viz.: That they should *study to be quiet*, *ήσυχάζειν*, to hold their peace, as their religious cant will never promote true religion; that they should *do their own business*, and let that of others alone; and that they should *work with their own hands*, and not be a burden to the church of God, or to those well-meaning but weak and inconsiderate people who entertain them, being imposed on by their apparent sanctity and glozing conversation. An *idle* person, though able to discourse like an angel, or pray like an apostle, cannot be a Christian; all such are hypocrites and

12 * That ye may walk honestly toward them that are without, and *that* ye may have lack ^f of nothing.

A. M. cir. 4056.
A. D. cir. 52.
A. U. C. 805.
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13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, ^g even as others ^h which have no hope.

^f Or, of no man.—^g See Lev. xix. 28. Deut. xiv. 1, 2 Sam. xii. 20.—^h Eph. ii. 12.

deceivers; the true members of the church of Christ *walk, work, and labour*.

Verse 12. *That ye may walk honestly*] *Ενοχηπως* *Becomingly, decently, respectably*; as is consistent with the *purity, holiness, gravity, and usefulness* of your Christian calling.

Them that are without] The unconverted *Gentiles* and Jews. See this expression explained at large on Col. iv. 5.

That ye may have lack of nothing.] That ye may be able to get your bread by honest labour, which God will ever bless; and be chargeable to no man. He that is dependant on another is necessarily in bondage; and he who is able to get his own bread by the sweat of his brow, should not be under obligation even to a king.

I do not recollect whether, in any other part of this work, I have given the following story from the *Hatem Tai Nameh*. Hatem Tai was an Arabian nobleman, who flourished some time before the Mohammedan era; he was reputed the most *generous and liberal* man in all the East. One day he slew one hundred camels; and made a feast, to which all the Arabian lords and all the peasantry in the district were invited. About the time of the feast he took a walk towards a neighbouring wood, to see if he could find any person whom he might invite to partake of the entertainment which he had then provided. Walking along the skirt of the wood, he espied an old man coming out of it, laden with a burden of faggots; he accosted him, and asked if he had not heard of the entertainment made that day by *Hatem Tai*. The old man answered in the affirmative. He asked him why he did not attend and partake with the rest. The old man answered: "He that is able to gain his bread even by collecting faggots in the wood, should not be beholden even to *Hatem Tai*." This is a noble saying, and has long been a rule of conduct to the writer of this note.

Verse 13. *I would not have you to be ignorant*] Instead of *εχομεν*, *have*, *θελομεν*, *wish*, is the reading of ADEFG, many others, besides the *Arabic, Ethiopic, Armenian*, some of the *Slavonian*, the *Vulgate*, and *Itala*, with many of the *Greek Fathers*. This is undoubtedly the true reading: *Brethren, I would not wish you to be ignorant*; or, *I would not that you should be ignorant*.

This was probably one of the points which were

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14 For ^a if we believe that Jesus died and rose again, even so ^b them also which sleep in Jesus will God bring with him.

15 For this we say unto you ^c by the word of the Lord, that ^d we which are alive, and

remain unto the coming of the Lord, shall not prevent them which are asleep.

16 For ^e the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with ^f the

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^a 1 Cor. xv. 13. — ^b 1 Cor. xv. 18, 23. Ch. iii. 13.
^c 1 Kings xiii. 17, 18. xx. 35. — ^d 1 Cor. xv. 51.

^e Matt. xxiv. 30, 31. Acts i. 11. 2 Thess. i. 7.
^f 1 Cor. xv. 52.

lacking in their faith, that he wished to go to Thessalonica to instruct them in.

Them which are asleep] That is, those who are dead. It is supposed that the apostle had heard that the Thessalonians continued to lament over their dead, as the heathens did in general who had no hope of the resurrection of the body; and that they had been puzzled concerning the doctrine of the resurrection. To set them right on this important subject, he delivers three important truths: 1. He asserts, as he had done before, that they who died in the Lord should have, in virtue of Christ's resurrection, a resurrection unto eternal life and blessedness. 2. He makes a new discovery, that the last generation should not die at all, but be in a moment changed to immortals. 3. He adds another new discovery, that, though the living should not die, but be transformed, yet the dead should first be raised, and be made glorious and immortal; and so, in some measure, have the preference and advantage of such as shall then be found alive. See Dodd.

Verse 14. *For if we believe that Jesus died and rose again*] *Ἐὰν γὰρ* Seeing that we believe; knowing that the resurrection of Christ is as fully authenticated as his death.

Even so them] It necessarily follows that them who sleep—die, in him—in the faith of the gospel, will God bring with him—he will raise them up as Jesus was raised from the dead, in the same manner, i. e. by his own eternal power and energy; and he will bring them with him—with Christ, for he is the head of the church, which is his body.

Verse 15. *This we say unto you by the word of the Lord*] This I have, by express revelation, from the Lord: what he now delivers he gives as coming immediately from the Spirit of God. Indeed, human reason could not have found out the points which he immediately subjoins; no conjectures could lead to them. Allowing even the general doctrine of the resurrection to be believed, yet what follows does not flow from the premises; they are doctrines of pure revelation, and such as never could have been found out by human ingenuity. In no place does the apostle speak more confidently and positively of his inspiration than here; and we should prepare ourselves to receive some momentous and interesting truth.

We which are alive, and remain] By the pronoun we the apostle does not intend himself, and the Thessalonians to whom he was then writing; he is speaking of the genuine Christians which shall be found

on earth when Christ comes to judgment. From not considering the manner in which the apostle uses this word, some have been led to suppose that he imagined that the day of judgment would take place in that generation, and while he and the then believers at Thessalonica were in life. But it is impossible that a man, under so direct an influence of the Holy Spirit, should be permitted to make such a mistake: nay, no man in the exercise of his sober reason could have formed such an opinion; there was nothing to warrant the supposition; no premises from which it could be fairly deduced; nor indeed any thing in the circumstances of the church, nor in the constitution of the world, that could have suggested a hint of the kind. The apostle is speaking of the thing indefinitely as to the time when it shall happen, but positively as to the order that shall be then observed.

Shall not prevent them which are asleep.] Those who shall be found living in that day, though they shall not pass through death, but be suddenly changed, shall not go to glory before them that are dead, for the dead in Christ shall rise first—they shall be raised, their bodies made glorious, and be caught up to meet the Lord, before the others shall be changed. And this appears to be the meaning of the apostle's words, μη φθασωμεν, which we translate shall not prevent; for, although this word prevent, from præ and venio, literally signifies to go before, yet we use it now in the sense of to hinder or obstruct. φθαιεν τινα signifies the same, according to Heeychius, as προηκειν, to go before, προλαμβανειν, to anticipate, be before. Those who shall be found alive on that day shall not anticipate glory before the dead in Christ; for they shall rise first, and begin the enjoyment of it before the others shall be changed. This appears to be the apostle's meaning.

Verse 16. *The Lord himself*] That is: Jesus Christ shall descend from heaven; shall descend in like manner as he was seen by his disciples to ascend, i. e. in his human form, but now infinitely more glorious; for thousands of thousands shall minister unto him, and ten thousand times ten thousand shall stand before him; for the Son of man shall come on the throne of his glory: but who may abide the day of his coming, or stand when he appeareth?

With a shout] Or order, εν κελουσματι: and probably in these words: Arise, ye dead, and come to judgment; which order shall be repeated by the archangel, who shall accompany it with the sound of the trump of God, whose great and terrible blasts, like

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trump of God: *and the dead
in Christ shall rise first :

17 ^b Then we which are alive
and remain, shall be caught up
together with them ^c in the clouds, to meet

the Lord in the air: and so
^d shall we ever be with the
Lord.

18 ^e Wherefore ^f comfort one
another with these words.

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^a 1 Cor. xv. 23, 52.—^b 1 Cor. xv. 51.—^c Acts i. 9.
Rev. xi. 12.

^d John xii. 26. xiv. 3. xvii. 24.—^e Ch. v. 11.—^f Or,
exhort.

those on mount Sinai, *sounding louder and louder*,
shall shake both the heavens and the earth !

Observe the order of this terribly glorious day :
1. Jesus, in all the dignity and splendour of his
eternal Majesty, *shall descend from heaven* to the mid
region, what the apostle calls the *air*, somewhere
within the earth's *atmosphere*. 2. Then the *καλεσμομα*,
shout or *order*, shall be given for the dead to arise.
3. Next the archangel, as the *herald* of Christ, shall
repeat the order, *Arise, ye dead, and come to judgment !*
4. When all the dead in Christ are raised, then the
trumpet shall sound, as the signal for them all to
flock together to the throne of Christ. It was by the
sound of the trumpet that the solemn assemblies,
under the law, were convoked ; and to such convo-
cations there appears to be here an allusion. 5.
When the dead in Christ are raised, their vile bodies
being made like unto his glorious body, then, 6. Those
who are *alive* shall be *changed*, and made immortal.
7. These shall be *caught up together with them to meet
the Lord in the air*. 8. We may suppose that the
judgment will now be set, and the books opened,
and the dead judged out of the things written in
those books. 9. The eternal states of quick and dead
being thus determined, then all who shall be found

to have made a covenant with him by sacrifice, and to
have washed their robes, and made them white in the
blood of the Lamb, shall be taken to his eternal glory,
and be for ever with the Lord. What an inexpressibly
terrific glory will then be exhibited ! I forbear to
call in here the descriptions which men of a poetic
turn have made of this terrible scene, because I
cannot trust to their correctness ; and it is a subject
which we should speak of and contemplate as nearly
as possible in the words of scripture.

Verse 18. *Comfort one another with these words.*]
Strange saying ! comfort a man with the information
that he is going to appear before the judgment-seat
of God ! Who can feel comfort from these words ?
That man alone with whose spirit the Spirit of God
bears witness that his sins are blotted out, and the
thoughts of whose heart are purified by the inspira-
tion of God's Holy Spirit, so that he can perfectly
love him, and worthily magnify his name. Reader,
thou art not in a safe state unless it be thus with
thee, or thou art hungering and thirsting after right-
eousness. If so, thou shalt be filled ; for it is impos-
sible that thou shouldst be taken away in thy sins,
while mourning after the salvation of God. They
that seek *shall* find.

CHAPTER V.

The apostle continues to speak of Christ's coming to judgment, and the uncertainty of the time in which it shall take place, and the careless state of sinners, 1—3. Shows the Thessalonians that they are children of the light ; that they should watch and pray, and put on the armour of God, being called to obtain salvation by Christ, who died for them ; that, whether dead or alive, when the day of judgment comes, they may live for ever with him ; and that they should comfort and edify each other with these considerations, 4—11. He exhorts them to remember those who labour among them, and are over them in the Lord ; and to esteem such highly for their work's sake, 12, 13. He charges them to warn, comfort, and support those who stood in need of such assistance, and to be patient and beneficent towards all, 14, 15. He points out their high spiritual privileges ; warns them against neglecting or misimproving the gifts of the Spirit, and the means of grace, 16—20. They are also exhorted to prove all things ; to abstain from all evil ; and to expect to be sanctified, through spirit, soul, and body, by him who has promised this, and who is faithful to his promises, 21—24. Recommends himself and brethren to their prayers ; shows them how they are to greet each other ; charges them to read this epistle to all the brethren ; and concludes with the usual apostolical benediction, 25—28.

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A. D. cir. 52.
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BUT of ^a the times and the seasons, brethren, ^b ye have no need that I write unto you.

² For yourselves know perfectly that ^c the day of the Lord so cometh as a thief in the night.

³ For when they shall say, Peace and safety; then ^d sudden destruction cometh upon them, ^e as travail upon a woman

with child; and they shall not escape.

⁴ But ye, brethren, are not in darkness, that that day should overtake you as a thief.

⁵ Ye are all ^a the children of light, and the children of the day: we are not of the night, nor of darkness.

⁶ Therefore let us not sleep, as *do* others; but ^b let us watch and be sober.

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^a Matt. xxiv. 3, 36. Acts i. 7.—^b Ch. iv. 9.—^c Matt. xxiv. 43, 44. xxv. 13. Luke xii. 39, 40. 2 Pet. iii. 10. Rev. iii. 3. xvi. 15.—^d Isai. xlii. 6—9. Luke xvii. 27, 28, 29. xxi. 34, 35. 2 Thess. i. 9.—^e Jer. xlii. 21. Hos.

xiii. 13.—^f Rom. xlii. 12, 13. 1 John ii. 8.—^g Eph. v. 8. ^h Matt. xxv. 5.—ⁱ Matt. xxiv. 42. xxv. 13. Rom. xlii. 11, 12, 13. 1 Pet. v. 8.

NOTES ON CHAP. V.

Verse 1. *But of the times and the seasons*] It is natural to suppose, after what he had said in the conclusion of the preceding chapter concerning the coming of Christ, the raising of the dead, and rendering those immortal who should then be found alive, without obliging them to pass through the empire of death, that the Thessalonians would feel an innocent curiosity to know, as the disciples did concerning the destruction of Jerusalem, when those things should take place, and what should be the signs of those times, and of the coming of the Son of Man. And it is remarkable that the apostle answers, here, to these anticipated questions as our Lord did, in the above case, to the direct question of his disciples; and he seems to refer in these words, *Of the times and the seasons ye have no need that I write unto you, for yourselves know that the day of the Lord cometh as a thief in the night*, to what our Lord said, Matt. xxiv. 44, xxv. 13; and the apostle takes it for granted that they were acquainted with our Lord's prediction on the subject: *For you yourselves know perfectly that the day of the Lord so cometh as a thief in the night*. It is very likely, therefore, that the apostle, like our Lord, couples these two grand events—the destruction of Jerusalem and the final judgment. And it appears most probable that it is of the former event chiefly that he speaks here, as it was certainly of the latter that he treated in the conclusion of the preceding chapter. In the notes on Acts i. 6, 7, it has already been shown that the *καιρος*; η *καιρος*, times or seasons (the very same terms which are used here) refer to the destruction of the Jewish commonwealth; and we may fairly presume that they have the same meaning in this place.

Verse 3. *For when they shall say, Peace and safety*] This points out, very particularly, the state of the Jewish people when the Romans came against them; and so fully persuaded were they that God would not deliver the city and temple to their enemies, that they refused every overture that was made to them.

Sudden destruction] In the storming of their city, and the burning of their temple, and the massacre of several hundreds of thousands of themselves; the rest

being sold for slaves, and the whole of them dispersed over the face of the earth.

As travail upon a woman] This figure is perfectly consistent with what the apostle had said before, viz.: that the times and seasons were not known; though the thing itself was expected, our Lord having predicted it in the most positive manner. So, a woman with child knows that, if she be spared, she will have a bearing time; but the week, the day, the hour, she cannot tell. In a great majority of cases the time is accelerated or retarded much before or beyond the time that the woman expected; so, with respect to the Jews, neither the day, week, month, nor year was known. All that was specifically known was this: their destruction was coming, and it should be sudden, and they should not escape.

Verse 4. *But ye, brethren, are not in darkness*] Probably St. Paul refers to a notion that was very prevalent among the Jews, viz.: that God would judge the Gentiles in the night-time, when utterly secure and careless; but he would judge the Jews in the day-time, when employed in reading and performing the words of the law. The words in *Midrash Tehillim*, on Psalm ix. 8, are the following: *When the holy blessed God shall judge the Gentiles, it shall be in the night-season, in which they shall be asleep in their transgressions; but when he shall judge the Israelites, it shall be in the day-time, when they are occupied in the study of the law*. This maxim the apostle appears to have in view in the 4th, 5th, 6th, 7th, and 8th verses.

Verse 5. *Ye are all the children of light*] Ye are children of God, and enjoy both his light and life. Ye are Christians—ye belong to him who has brought life and immortality to light by his gospel. This dispensation, under which ye are, has illustrated all the preceding dispensations; in its light all is become luminous; and ye, who walked formerly in heathen ignorance, or in the darkness of Jewish prejudices, are now light in the Lord, because ye have believed in him who is the light to lighten the Gentiles, and the glory and splendour of his people Israel.

We are not of the night, nor of darkness.] Our actions are such as we are not afraid to expose to the fullest and clearest light. Sinners hate the light; they are enemies to knowledge; they love darkness;

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7 For ^a they that sleep, sleep in the night; and they that be drunken, ^b are drunken in the night.

8 But let us, who are of the day, be sober, ^c putting on the breast-plate of faith and love; and for an helmet, the hope of salvation.

^a Luke xxi. 34, 36. Rom. xiii. 13. 1 Cor. xv. 34. Eph. v. 14. ^b Acts ii. 15. ^c Isai. lix. 17. Eph. vi. 14, 16, 17.

they will not receive *instruction*; and their deeds are such as cannot bear the *light*.

Verse 6. *Let us not sleep, as do others*] Let us who are of the *day*—who believe the gospel and belong to Christ, not give way to a careless, unconcerned state of mind, like to the Gentiles and sinners in general, who are stupefied and blinded by sin, so that they neither *think* nor *feel*; but live in time as if it were eternity; or rather, live as if there were no eternity, no future state of existence, rewards, or punishments.

Let us watch] Be always on the alert; and be sober, making a moderate use of all things.

Verse 7. *For they that sleep*] Sleepers and drunkards seek the night-season; so the careless and the profligate persons indulge their evil propensities, and avoid all means of instruction; they prefer their ignorance to the word of God's grace, and to the light of life. There seems to be here an allusion to the opinion mentioned under ver. 4, to which the reader is requested to refer. It may be remarked, also, that it was accounted doubly scandalous, even among the heathen, to be drunk in the day-time. They who were drunken *were drunken in the night*.

Verse 8. *Putting on the breastplate*] We are not only called to *work*, but we are called also to *fight*; and that we may not be surprised, we must *watch*; and that we may be in a condition to defend ourselves, we must be sober; and that we may be enabled to conquer, we must be *armed*: and what the *breastplate* and *helmet* are to a *soldier's heart and head*, such are *faith, love, and hope* to us. *Faith* enables us to *endure*, as seeing him who is invisible; *love* excites us to *diligence and activity*, and makes us bear our troubles and difficulties pleasantly; *hope* helps us to *anticipate the great end*, the glory that shall be revealed, and which we know we shall in due time obtain, if we faint not. For an explanation of the different parts of the Grecian armour, as illustrating that of the Christian, see the notes on Eph. vi., where the subject is largely explained.

Verse 9. *For God hath not appointed us to wrath*] So then it appears that *some* were appointed to *wrath*, *ως οργην*, to *punishment*; on this subject there can be no dispute. But *who* are they? *When* did this appointment take place? And for what *cause*? These are supposed to be "very difficult questions, and such as cannot receive a satisfactory answer; and the whole must be referred to the *sovereignty* of God." If we look carefully at the apostle's words, we shall

9 For ^d God hath not appointed us to wrath, ^e but to obtain salvation by our Lord Jesus Christ,

10 ^f Who died for us, that, whether we wake or sleep, we should live together with him.

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^d Rom. ix. 23. Ch. i. 10. 1 Pet. ii. 8. Jude 4. ^e 2 Thes. ii. 13, 14. ^f Rom. xiv. 8, 9. 2 Cor. v. 15.

find all these difficulties vanish. It is very obvious that, in the preceding verses, the apostle refers simply to the destruction of the Jewish polity, and to the terrible judgments which were about to fall on the Jews as a *nation*; therefore, they are the *people* who were appointed to *wrath*; and they were thus appointed, not from *eternity*, nor from any indefinite or remote time, but from that time in which they utterly rejected the offers of salvation made to them by Jesus Christ and his apostles; the privileges of their *election* were still continued to them, even after they had crucified the Lord of glory; for, when he gave commandment to his disciples to *go into all the world, and preach the gospel to every creature*, he bade them *begin at Jerusalem*. They did so, and continued to offer salvation to them, till at last, being every where persecuted, and the whole nation appearing with one consent to reject the gospel, the kingdom of God was wholly taken away from them, and the apostles turned to the *Gentiles*. Then God appointed them to *wrath*; and the *cause* of that appointment was their final and determined rejection of Christ and his gospel. But even this *appointment to wrath* does not signify *eternal damnation*; nothing of the kind is intended in the word. Though we are sure that those who die in their sins can never see God, yet it is possible that many of those wretched Jews, during their calamities, and especially during the siege of their city, did turn unto the Lord who smote them, and found that *salvation* which he never denies to the sincere penitent.

When the Jews were *rejected*, and *appointed to wrath*, then the *Gentiles* were *elected*, and appointed to *obtain salvation* by our Lord Jesus Christ whose gospel they gladly received, and continue to prize; while the remnant of the Jews continue, in all places of their dispersion, the same irreconcilable and blasphemous opponents of the gospel of Christ. On *these accounts* the *election of the Gentiles* and the *reprobation of the Jews* still continue.

Verse 10. *Who died for us*] His death was an atoning sacrifice for the Gentiles as well as for the Jews.

Whether we wake or sleep] Whether we *live or die*, whether we are in this state or in the other world, we shall live together with him—shall enjoy his life, and the consolations of his Spirit, while *here*; and shall be glorified together with him in the eternal world. The words show that *every where* and in *all circumstances* genuine believers, who walk after God,

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11 ^a Wherefore ^b comfort yourselves together, and edify one another, even as also ye do.

12 And we beseech you, brethren, ^c to know them which labour among you, and are over you in the Lord, and admonish you;

13 And to esteem them very highly in love

for their work's sake. ^d And be at peace among yourselves.

14 Now we ^e exhort you, brethren, ^f warn them that are ^g unruly, ^h comfort the feeble-minded, ⁱ support the weak, ^k be patient toward all men.

15 ^l See that none render evil for evil unto any man; but ever ^m follow that which is good,

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^a Ch. iv. 18. — ^b Or, exhort. — ^c 1 Cor. xvi. 18. Phil. ii. 29. 1 Tim. v. 17. Hebr. xiii. 7, 17. — ^d Mark ix. 50. ^e Or, beseech. — ^f 2 Thess. iii. 11, 12. — ^g Or, disorderly. ^h Hebr. xii. 12. — ⁱ Rom. xiv. 1. xv. 1. Gal. vi. 1, 2.

^k Gal. v. 22. Eph. iv. 2. Col. iii. 12. 2 Tim. iv. 2. ^l Lev. xix. 18. Prov. xx. 22. xxiv. 29. Matt. v. 39, 44. Rom. xii. 17. 1 Cor. vi. 7. 1 Pet. iii. 9. — ^m Gal. vi. 10. Ch. iii. 12.

have life and communion with him, and are continually happy, and constantly safe. The apostle, however, may refer to the doctrine he has delivered, chap. iv. 15, concerning the *dead in Christ rising first*; and the *last generation* of men not *dying*, but undergoing such a change as shall render them *immortal*. On that great day, all the followers of God, both those who had long *slept* in the dust of the earth, and all those who shall be found *living*, shall be acknowledged by Christ as his own, and *live together for ever with him*.

Verse 11. *Comfort—one another*] Rest assured that, in all times and circumstances, it shall be well with the righteous; let every man lay this to heart; and with this consideration *comfort and edify each other* in all trials and difficulties.

Verse 12. *Know them*] Act *kindly* towards them; *acknowledge* them as the messengers of Christ; and treat them with *tenderness* and *respect*. This is a frequent meaning of the word *γινώσκω*. See on John i. 10.

Them which labour among you] The words *τοὺς ἐπιμενῶντας* have appeared to some as expressing those who *had laboured* among them; but as it is the *participle* of the *present* tense, there is no need to consider it in this light. Both it and the word *πρόϊσταμους*, the *superintendents*, refer to persons then actually employed in the work of God. These were all *admonishers*, *teachers*, and *instructors* of the people, devoting their time and talents to this important work.

Verse 13. *Esteem them very highly in love*] Christian ministers, who preach the *whole truth*, and *labour* in the word and doctrine, are entitled to more than *respect*; the apostle commands them to be esteemed, *ὑπερπερισσῶν*, *abundantly*, and *superabundantly*; and this is to be done *in love*; and as men delight to serve those whom they love, it necessarily follows that they should provide for them, and see that they want neither the *necessaries* nor *conveniences* of life; I do not say *comforts*, though these also should be furnished; but of these the genuine messengers of Christ are frequently destitute. However, they should have *food*, *raiment*, and *lodging* for themselves and their household. This they ought to have *for their work's sake*; those who do not *work* should not *eat*. As *ministers of Christ*, such as labour not are unworthy either of respect or support.

Verse 14. *Warn them that are unruly*] The whole phraseology of this verse is *military*; I shall consider the import of each term. *Ἀτακτοὺς* Those who are *out of their ranks*, and are neither in a *disposition* nor *situation* to perform the work and duty of a soldier; those who will not do the work prescribed, and who will meddle with what is not commanded. There are many such in every church that is of considerable magnitude.

Comfort the feeble-minded] *Τοὺς ὀλιγοψύχους* Those of *little souls*; the *faint-hearted*; those who, on the eve of a battle, are *dispirited*, because of the number of the enemy, and their own feeble and unprovided state. Let them know that the battle is not theirs, and that the Lord's; and that those who trust in him shall conquer.

Support the weak] *Ἀντεχέσθε τῶν ἀσθενῶν* *Shore up, prop* them that are weak; strengthen those wings and companies that are likely to be most exposed, that they be not overpowered and broken in the day of battle.

Be patient toward all] *Μακροθυμεῖτε πρὸς πάντας* The *disorderly*, the *feeble-minded*, and the *weak*, will exercise your patience, and try your temper. If the troops be irregular, and cannot in every respect be reduced to proper order and discipline, let not the *officers* lose their temper nor courage; let them do the best they can; God will be with them, and a victory will give confidence to *their* troops. We have often seen that the Christian life is compared to a warfare, and that the directions given to *soldiers* are, *mutatis mutandis*, allowing for the different systems, suitable to Christians. This subject has been largely treated on Eph. vi. The ministers of Christ, being considered as *officers*, should acquaint themselves with the officers' duty. He who has the direction and management of a church of God will need all the skill and prudence he can acquire.

Verse 15. *See that none render evil for evil*] Every temper contrary to *love* is contrary to *Christianity*. A peevish, fretful, vindictive man may be a child of Satan; he certainly is not a child of God.

Follow that which is good] That by which ye may profit your brethren and your neighbours of every description, whether *Jews* or *Gentiles*.

Verse 16. *Rejoice evermore*] Be always happy; the religion of Christ was intended to remove misery. He that has God for his portion may constantly exult.

A. M. cir. 4056. both among yourselves, and to
 A. D. cir. 52. all men.
 A. U. C. 806. 16 ^a Rejoice evermore.
 Anno Claudii 17 ^b Pray without ceasing.
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18 ^c In every thing give thanks; for this is the will of God in Christ Jesus concerning you.

19 ^d Quench not the Spirit.

^a 2 Cor. vi. 10. Phil. iv. 4.—^b Luke xviii. 1. xxi. 36. Rom. xii. 12. Eph. vi. 18. Col. iv. 2. 1 Pet. iv. 7. ^c Eph. v. 20. Col. iii. 17.—^d Eph. iv. 30. 1 Tim. iv. 14.

Four MSS. of good note add *εν τω Κυριω, in the Lord: Rejoice in the Lord evermore.*

Verse 17. *Pray without ceasing.*] Ye are dependant on God for every good; without him ye can do nothing; feel that dependance at all times and ye will always be in the spirit of prayer; and those who feel this spirit will, as frequently as possible, be found in the exercise of prayer.

Verse 18. *In every thing give thanks*] For this reason, that all things work together for good to them that love God; therefore, every occurrence may be a subject of gratitude and thankfulness. While ye live to God, prosperity and adversity will be equally helpful to you.

For this is the will of God] That ye should be always happy; that ye should ever be in the spirit of prayer; and that ye should profit by every occurrence in life, and be continually grateful and obedient; for *gratitude* and *obedience* are inseparably connected.

Verse 19. *Quench not the Spirit.*] The Holy Spirit is represented as a *fire*, because it is his province to enlighten and quicken the soul; and to purge, purify, and refine it. This Spirit is represented as being quenched when any act is done, word spoken, or temper indulged, contrary to its dictates. It is the Spirit of love, and therefore anger, malice, revenge, or any unkind or unholy temper, will quench it so that it will withdraw its influences; and then the heart is left in a state of hardness and darkness. It has been observed that fire may be quenched as well by heaping earth on it as by throwing water on it; and so the love of the world will as effectually grieve and quench the Spirit as any ordinary acts of transgression.

Every genuine Christian is made a partaker of the Spirit of God; and he who has not the Spirit of Christ is none of his. It cannot be the miraculous gifts of the Spirit which the apostle means, for these were given to few, and not always; for even apostles could not work miracles when they pleased; but the direction in the text is general, and refers to a gift of which they were generally partakers.

Verse 20. *Despise not prophesyings.*] Do not suppose that ye have no need of continual instruction; without it ye cannot preserve the Christian life, nor go on to perfection. God will ever send a message of salvation by each of his ministers to every faithful, attentive hearer. Do not suppose that ye are

20 ^e Despise not prophesyings.
 21 ^f Prove all things; ^g hold fast that which is good.
 22 ^h Abstain from all appearance of evil.

23 And ⁱ the very God of peace ^k sanctify you wholly: and I pray God your whole spirit and soul and body ^l be preserved blameless

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² Tim. i. 6. See 1 Cor. xiv. 30.—^e 1 Cor. xiv. 1, 39. ^f 1 Cor. ii. 11, 15. 1 John iv. 1.—^g Phil. iv. 8.—^h Ch. iv. 12.—ⁱ Phil. iv. 9.—^k Ch. iii. 13.—^l 1 Cor. i. 8.

already wise enough; you are no more wise enough than you are holy enough. They who slight or neglect the means of grace, and especially the preaching of God's holy word, are generally vain, empty, self-conceited people, and exceedingly superficial both in knowledge and piety.

Verse 21. *Prove all things*] Whatever ye hear in these prophesyings or preachings, examine by the words of Christ, and by the doctrines which, from time to time, we have delivered unto you in our preaching and writings. Try the spirits—the different teachers, by the word of God.

Hold fast that which is good.] Whatever in these prophesyings has a tendency to increase your faith, love, holiness, and usefulness, that receive and hold fast. There were prophets or teachers even at that time who professed to be of God, and yet were not.

Verse 22. *Abstain from all appearance of evil.*] Sin not, and avoid even the appearance of it. Do not drive your morality so near the bounds of evil as to lead even weak persons to believe that ye actually touch, taste, or handle it. Let not the form of it, *εἶδος*, appear with or among you, much less the substance. Ye are called to holiness; be ye holy, for God is holy.

Verse 23. *And the very God of peace*] That same God who is the author of peace, the giver of peace; and who has sent, for the redemption of the world, the Prince of peace; may that very God sanctify you wholly; leave no more evil in your hearts than his precepts tolerate evil in your conduct. The word wholly, *δολοτελευς*, means precisely the same as our phrase, *to all intents and purposes*. May he sanctify you to the end and to the uttermost, that, as sin hath reigned unto death, even so may grace reign through righteousness unto eternal life, by Jesus Christ our Lord.

Your whole spirit and soul and body] Some think that the apostle alludes to the Pythagorean and Platonic doctrine which was acknowledged among the Thessalonians. I should rather believe that he refers simply to the fact, that the creature called man is a compound being, consisting, 1. Of a body, *σωμα*, an organized system, formed by the creative energy of God out of the dust of the earth; composed of bones, muscles, and nerves; of arteries, veins, and a variety of other vessels, in which the blood and other fluids circulate. 2. Of a soul, *ψυχη*, which is the seat of the different affections and passions, such as love.

A. M. cir. 4056. unto the coming of our Lord
 A. D. cir. 52. Jesus Christ.
 A. U. C. 805. 24 * Faithful is he that calleth
 Anno Claudii you, who also will do it.
 Cæs. Aug. 12.

25 Brethren, b pray for us.
 26 c Greet all the brethren with an holy kiss.
 27 I d charge you by the Lord, that * this

epistle be read unto all the holy
 brethren.
 28 f The grace of our Lord
 Jesus Christ be with you. Amen.

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¶ The first epistle unto the Thessalo-
 nians was written from Athens.

1 Cor. i. 9. x. 13. 2 Thess. iii. 3.—b Col. iv. 3. 2 Thess. iii. 1.—c Rom. xvi. 16.

d Or, adjure.—e Col. iv. 16. 2 Thess. iii. 14.—f Rom. xvi. 20, 24. g Thess. iii. 18.

hated, anger, &c., with sensations, appetites, and propensities of different kinds. 3. Of *spirit*, πνευμα, the immortal principle, the source of life to the body and soul, without which the animal functions cannot be performed, how perfect soever the bodily organs may be; and which alone possesses the faculty of intelligence, understanding, thinking, and reasoning, and produces the faculty of speech wherever it resides, if accident have not impaired the organs of speech.

The apostle prays that this compound being, in all its parts, powers, and faculties, which he terms *συνολον*, their whole, comprehending all parts, every thing that constitutes man and manhood, may be sanctified and preserved blameless till the coming of Christ; hence we learn, 1. That body, soul, and spirit are debased and polluted by sin. 2. That each is capable of being sanctified, consecrated in all its powers to God, and made holy. 3. That the whole man is to be preserved to the coming of Christ, that body, soul, and spirit may be then glorified for ever with him. 4. That in this state the whole man may be so sanctified, as to be preserved blameless till the coming of Christ. And thus we learn that the sanctification is not to take place in, at, or after death. On the pollution and sanctification of *flesh* and *spirit*, see the note on 2 Cor. vii. 1.

Verse 24. Faithful is he that calleth you] In a great variety of places in his word God has promised to sanctify his followers, and his faithfulness binds him to fulfil his promises; therefore he will do it. He who can believe will find this thing also possible to him.

Verse 25. Pray for us.] Even apostles, while acting under an extraordinary mission, and enjoying the inspiration of the Holy Ghost, felt the necessity of the prayers of the faithful. God requires that his people should pray for his ministers; and it is not to be wondered at, if they who pray not for their preachers should receive no benefit from their teaching. How can they expect God to send a message by him, for whom they, who are the most interested, have not prayed? If the grace and Spirit of Christ be not worth the most earnest prayers which a man can offer, they, and the heaven to which they lead, are not worth having.

Verse 26. Greet all the brethren] See the note on Rom. xvi. 16. Instead of all the brethren, the Coptic has, greet one another; a reading not noticed by either Griesbach or Wetstein.

Verse 27. I charge you by the Lord, that this

epistle be read] There must have been some particular reason for this solemn charge; he certainly had some cause to suspect that the epistle would be suppressed in some way or other, and that the whole church would not be permitted to hear it: or he may refer to the smaller churches contiguous to Thessalonica, or the churches in Macedonia in general, whom he wished to hear it, as well as those to whom it was more immediately directed. There is no doubt that the apostles designed that their epistles should be copied, and sent to all the churches in the vicinity of that to which they were directed. Had this not been the case, a great number of churches would have known scarcely any thing of the New Testament. As every Jewish synagogue had a copy of the law and the prophets, so every Christian church had a copy of the gospels and the epistles, which were daily, or at least every sabbath, read for the instruction of the people. This the apostle deemed so necessary, that he adjured them by the Lord to read this epistle to all the brethren; i. e. to all the Christians in that district. Other churches might get copies of it; and thus, no doubt, it soon became general. In this way other parts of the sacred writings were disseminated through all the churches of the Gentiles; and the errors of the different scribes, employed to take copies, constituted what are now called the various readings.

Verse 28. The grace of our Lord Jesus] As the epistle began so it ends; for the grace of Christ must be at the beginning and end of every work, in order to complete it, and bring it to good effect.

Amen.] This is wanting in BD*FG and some others. It was probably not written by St. Paul.

The subscriptions are, as in other cases, various and contradictory. The chief MSS. conclude as follows: The first to the Thessalonians is completed; the second to the Thessalonians begins.—DFG. The first to the Thessalonians written from Athens.—AB, and others. From Laodicea.—Cod. Claromont. The first to the Thessalonians, written from Athens.—Common Greek text.

The Versions conclude thus:—The first Epistle to the Thessalonians was written at Athens, and sent by the hands of Timotheus.—SYRIAC. To the Thessalonians.—ÆTHIOPIC. Nothing in the VULGATE. The end of the Epistle: it was written from a city of the Athenians, and sent by the hand of Timotheus. And to the Lord be praise for ever and ever. Amen.—ARABIC.

Written from Athens, and sent by Silvanus and Timothy.—CORINTH.

That it was not sent by either *Silvanus* or *Timothy* is evident enough from the *inscription*, for St. Paul associates these two with himself, in directing it to the Thessalonian church. Others say that it was sent by *Tychicus* and *Onesimus*, but this also is absurd; for *Onesimus* was not converted till a considerable time after the writing of this epistle. That it was written by St. *Paul*, there is no doubt; and that it was written at *Corinth*, and not at *Athens*, has been shown in the *preface*.

1. The two preceding chapters are certainly among the most important and the most sublime in the New Testament. The *general judgment*, the *resurrection of the body*, and the *states of the quick and dead*, the *unrighteous* and the *just*, are described, concisely indeed, but they are exhibited in the most striking and affecting points of view. I have attempted little else than verbal illustrations; the subject is too vast for my comprehension; I cannot order my speech by reason of darkness. Though there are some topics handled here which do not appear in other parts of the sacred writings, yet the main of what we learn is this: "Our God will come, and will not keep silence; a fire shall burn before him, and it shall be very tempestuous round about him; he shall call to the heavens above, and to the earth beneath, that he may judge his people." *The day of judgment!* what an awful word is this! what a truly terrific time! when the heavens shall be shrivelled as a scroll, and the elements melt with fervent heat; when the earth and its appendages shall be burnt up, and the fury of that conflagration be such that *there shall be no more sea!* A time when the noble and ignoble dead, the *small* and the *great*, shall stand before God, and all be judged according to the deeds done in the body; yea, a time when the thoughts of the heart and every *secret thing* shall be brought to light; when the innumerable millions of transgressions, and embryo and abortive sins, shall be exhibited in all their *purposes* and *intent*s; a time when Justice, eternal Justice, shall sit alone upon the throne, and pronounce a sentence as impartial as irrevocable, and as awful as eternal! There is a *term* of human life; and every human being is rapidly gliding to it as fast as the wings of time, in their *onward* motion, incomprehensibly swift, can carry him! And shall not the living lay this to heart? Should we not live in order to die? Should we not die in order to be judged? And should we not live and die so as to live again to all eternity, not with Satan and his angels, but with God and his saints? O thou man of God! thou Christian! thou immortal spirit! think of these things.

2. The subject in verse 27 of the last chapter I have but slightly noticed: *I charge you, by the Lord, that this epistle be read unto all the holy brethren.* This

is exceedingly strange; the Epistles to the *Romans*, the *Corinthians*, *Galatians*, *Ephesians*, *Philippians*, *Colossians*, and *Thessalonians*, were directed to the *whole church* in each of those places; why, then, after directing this, as he did all the rest, to the *whole church*, should he at the conclusion *adjure them, by the Lord, that it should be read to all the holy brethren*; that is, to the very persons to whom it was addressed? Is there not some *mystery* here? Has it not been the endeavour of Satan, from the beginning, to keep men from consulting the oracles of God; and has he not used even the authority of the church to accomplish this his purpose? Was not the prohibiting the use of the scriptures to the people at large the *mystery of iniquity* which *then began to work*, and against which the adjuration of the apostle is directed? see second epistle, chap. ii.; this *mystery*, which was the grand agent in the hands of *Mystery, Babylon the Great*, to keep the people in darkness, that the unauthorised and wicked pretensions of this *mother of the abominations of the earth* might not be brought to the test; but that she might continue to wear her crown, sit on her scarlet beast, and subject the Christian world to her empire. Was it not the Christian world's total ignorance of God's book which the Romish church took care to keep from the people at large, that induced them patiently, yet with *terror*, to bow down to all her usurpations, and to swallow down monstrous doctrines which she imposed upon them as Christian *verities*? Was it not this deplorable ignorance which induced kings and emperors to put their necks, literally, under the feet of this usurped and antichristian power? This *mystery of iniquity* continues *still to work*; and with all the pretensions of the Romish church, the scriptures are in general withheld from the *people*, or suffered to be read under such *restrictions* and with such *notes* as totally subvert the sense of those passages on which this church endeavours to build her unscriptural pretensions. It is generally allowed that the *Vulgate* version is the most favourable to these pretensions; and yet even that version the rulers of the church dare not trust in the hands of any of their people, even under their general ecclesiastical restrictions, without their counteracting notes and comments. How strange is this! and yet in this church there have been, and still are, many enlightened and eminent men; surely *truth* has nothing to fear from the *Bible*. When the Romish church permits the free use of this book, she may be stripped, indeed, of some of her appendages, but she will lose nothing but her dross and tin, and become, what the original church at Rome was, *beloved of God, called to be saints*; and *have her faith*, once more, *spoken of throughout all the world*, Rom. i. 7, 8. She has in her own hands the means of her own *regeneration*; and a genuine *Protestant* will wish, not her *destruction*, but her *reformation*; and if she consent not to be *reformed*, her total destruction is inevitable.

PREFACE

TO THE

SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

THESSALONIANS.

FOR an account of Thessalonica, and St. Paul's labours there, the reader is requested to consult the preface to the preceding epistle. That this Second Epistle was written shortly after the first, and from the same place too, is very probable, from this circumstance, that the same persons, *Paul, Silvanus, and Timotheus*, who addressed the church at Thessalonica in the former epistle, address the same church in this; and, as three such apostolic men were rarely long together in the same place, it is very likely that the two epistles were written not only in the *same year*, but also within a very short time of each other. It appears that the person who carried the First Epistle returned speedily to Corinth, and gave the apostle a particular account of the state of the Thessalonian church; and, among other things, informed him that many were in expectation of the speedy arrival of the day of judgment; and that they inferred from his epistle already sent, chap. iv. 15, 17, and v. 4, 6, that it was to take place while the apostle and themselves should be yet alive. And it appears probable, from some parts of *this* epistle, that he was informed also that some, expecting this sudden appearance of the Lord Jesus, had given up all their secular concerns as inconsistent with a due preparation for such an important and awful event; see chap. iii. 6—13. To correct such a misapprehension, and redeem them from an error, which, if appearing to rest on the authority of an apostle, must in its issue be ruinous to the cause of Christianity, St. Paul would feel himself constrained to write *immediately*; and this is a sufficient reason why these epistles should appear to have been written at so short a distance from each other. What rendered this speedy intervention of the apostle's authority and direction the more necessary, was, that there appear to have been some in that church who professed to have a *revelation* concerning this thing, and to have endeavoured to confirm it by a *pretended report* from the apostle himself, and from the *words* already referred to in the *former epistle*; see here on chap. ii. 1, 2: "We beseech you, brethren, be not soon shaken in mind, or be troubled, neither by SPIRIT, nor by WORD, nor by LETTER as from us, as that the day of Christ is at hand." As the apostle, in this epistle, chap. iii. 2, entreats the Thessalonians to pray the Lord that he and his companions *might be delivered from unreasonable and wicked men*, Dr. Macknight supposes that the epistle was written soon after the insurrection of the Jews at Corinth, in which they dragged Paul before Gallio, the pro-consul of Achaia, and accused him of persuading men to worship God contrary to the law; Acts xviii. 13. This argument places it also in the year 52, or 53, in the *twelfth or thirteenth* of Claudius, the successor of Caius.

As there have been some eminent Christian writers who have entertained the same opinion with those at Thessalonica, that not only St. Paul, but other apostles of Christ, did believe that the day of general judgment should take place in their time, which opinion is shown by the event to be absolutely false; it appears to be a matter of the utmost consequence to the credit of divine revelation, to rescue the character of the apostles from such an imputation. Dr. Macknight has written well on this subject, as the following extract from his preface to this epistle will prove:

“Grotius, Locke, and others,” says he, “have affirmed that the apostles believed that the end of the world was to happen in their time; and that they have declared this to be their belief in various passages of their epistles. But these learned men, and all who join them in that opinion, have fallen into a most pernicious error; for thereby they destroy the authority of the gospel revelation, at least so far as it is contained in the discourses and writings of the apostles; because, if they have erred in a matter of such importance, and which they affirm was revealed to them by Christ, they may have been mistaken in other matters also, where their inspiration is not more strongly asserted by them than in this instance. It is therefore necessary to clear them from so injurious an imputation.

“And first, with respect to Paul, who was an apostle of Christ, and Silvanus, who was a prophet, and a chief man among the brethren, and Timothy, who was eminent for his spiritual gifts, I observe that the epistle under our consideration affords the clearest proof that these men knew the truth concerning the coming of Christ to judge the world; for in it they expressly assured the Thessalonians that the persons who made them believe the day of judgment was at hand were deceiving them; that, before the day of judgment, there was to be a great apostasy in religion, occasioned by the man of sin, who at that time was restrained from showing himself, but who was to be revealed in his season; that, when revealed, he will *sit*, that is, remain a long time in the church of God, as God, and showing himself that he is God; and that, afterwards, he is to be destroyed. Now, as these events could not be accomplished in the course of a few years, the persons who foretold they were to happen before the coming of Christ certainly did not think the day of judgment would be in their life-time. Besides, St. Paul, Rom. xi. 23—36, by a long chain of reasoning, having showed that, after the general conversion of the Gentiles, the Jews, in a body, are to be brought into the Christian church, can any person be so absurd as to persevere in maintaining that this apostle believed the end of the world would happen in his life-time?

“Next, with respect to the apostle Peter, I think it plain, from the manner in which he has spoken of the coming of Christ, that he knew it was at a great distance; 2 Pet. iii. 3, 4, 8, 9: ‘Knowing this first, that scoffers will come in the last days, walking after their own lusts, and saying, Where is the promise of his coming? For, from the time the fathers fell asleep, all things continue as at the beginning of the creation. But this one thing, let it not escape you, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord, who hath promised, doth not delay, in the manner some account delaying.’ Now, seeing Peter has here foretold that, in the last age, the wicked will mock at the promise of Christ’s coming, on account of its being long delayed; and, from the stability and regularity of the course of nature during so many ages, will argue that there is no probability that the world will ever come to an end; it is evident that he also knew the coming of Christ to judgment was at a very great distance at the time he wrote that epistle.

“The same may be said of James; for, in the hearing of the apostles, elders, and brethren assembled in the council of Jerusalem, he quoted passages from the Jewish prophets, to show that all the Gentiles were, at some future period, to seek after the Lord; Acts xv. 17. But, if James looked for the general conversion of the Gentiles, he certainly could not imagine the end of the world would happen in his time.

“Lastly, the apostle John, in his book of the Revelation, having foretold a great variety of important events respecting the political and religious state of the world, which could not be accomplished in a few years, but required a series of ages to give them birth; there cannot be the least doubt that he likewise knew the truth concerning his Master’s second coming; and therefore, to suppose that he imagined the day of judgment was to happen in his own life-time, is a palpable mistake.

“Upon the whole, seeing the apostles and other inspired teachers of our religion certainly knew that the coming of Christ to judgment was at a great distance, every impartial person must be sensible they have been much injured, not by the enemies of revelation alone, but by some of its friends; who, upon the strength of certain expressions, the meaning of which they evidently misunderstood, have endeavoured to persuade the world that the apostle, ignorantly believed the day of judgment was at hand. These expressions may all be applied to other events, as shall be showed in the next section, and therefore they ought to be so applied; because candour requires that sense to be put on an author’s words which renders him most consistent with himself.”

As the term *coming of Christ* has several acceptations in the sacred writings, and the applying any one of these to the subject to which in a given place it does not belong, may lead to very erroneous if not dangerous conclusions, as it appears to have done at Thessalonica; it is necessary to consider the different senses in which this phrase is used, that we may know its specific meaning in the different places where it occurs. Dr. Macknight, in the fourth section of his Preface, intituled, *Different Comings of Christ are spoken of in the New Testament*, has treated this subject also with considerable judgment, as the reader will at once perceive.

“In this article I propose to show that there are other *comings* of Christ spoken of in scripture besides his *coming to judgment*; and that there are other things besides this mundane system whose end is there foretold; and that it is of these other matters the apostles speak, when they represent the *day of their Master* and the *end of all things* as at hand.

“First, then, in the prophetic writings of the Jews (2 Sam. xxii. 10, 12; Psalm. xcvi. 2–5; Isai. xix. 1) great exertions of the divine power, whether for the salvation or destruction of nations, are called *the coming, the appearance, the presence of God*. Hence it was natural for the apostles, who were Jews, to call any signal and evident interposition of Christ, as Governor of the world, for the accomplishment of his purposes, *his coming and his day*; accordingly, those exertions of his power and providence, whereby he destroyed Jerusalem and the temple, abrogated the Mosaic institutions, and established the gospel, are called by the apostles *his coming and day*; not only in allusion to the ancient prophetic language, but because Christ himself, in his prophecy concerning these events, recorded Matt. xxiv., has termed them *the coming of the Son of man*, in allusion to the following prophecy of Daniel, of which his own prophecy is an explication; Dan. vii. 13, 14: ‘I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days. And they brought him near before him. And there was given him dominion, and glory, and a kingdom; that all people, nations, and languages, should serve him. His dominion is an everlasting dominion, which shall not pass away; and his kingdom that which shall not be destroyed.’ This prophecy the Jewish doctors, with one consent, attribute to the Messiah, and of that temporal kingdom which they expected was to be given him. Further, they supposed he would erect that temporal kingdom by great and visible exertions of his power for the destruction of his enemies; but they little suspected that themselves were of the number of those enemies whom he was to destroy; and that his kingdom was to be established upon the ruin of their state. Yet that was the true

meaning of *the coming of the Son of man in the clouds of heaven*. For, while the Jewish nation continued in Judea, and observed the institutions of Moses, they violently opposed the preaching of the gospel, by which the Messiah was to reign over all people, nations, and languages. Wherefore, that the everlasting kingdom might be established effectually, it was necessary that Jerusalem and the Jewish state should be destroyed by the Roman armies. Now, since our Lord foretold this sad catastrophe in the words of the prophet Daniel, Matt. xxiv. 30, 'And they shall see the Son of man coming in the clouds of heaven with power and great glory;' and after describing every particular of it with the greatest exactness, seeing he told his disciples, ver. 34, 'This generation shall not pass till all these things be fulfilled;' can there be any doubt that the apostles (who, when they wrote their epistles, certainly understood the true import of this prophecy), by *their Master's coming* and by *the end of all things*, which they represent as at hand, mean his coming to destroy Jerusalem, and to put an end to the institutions of Moses? It is no objection to this, that, when the apostles heard Christ declare, 'There shall not be left here one stone upon another that shall not be thrown down,' they connected the end of the world or age with that event; Matt. xxiv. 3: 'Tell us, when shall these things be? and what shall be the sign of thy coming, *και συντελειας του αιωνος*, and of the end of the age?' For as the Jewish doctors divided the duration of the world into three ages; the age before the law, the age under the law, and the age under the Messiah; the apostle knew that the age under the law was to end when the age under the Messiah began; and therefore by the *end of the age* they meant, even at that time, not the end of the world, but the end of the age under the law, in which the Jews had been greatly oppressed by the heathens. And although they did not then understand the purpose for which their Master was to come, nor the true nature of his kingdom; nor suspect that he was to make any change in the institutions of Moses; yet when they wrote their epistles, being illuminated by the Holy Ghost, they certainly knew that the institutions of Moses were to be abolished; and that their Master's kingdom was not a temporal but a spiritual dominion, in which all people, nations, and languages were to be governed, not by external force, but by the operation of truth upon their minds through the preaching of the gospel.

"Farther, that the apostles, by *the coming* of Christ, which they represented as at hand when they wrote their epistles, meant his coming to establish his spiritual kingdom over all people, nations, and languages, and not his coming to put an end to this mundane system, is evident from what Christ himself told them, Matt. xvi. 28: 'There be some standing here who shall not taste of death till they see the Son of Man coming in his kingdom.' And, agreeably to this account of the coming of Christ and of the end of all things, I observe that every passage of their epistles, in which the apostles have spoken of these things *as at hand*, may with the greatest propriety be interpreted of Christ's coming to establish his everlasting kingdom over all people, nations, and languages, by destroying Jerusalem, putting an end to the law of Moses, and spreading the gospel through the world. Thus, 1 Cor. x. 11, 'These things—are written for our admonition, upon whom *τα τελη των αιωνων*, the ends of the ages are come,' means the end of the age under the law, and the beginning of the age under the Messiah. Phil. iv. 5: 'Let your moderation be known to all men: the Lord is nigh;' namely, to destroy the Jews, your greatest adversaries. Heb. ix. 26: 'But now once *επι συντελεια των αιωνων*, at the conclusion of the ages (the Jewish jubilees) hath he been manifested to abolish sin-offering by the sacrifice of himself.' Heb. x. 25: 'Exhorting one another daily; and so much the more, as ye see the day approaching,' the day of Christ's coming to destroy Jerusalem and the Jewish state. Verse 37: 'For yet a little while, and he who is coming will come, and will not tarry.' James v. 7: 'Wherefore, be patient, brethren, unto the coming of the Lord.' Verse 8: 'Be ye also patient, strengthen your hearts,

for the coming of the Lord (to destroy the Jews, your persecutors) draweth nigh.' Verse 9: 'Behold the Judge standeth before the door.' 1 Pet. iv. 7: 'The end of all things (the end of Jerusalem, and of the temple, and of all the Mosaic institutions) hath approached. Be ye therefore sober, and watch unto prayer.' 1 John ii. 18: 'Young children, it is the last hour of the Jewish state; and as ye have heard (from Christ, in his prophecy of the destruction of Jerusalem) that antichrist cometh, so now there are many antichrists, whence we know that it is the last hour of the Jewish state.'

2. "There is another coming of Christ spoken of by the apostles, different likewise from his coming to judge the world, and to put an end to the present state of things; viz. his coming to destroy the *man of sin*. Chap. ii. 8: 'Him the Lord will consume by the breath of his mouth, and will render ineffectual by the bright shining of his coming.' This singular event, which will contribute greatly to the honour of God and the good of his church, being accomplished by a visible and extraordinary interposition of the power of Christ in the government of the world, is, agreeably to the scripture style, fitly called *the coming of the Lord*, and *the bright shining of his coming*; but this coming is no where in the scriptures said to be at hand.

3. "There is likewise *a day or coming of Christ*, spoken of by Paul, different from his coming to judgment, and from both the former comings; I mean his releasing his people from their present trial by death. 1 Cor. i. 8: 'He also will confirm you unto the end, without accusation, in the day of our Lord Jesus Christ.' Phil. i. 6: 'He who hath begun in you a good work, will be completing it until the day of our Lord Jesus Christ.' It is true, the release of Christ's servants from their present trial by death is accomplished, for the most part, by no extraordinary display of his power; yet it is fitly enough called his *day and coming*, because by his appointment all men die, and by his power each is carried to his own place after death. Besides, his servants in particular being put on their duty, like soldiers, must remain at their several posts till released by their commander; and when he releases them, he is fitly said to come for that purpose.

4. "Besides all these, there is a *day or coming of the Lord* to judge the world, and to put an end to the present state of things. This coming Christ himself has promised. Matt. xvi. 27: 'The Son of man shall come in the glory of his Father with his holy angels; and then shall he reward every man according to his work.' Now this, being a real, personal appearing of Christ in the body, is, more properly than any other of his comings, called *the day and coming of Christ*. And the purposes of it being more important than those of his other comings, the exertions of his power for accomplishing them will be most signal and glorious. Hence this coming is, with great propriety, termed *the revelation of Jesus Christ*, and *the day of his revelation*, *when he shall be glorified in his saints, and admired of all them who believe*.

"Thus it appears that, when the apostles wrote, there were *four* comings of Christ to happen, three of them figurative, but the fourth a real appearance; that these different comings are frequently spoken of in scripture; and that, although the coming of Christ to destroy Jerusalem, and to establish his everlasting kingdom, be represented by the apostles as then at hand, no passage from their writings can be produced in which his personal appearance to judge the world is said, or even insinuated, to be at hand. The truth is, if the different comings of Christ are distinguished as they ought to be, we shall find that the apostles have spoken of each of them according to truth; and that the opinion which some Christians have unadvisedly espoused, to the great discredit of the inspiration of the apostles, has not the least foundation in scripture."

The epistle naturally divides itself into three parts, and each is contained in a separate chapter.

PREFACE TO THE SECOND EPISTLE TO THE THESSALONIANS.

PART 1. CHAP. I.—Contains the address, and motives of consolation in their afflicted and persecuted state.

PART 2. CHAP. II.—Is partly prophetic, and partly didactic. It contains the doctrine concerning Christ's coming to judgment, and a prophecy concerning some future but great apostasy from the Christian faith.

PART 3. CHAP. III.—Is wholly hortatory; and contains a number of important advices relative to Christian virtues, and a proper behaviour in those situations in life in which it had pleased God to call them.

This is the *shortest* of all St. Paul's epistles to the churches, but is of very great importance, and in many places very sublime, especially in the second part; and in this there are several very great difficulties, and some things hard to be understood. After all the pains and labour of learned men, it would be hazardous to say, *the meaning of every part is now clearly made out*. What increases the difficulty is, that the apostle refers to some *private communication* with themselves, no part of which is on record, and without which it would require St. Paul's inspiration to be able to fix the sense and meaning of all we find here. May the Father of lights give the reader a wise understanding in all things! Amen.

THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

THESSALONIANS.

Chronological Notes relative to this Epistle.

Year of the Constantinopolitan era of the world, or that used by the Byzantine historians, 5560.—Year of the Alexandrian era of the world, 5554.—Year of the Antiochian era of the world, 5544.—Year of the Julian period, 4762.—Year of the world, according to archbishop Usher, 4056.—Year of the world, according to Eusebius, in his Chronicon, 4280.—Year of the minor Jewish era of the world, or that in common use, 3812.—Year of the Greater Rabbinical era of the world, 4411.—Year from the Flood, according to archbishop Usher, and the English Bible, 2400.—Year of the Cali Yuga, or Indian era of the Deluge, 3154.—Year of the era of Iphitus, or since the first commencement of the Olympic games, 992.—Year of the era of Nabonassar, king of Babylon, 799.—Year of the CCVIIth Olympiad, 4.—Year from the building of Rome, according to Fabius Pictor, 799.—Year from the building of Rome, according to Frontinus, 803.—Year from the building of Rome, according to the Fasti Capitolini, 804.—Year from the building of Rome, according to Varro, which was that most generally used, 805.—Year of the era of the Seleucidae, 364.—Year of the Cæsarean era of Antioch, 100.—Year of the Julian era, 97.—Year of the Spanish era, 90.—Year from the birth of Jesus Christ, according to archbishop Usher, 56.—Year of the vulgar era of Christ's nativity, 52.—Year of Ventidius Cumanus, governor of the Jews, 4.—Year of Vologesus, king of the Parthians, 3.—Year of Caius Numidius Quadratus, governor of Syria, 2.—Year of Ananias, high-priest of the Jews, 8.—Year of the Dionysian period or Easter Cycle, 53.—Year of the Grecian Cycle of nineteen years, or Common Golden Number, 15; or the second year after the fifth embolismic.—Year of the Jewish Cycle of nineteen years, 12, or the first after the fourth embolismic.—Year of the Solar Cycle, 5.—Dominical Letters, it being Bissextile or Leap-year, BA.—Day of the Jewish Passover, according to the Roman computation of time, the Calends of April, *i. e.* April 1st, which happened in this year on the Jewish Sabbath.—Easter Sunday, April 2nd.—Epact, or the moon's age on the 22nd of March, or the XIth of the Calends of April, 4.—Epact, according to the present mode of computation, or the moon's age on New Year's day, or the Calends of January, 11.—Monthly Epacts, or the moon's age on the Calends of each month respectively (beginning with January), 11, 13, 12, 13, 14, 15, 16, 17, 18, 18, 20, 20.—Number of Direction, or the number of days from the twenty-first of March (or the XIIth of the Calends of April) to the Jewish Passover, 10.—Year of Claudius Cæsar, the fifth emperor of the Romans, 12.—Roman Consuls, Publius Cornelius Sylla Faustus, and Lucius Salvius Otho Titianus; and for the following year (which is by some supposed to be the date of this epistle), Decimus Junius Silanus, and Quintus Haterius Antoninus.

CHAPTER I.

The salutation of St. Paul and his companions, 1, 2. The apostle gives thanks to God for their faith, love, and union; and for their patience under persecutions, 3, 4. Speaks of the coming of our Lord Jesus Christ, the punishment of the ungodly, and the glorification of the righteous, 5—10. Prays that God may count them worthy of their calling, that the name of Jesus may be glorified in them, 11, 12.

A. M. cir. 4056.
A. D. cir. 52.
A. U. C. 805.
Anno Claudii
Cæs. Aug. 12.

PAUL, and ^a Silvanus, and
Timotheus, unto the church
of the Thessalonians ^b in God
our Father and the Lord Jesus

A. M. cir. 4056.
A. D. cir. 52.
A. U. C. 806.
Anno Claudii
Cæs. Aug. 12.

Christ :

2 ^c Grace unto you, and peace, from God
our Father and the Lord Jesus Christ.

3 ^d We are bound to thank God always for
you, brethren, as it is meet, because that your
faith groweth exceedingly, and the charity
of every one of you all toward each other
aboundeth ;

4 So that ^e we ourselves glory in you in the
churches of God ^f for your patience and faith
^g in all your persecutions and tribulations that
ye endure :

5 Which is ^h a manifest token
of the righteous judgment of
God, that ye may be counted
worthy of the kingdom of God,

ⁱ for which ye also suffer :

6 ^k Seeing *it is* a righteous thing with God
to recompense tribulation to them that trouble
you ;

7 And to you who are troubled, ^l rest with
us ; when ^m the Lord Jesus shall be revealed
from heaven with ⁿ his mighty angels,

8 ^o In flaming fire, ^p taking vengeance on
them ^q that know not God, and ^r that obey
not the gospel of our Lord Jesus Christ :

9 ^s Who shall be punished with everlasting
destruction from the presence of the Lord,

^a 2 Cor. i. 19.—^b 1 Thess. i. 1.—^c 1 Cor. i. 3.—^d 1
Thess. i. 2, 3. iii. 6, 9. Ch. ii. 13.—^e 2 Cor. vii. 14. ix. 2.
1 Thess. ii. 19, 20.—^f 1 Thess. i. 3.—^g 1 Thess. ii. 14.
^h Phil. i. 26.—ⁱ 1 Thess. ii. 14.—^k Rev. vi. 10.—^l Rev.

xiv. 13.—^m 1 Thess. iv. 16. Jude 14.—ⁿ Gr. *the angels
of his power.*—^o Hebr. x. 27. xii. 29. 2 Pet. iii. 7. Rev.
xxi. 8.—^p Or, *yielding.*—^q Ps. lxxix. 6. 1 Thess. iv. 5.
^r Rom. ii. 8.—^s Phil. iii. 19. 2 Pet. iii. 7.

NOTES ON CHAP. I.

Verse 1. *Paul, and Silvanus, &c.*] See the notes
on 1 Thess. i. 1. This epistle was written a short
time after the former ; and as Silas and Timothy were
still at Corinth, the apostle joins their names with his
own, as in the former case.

Verse 3. *Your faith groweth exceedingly*] The
word *ὑπερβαίνει* signifies *to grow luxuriantly*, as a
good and healthy tree planted in a good soil ; and
if a *fruit-tree*, bearing an abundance of fruit to com-
pensate the labour of the husbandman. Faith is one
of the *seeds* of the kingdom ; this the apostle had
sowed and *watered*, and God gave an abundant in-
crease. Their faith was *multiplied*, and their love
abounded ; and this was not the case with some dis-
tinguished characters only, it was the case with
every one of them.

Verse 4. *We ourselves glory in you in the churches
of God*] We hold you up as an example of what
the grace of God can produce when communicated
to honest and faithful hearts.

For your patience and faith] From Acts xvii. 5, 13,
and from 1 Thess. ii. 14, we learn, that the people of
Thessalonica had suffered much persecution, both
from the *Jews* and *their own countrymen* ; but being
thoroughly convinced of the truth of the gospel, and
feeling it to be the power of God unto salvation, no
persecution could turn them aside from it. And
having suffered for the truth, it was precious to them.
Persecution never essentially injured the genuine
church of God.

Verse 5. *A manifest token of the righteous judgment
of God*] The persecutions and tribulations which
you endure, are a manifest proof that God has judged
righteously in calling you Gentiles into his church ;
and these sufferings are also a proof that ye are
called in ; for they who enter into the kingdom of
God go through great tribulation ; your going through

that tribulation is a proof that ye are entering in ;
and God sees it *right* and *just* that ye should be
permitted to *suffer* before ye enjoy that endless
felicity.

The words, however, may be understood in another
sense, and will form this maxim : “ The sufferings of
the just, and the triumphs of the wicked, in this life,
are a sure proof that there will be a future judgment,
in which the wicked shall be punished and the right-
eous rewarded.” This maxim is not only true in
itself, but it is most likely that this is the apostle’s
meaning.

That ye may be counted worthy] Your patient en-
durance of these sufferings is a proof that ye are
rendered meet for that glory on account of which ye
suffer, and, in a true gospel sense of the word,
worthy of that glory ; for he who is a *child of God*,
and a *partaker of the divine nature*, is worthy of
God’s kingdom, not because he has done any thing
to merit it, but because he bears the *image of God* ;
and the *image* is that which gives the *title*.

Verse 6. *Seeing it is a righteous thing*] Though
God neither rewards nor punishes in this life in a
general way, yet he often gives proofs of his displea-
sure, especially against those who persecute his fol-
lowers. They, therefore, who have given you tribu-
lation, shall have tribulation in recompense.

Verse 7. *And to you who are troubled, rest with us*] And while they have *tribulation*, you shall have that
eternal *rest* which remains for the people of God.

When the Lord Jesus shall be revealed] But this
fulness of *tribulation* to them, and *rest* to you, shall
not take place till the Lord Jesus come to judge the
world.

With his mighty angels.] The coming of God to
judge the world is scarcely ever spoken of in the
sacred writings without mentioning the holy angels,
who are to accompany him, and to form his court or

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and ^a from the glory of his power; 10 ^b When he shall come to be glorified in his saints, ^c and to be admired in all them that believe (because our testimony among you was believed) in that day.

11 Wherefore also we pray always for you, that our God would ^d count ^e you worthy of

this calling, and fulfil all the good pleasure of his goodness, and ^f the work of faith with power:

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12 ^g That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

^a Deut. xxxiii. 2. Isai. ii. 19. Ch. ii. 8.—^b Pa. lxxxix. 7. ^c Pa. lxxviii. 35.

^d Or, *vouchsafe*.—^e Ver. 5.—^f 1 Thess. i. 3.—^g 1 Pet. i. 7. iv. 14.

retinue. See Deut. xxxiii. 2; Matt. xxv. 31; xvi. 27; xxvi. 64; Mark viii. 38.

Verse 8. *In flaming fire*] *Ἐν φλογὶ πυρός* In thunder and lightning, taking vengeance—inflicting just punishment on them that know not God—the heathen who do not worship the true God, and will not acknowledge him, but worship idols; and on them that obey not the gospel—the Jews, particularly, who have rejected the gospel, and persecuted Christ and his messengers; and all nominal Christians who, though they believe the gospel as a revelation from God, yet do not obey it as a rule of life.

Verse 9. *Who shall be punished*] What this everlasting destruction consists in we cannot tell. It is not annihilation, for their being continues; and as the destruction is everlasting, it is an eternal continuance and presence of substantial evil, and absence of all good; for a part of this punishment consists in being banished from the presence of the Lord—excluded from his approbation, for ever; so that the light of his countenance can be no more enjoyed, as there will be an eternal impossibility of ever being reconciled to him.

The glory of his power] Never to see the face of God throughout eternity is a heart-rending, soul-appalling thought; and to be banished from the glory of his power, that power the glory of which is peculiarly manifested in saving the lost and glorifying the faithful, is what cannot be reflected on without confusion and dismay. But this must be the lot of all who acknowledge not God, and obey not the gospel of our Lord Jesus Christ.

Verse 10. *When he shall come to be glorified in his saints*] As the grace of God is peculiarly glorified in saving sinners and making them into saints, this gracious power will be particularly manifested in the great day, when countless millions will appear before that throne who have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.

And to be admired] *Θαυμάσθησθαι* To be wondered at among and on the account of all them that believe. Much as true believers admire the perfections of the Redeemer of mankind, and much as they wonder at his amazing condescension in becoming man, and dying for the sins of the world; all their present amazement and wonder will be as nothing when compared with what they shall feel when they come to

see him in all his glory, the glory that he had with the Father before the world was. In reference to this we may apply those words of St. John: “Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that when he shall appear we shall be like him; for we shall see him as he is.” 1 John, chap. iii. 2.

Instead of *τοὺς πιστευούσους*, them that believe, *τοὺς πιστευσάσους*, them that have believed, is the reading of ABCDEF, many others, the later Syriac, Slavonic, Vulgate, and Itala, with most of the Greek Fathers. This reading is undoubtedly genuine.

Because our testimony—was believed in that day.] The members of this sentence seem to have been strangely transposed. I believe it should be read thus: “In that day when he shall come to be glorified in his saints, and admired among all them that have believed; for our testimony was believed among you.” The Thessalonians had credited what the apostles had said and written, not only concerning Jesus Christ in general, but concerning the day of judgment in particular.

Verse 11. *We pray—that our God would count you worthy*] It is our earnest prayer that God would make you worthy, *ἀξιῶσθαι*, afford those continual supplies of grace by his Holy Spirit, without which you cannot adorn your holy vocation; you are called into the Christian church, and, to be proper members of this church you must be members of the mystical body of Christ; and this implies that you should be holy, as he who has called you is holy.

Fulfil all the good pleasure of his goodness] 1. The goodness of God—his own innate eternal kindness, has led him to call you into this state of salvation. 2. It is the pleasure of that goodness to save you unto eternal life. 3. It is the good pleasure; nothing can please God more than your receiving and retaining his utmost salvation. 4. It is all the good pleasure of his goodness thus to save you; this he has amply proved by sending his Son to die for you, beyond which gift he has none greater. In this, all the good pleasure of his goodness is astonishingly manifested. 5. And if you be faithful to his grace, he will fulfil—completely accomplish, all the good pleasure of his goodness in you; which goodness is to be apprehended and is to work by faith, the power of which must come from him, though the act or exercise of

that power must be of yourselves ; but the very power to believe affords excitement to the exercise of faith.

Verse 12. *That the name of our Lord*] This is the great end of your Christian calling, that Jesus who hath died for you may have his *passion* and *death* magnified in your *life* and *happiness* ; that ye may show forth the virtues of him who called you from darkness into his marvellous light.

And ye in him] That his glorious excellence may be seen upon you ; that ye may be adorned with the graces of his Spirit, as he is glorified by your salvation from all sin.

According to the grace] That your salvation may be such as God requires, and such as is worthy of his grace to communicate. God saves as becomes God to save ; and thus the dignity of his nature is seen in the excellence and glory of his work.

1. It is an awful consideration to the people of the world, that persecutions and afflictions should be the lot of the true church, and should be the proof of its being such ; because this shows more than any thing else the *desperate state* of mankind, their total enmity to God ; they persecute, not because the followers of God have done or can do them hurt, but they persecute because they have not the Spirit of Christ in them ! Men may amuse themselves by arguing against the doctrine of *original sin*, or the *total depravity* of the soul of man ; but while there is religious persecution in the world, there is the most absolute disproof of all their arguments. Nothing but a heart *wholly alienated from God* could ever devise the persecution or maltreatment of a man, for no other cause but that he has given himself up to glorify God with his body and spirit, which are his.

2. The *everlasting destruction* of the ungodly is a subject that should be continually placed before the eyes of men by the preachers of the gospel. How shall a man be induced to take measures to escape a

danger, of the existence of which he is not convinced ? Show him the *hell* which the justice of God has lighted up for the devil and his angels ; and in which all Satan's children and followers must have their eternal portion. All the perfections of God require that he should *render to every man his due*. And what is the *due* of a sinner or a persecutor, of one who is a *determinate enemy to God*, goodness, and good men ? Why, *everlasting destruction* from the presence of the Lord and the glory of his power. And if God did not award this to such persons, he could not be the *God of justice*.

3. The grand object of God in giving his gospel to mankind is *to save them from their sins*, make them like himself, and take them to his eternal glory. He saves *according to the measure* of his eternal goodness ; the scanty salvation contended for and expected by the generality of Christians, it would be dishonourable to God to administer. He saves *according to his grace*. His own eternal goodness and holiness is the *measure* of his salvation to man ; not the *creeds* and *expectations* of any class of Christians. To be saved at all, we must not only be saved in God's way, and upon his own terms, but also *according to his own measure*. He who is not filled with the *fulness* of God cannot expect the *glory* of God.

4. Another proof of the fall and degeneracy of men is, their general enmity to the *doctrine* of *holiness* ; they cannot bear the thought of being sanctified through body, soul, and spirit, so as to perfect holiness in the fear of God. A spurious kind of Christianity is gaining ground in the world. Weakness, doubtfulness, littleness of faith, consciousness of inward corruptions, and sinful infirmities of different kinds, are by some considered the highest proofs of a *gracious state* ; whereas in the primitive church they would have been considered as evidences that the persons in question had received just light enough to show them their wretchedness and danger, but not the healing virtue of the blood of Christ.

CHAPTER II.

He exhorts the Thessalonians to stand fast in the faith, and not to be alarmed at the rumours they heard concerning the sudden coming of Christ, 1, 2. Because, previously to this coming, there would be a great apostasy from the true faith, and a manifestation of a son of perdition, of whose unparalleled presumption he gives an awful description ; as well as of his pernicious success among men, and the means which he would use to deceive and pervert the world ; and particularly those who do not receive the love of the truth, but have pleasure in unrighteousness, 3—12. He thanks God for their steadfastness ; shows the great privileges to which they were called ; and prays that they may be comforted and established in every good word and work, 13—17.

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NOW we beseech you, brethren, ^a by the coming of our Lord Jesus Christ, ^b and by our gathering together unto

him,

² ^c That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word,

nor by letter, as from us, as that the day of Christ is at hand.

³ ^d Let no man deceive you by any means: for *that day*

shall not come, ^e except there come a falling away first, and ^f that man of sin be revealed, ^g the son of perdition;

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^a 1 Thess. iv. 16.—^b Matt. xxiv. 31. Mark xiii. 27.
^c 1 Thess. iv. 17.—^d Matt. xxiv. 4. Eph. v. 6. 1 John iv. 1.
^e Matt. xxiv. 4. Eph. v. 6.—^f 1 Tim. iv. 1.—^g Dan. vii.

25. 1 John ii. 18. Rev. xiii. 11, &c. See 1 Mac. ii. 48, 62.
^h John xvii. 12.

NOTES ON CHAP. II.

Verse 1. *We beseech you—by the coming of our Lord*] It is evident that the Thessalonians, incited by deceived or false teachers, had taken a wrong meaning out of the words of the first epistle, chap. iv. 15, &c., concerning the *day of judgment*; and were led then to conclude that that day was *at hand*; and this had produced great confusion in the church: to correct this mistake, the apostle sent them this second letter, in which he shows that this day must be necessarily *distant*, because a great work is to be done previously to its appearing.

Of the day of general judgment he had spoken before, and said that it should *come as a thief in the night*, i. e. when not expected; but he did not attempt to fix the time, nor did he insinuate that it was either *near at hand*, or *far off*. Now, however, he shows that it must necessarily be far off, because of the great transactions which must take place before it can come.

Verse 2. *Be not soon shaken in mind*] *Απο τον νοον* *From the mind*; i. e. that they should retain the persuasion they had of the truths which he had before delivered to them; that they should still hold the same opinions, and hold fast the doctrines which they had been taught.

Neither by spirit] Any pretended revelation.

Nor by word] Any thing which any person may profess to have heard the apostles speak.

Nor by letter] Either the former one which he had sent, some passages of which have been misconceived and misconstrued; or by any other letter, *as from us*—pretending to have been written by us, the apostles, containing predictions of this kind. There is a diversity of opinion among critics concerning this last clause, some supposing that it refers simply to the *first epistle*; others supposing that a *forged epistle* is intended. I have joined the two senses.

The word *σαλευθησαι*, *to be shaken*, signifies to be agitated as a ship at sea in a storm, and strongly marks the confusion and distress which the Thessalonians had felt in their false apprehension of this coming of Christ.

As that the day of Christ is at hand.] In the preface to this epistle I have given a general view of the meaning of the phrase *the coming of Christ*. Now the question is: Whether does the apostle mean, the coming of Christ to execute judgment upon the *Jews*, and to destroy their *polity*, or his coming, at the end

of time, to *judge the world*? There are certainly many expressions in the following verses that may be applied indifferently to *either*, and some seem to apply to the *one*, and not to the *other*; and yet the whole can scarcely be so interpreted as to suit *any one* of these *comings* exclusively. This is precisely the case with the predictions of our Lord relative to these great events; one is used to point out and illustrate the other. On this ground I am led to think that the apostle, in the following confessedly obscure words, has both these in view, speaking of none of them exclusively; for it is the custom of the inspired penmen, or rather of that Spirit by which they spoke, to point out as *many* certain events by one prediction as it was possible to do, and to choose the figures, metaphors, and similes accordingly; and thus, from the beginning, God has pointed out the things that *were not* by the things that *then existed*, making the one the types or signifiers of the other. As the apostle spoke by the same Spirit, he most probably followed the same plan; and thus the following prophecy is to be interpreted and understood.

Verse 3. *Except there come a falling away first*] We have the original word *αποστασια* in our word *apostasy*; and by this term we understand a *dereliction of the essential principles of religious truth*—either a *total abandonment* of Christianity itself, or such a *corruption* of its doctrines as renders the whole system completely inefficient to salvation. But what *this* apostasy means is a question which has not yet, and perhaps never will be, answered to general satisfaction. At present I shall content myself with making a few literal remarks on this obscure prophecy, and afterwards give the opinions of learned men on its principal parts.

That man of sin] *'Ο ανθρωπος της αμαρτιας* The same as the Hebrew expresses by *יש אבן ish aven*, and *יש בליא יש belyaal*; the perverse, obstinate, and iniquitous man. It is worthy of remark that, among the Rabbins, *Samael*, or the devil, is called *יש בליא יש ish belyaal veish aven*, the man of Belial, and the man of iniquity; and that these titles are given to *Adam* after his fall.

The son of perdition] *'Ο υιος της αποκλειας* The *son of destruction*; the same epithet that is given to Judas Iscariot, John xvii. 12, where see the note. *The son of perdition*, and the *man of sin*, or, as some excellent MSS. and Versions, with several of the

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4 Who opposeth and ^a exalteth himself ^b above all that is called God, or that is worshipped; so that he, as God, sitteth in the

temple of God, shewing himself that he is God.

5 Remember ye not, that, when I was yet with you, I told you these things?

6 And now ye know what ^c withholdeth, that he might be revealed in his time.

7 For ^d the mystery of iniquity doth already work: only he who now letteth, *will let*, until he be taken out of the way.

^a Isai. xiv. 13. Ezek. xxviii. 2, 6, 9. Dan. vii. 25. xi. 36. Rev. xiii. 6.—^b 1 Cor. viii. 5.—^c Or, *holdeth*.—^d 1 John ii. 18. iv. 3.—^e Dan. vii. 10, 11.—^f Job iv. 9. Isai. xi. 4. Hos. vi. 5. Rev. ii. 16. xix. 15, 20, 21.—^g Ch. i. 8, 9.

Fathers, read, *αἰθροπὸς τῆς ἀνομίας, the lawless man*, see ver. 8, must mean the same person or thing. It is also remarkable that the wicked Jews are styled by Isaiah, chap. i. 4, בנים מושחיתים *benim mashchithim*, "children of perdition;" persons who *destroy themselves and destroy others*.

Verse 4. *Who opposeth and exalteth*] He stands against and exalts himself above all divine authority, and above every object of adoration, and every institution relative to divine worship, *σεβασμα*, himself being the source, whence must originate all the doctrines of religion, and all its rites and ceremonies; so that sitting in the temple of God—having the highest place and authority in the Christian church, he acts as God—taking upon himself God's titles and attributes, and arrogating to himself the authority that belongs to the Most High.

The words *ὡς Θεοῦ, as God*, are wanting in ABD, many others, Erpen's Arabic, the Coptic, Sahidic, Æthiopic, Armenian, the Vulgate, some copies of the Itala, and the chief of the Greek Fathers. Griesbach has left them out of the text, and Professor White says, *certissime delenda*; "they should most certainly be erased." There is indeed no evidence of their being authentic, and the text reads much better without them: *So that he sitteth in the temple of God, &c.*

Verse 5. *I told you these things*] In several parts of this description of the man of sin, the apostle alludes to a conversation which had taken place between him and the members of this church when he was at Thessalonica; and this one circumstance will account for much of the *obscurity* that is in these verses. Besides, the apostle appears to speak with great caution, and does not at all wish to publish what he had communicated to them; the hints which he drops were sufficient to call the whole to their remembrance.

Verse 6. *And now ye know what withholdeth*] I told you this among other things; I informed you what it was that prevented this man of sin, this son of perdition, from revealing himself fully.

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8 And then shall that Wicked be revealed, ^a whom the Lord shall consume ^f with the spirit of his mouth, and shall destroy ^e with the brightness of his coming:

9 *Even him*, whose coming is ^b after the working of Satan, with all power and ⁱ signs and lying wonders,

10 And with all deceivableness of unrighteousness in ^h them that perish; because they received not the love of the truth, that they might be saved.

11 And ^l for this cause God shall send them

Hebr. x. 27.—^b John viii. 41. Eph. ii. 2. Rev. xviii. 23. ^l See Deut. xiii. 1. Matt. xxiv. 24. Rev. xiii. 13. xix. 21. ^k 2 Cor. ii. 15. iv. 3.—^m Rom. i. 24, &c. See 1 Kings xxii. 22. Ezek. xiv. 9.

Verse 7. *For the mystery of iniquity doth already work*] There is a system of corrupt doctrine, which will lead to the general apostasy, already in existence, but it is a *mystery*; it is as yet hidden; it dare not show itself, because of that which *hindereth or withholdeth*. But when that which now *restraineth* shall be taken out of the way, then shall that wicked one be revealed—it will then be manifest who he is, and what he is. See the observations at the end of this chapter.

Verse 8. *Whom the Lord shall consume*] He shall blast him so, that he shall wither and die away; and this shall be done by the spirit of his mouth—the words of eternal life, the true doctrine of the gospel of Jesus; this shall be the instrument used to destroy this man of sin: therefore it is evident his death will not be a sudden but a gradual one; because it is by the preaching of the truth that he is to be exposed, overthrown, and finally destroyed.

The brightness of his coming] This may refer to that full manifestation of the truth which had been obscured and kept under by the exaltation of this man of sin.

Verse 9. *Whose coming is after the working of Satan*] The operation of God's Spirit sends his messengers; the operation of Satan's spirit sends his emissaries. The one comes *κατ' ἐνεργειαν τοῦ Θεοῦ, after or according to the energy or inward powerful working of God*; the other comes *κατ' ἐνεργειαν τοῦ Σατανα*, according to the energy or inward working of Satan.

With all power] Πᾶσιν δυνάμει. All kinds of miracles, like the Egyptian magicians; and signs and lying wonders: the word lying may be applied to the whole of these; they were lying miracles, lying signs, and lying wonders; only appearances of what was real, and done to give credit to his presumption and imposture. Whereas God sent his messengers with real miracles, real signs, and real wonders; such Satan cannot produce.

Verse 10. *And with all deceivableness of unrighteousness*] With every art that cunning can invent

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strong delusion, ^a that they should believe a lie:

12 That they all might be damned who believed not the truth, but ^b had pleasure in unrighteousness.

13 But ^c we are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God ^d hath ^e from the beginning chosen you to salvation ^f through sanctification of the Spirit and belief of the truth;

14 Whereunto he called you by our gospel,

to ^a the obtaining of the glory of our Lord Jesus Christ.

15 Therefore, brethren, ^b stand fast, and hold ^c the traditions which ye have been taught, whether by word or our epistle.

16 ^k Now our Lord Jesus Christ himself, and God, even our Father, ^l which hath loved us, and hath given *us* everlasting consolation and ^m good hope through grace,

17 Comfort your hearts, ⁿ and stablish you in every good word and work.

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^a Matt. xxiv. 5, 11. 1 Tim. iv. 1. — ^b Rom. i. 32. ^c Ch. i. 3. — ^d 1 Thess. i. 4. — ^e Eph. i. 4. — ^f Luke i. 75. 1 Pet. i. 3. — ^g John xvii. 22. 1 Thess. ii. 12. 1 Pet. v. 10.

^h 1 Cor. xvi. 13. Phil. iv. 1. — ⁱ 1 Cor. xi. 2. Ch. iii. 6. ^k Ch. i. 1, 2. — ^l 1 John iv. 10. Rev. i. 5. — ^m 1 Pet. i. 3. ⁿ 1 Cor. i. 8. 1 Thess. iii. 13. 1 Pet. v. 10.

and unrighteousness suggest, in order to delude and deceive.

In them that perish] *Ἐν τοῖς ἀπολλυμένοις* Among them that are destroyed; and they are destroyed and perish because they would not receive the love of the truth, that they might be saved. So they perish because they obstinately refuse to be saved, and receive a lie in preference to the truth. This has been true of all the Jews from the days of the apostle until now.

Verse 11. God shall send them strong delusion] For this very cause, that they would not receive the love of the truth, but had pleasure in unrighteousness, therefore God permits strong delusion to occupy their minds; so that they believe a lie rather than the truth, prefer false apostles and their erroneous doctrines to the pure truths of the gospel, brought to them by the well-accredited messengers of God; being ever ready to receive any false Messiah, while they systematically and virulently reject the true one.

Verse 12. That they all might be damned] *Ἴνα κριθῶσιν* So that they may all be condemned who believed not the truth when it was proclaimed to them; but took pleasure in unrighteousness, preferring that to the way of holiness. Their condemnation was the effect of their refusal to believe the truth; and they refused to believe it because they loved their sins. For a further and more pointed illustration of the preceding verses, see the conclusion of this chapter.

Verses 13 and 14. God hath from the beginning chosen you to salvation, &c.] In your calling God has shown the purpose that he had formed from the beginning, to call the Gentiles to the same privileges with the Jews, not through circumcision, and the observance of the Mosaic law, but by faith in Christ Jesus; but this simple way of salvation referred to the same end—holiness, without which no man, whether Jew or Gentile, can see the Lord.

Let us observe the order of divine grace in this business: 1. They were to hear the truth—the doctrines of the gospel. 2. They were to believe this truth when they heard it preached. 3. They were to receive the Spirit of God, in believing the truth. 4. That Spirit was to sanctify their souls—produce

an inward holiness, which was to lead to all outward conformity to God. 5. All this constituted their salvation—their being fitted for the inheritance among the saints in light. 6. They were to obtain the glory of our Lord Jesus Christ—that state of felicity for which they were fitted, by being saved here from their sins, and by being sanctified by the Spirit of God.

Verse 15. Therefore, brethren, stand fast] Their obtaining eternal glory depended on their faithfulness to the grace of God; for this calling did not necessarily and irresistibly lead to faith; nor their faith to the sanctification of the spirit; nor their sanctification of the spirit to the glory of our Lord Jesus. Had they not attended to the calling, they could not have believed; had they not believed, they could not have been sanctified; had they not been sanctified, they could not have been glorified. All these things depended on each other; they were stages of the great journey; and at any of these stages they might have halted, and never finished their Christian race.

Hold the traditions which ye have been taught] The word *παράδοσις*, which we render tradition, signifies any thing delivered in the way of teaching; and here most obviously means the doctrines delivered by the apostle to the Thessalonians; whether in his preaching, private conversation, or by these epistles; and particularly the first epistle, as the apostle here states. Whatever these traditions were, as to their matter, they were a revelation from God; for they came by men who spake and acted under the inspiration of the Holy Spirit; and on this ground the passage here can never with any propriety be brought to support the unapostolical and anti-apostolical traditions of the Romish church; those being matters which are, confessedly, not taken from either Testament, nor were spoken either by a prophet or an apostle.

Verse 16. Now our Lord Jesus] As all your grace came from God through Christ, so the power that is necessary to strengthen and confirm you unto the end must come in the same way.

Everlasting consolation] *Παρακλησιν αἰωνῶν* The

glad tidings of the gospel, and the comfort which ye have received through believing; a gift which God had in his original purpose, in reference to the Gentiles; a purpose which has respected all times and places, and which shall continue to the conclusion of time; for the gospel is everlasting, and shall not be superseded by any other dispensation. It is the last and best which God has provided for man; and it is good tidings, everlasting consolation—a complete system of complete peace and happiness. The words may also refer to the happiness which the believing Thessalonians then possessed.

And good hope through grace] The hope of the gospel was the resurrection of the body, and the final glorification of it and the soul throughout eternity. This was the good hope which the Thessalonians had; not a hope that they should be pardoned or sanctified, &c. Pardon and holiness they enjoyed, therefore they were no objects of hope; but the resurrection of the body and eternal glory were necessarily future; these they had in expectation; these they hoped for; and, through the grace which they had already received they had a good hope—a well-grounded expectation, of this glorious state.

Verse 17. Comfort your hearts] Keep your souls ever under the influence of his Holy Spirit: and stablish you—confirm and strengthen you in your belief of every good word or doctrine, which we have delivered unto you; and in the practice of every good work, recommended and enjoined by the doctrines of the gospel.

It is not enough that we believe the truth; we must love the truth. Antinomianism says: "Believe the doctrines, and ye are safe." The testimony borne by the gospel is: Believe, love, obey: none of these can subsist without the other. The faith of a devil may exist without loving obedience; but the faith of a true believer worketh by love; and this faith and love have not respect to some one commandment, but to all; for God writes his whole law on the heart of every genuine Christian, and gives him that love which is the fulfilling of the law.

The reader will have observed that in going through this chapter, while examining the import of every leading word, I have avoided fixing any specific meaning to terms: the apostasy or falling away; the man of sin; son of perdition; him who letteth or withholdeth, &c. The reason is, I have found it extremely difficult to fix any sense to my own satisfaction; and it was natural for me to think that, if I could not satisfy myself, it was not likely I could satisfy my readers. But, as something should be said relative to the persons and things intended by the apostle, I choose to give rather what others have said, than attempt any new mode of interpretation. The great variety of explanations given by wise and learned men only prove the difficulty of the place.

1. The general run of Protestant writers understand the whole as referring to the popes and church of Rome, or the whole system of the papacy. 2. Others think that the defection of the Jewish nation, from

their allegiance to the Roman emperor, is what is to be understood by the apostasy or falling off; and that all the other terms refer to the destruction of Jerusalem. 3. The Fathers understood the Antichrist to be intended, but of this person they seem to have formed no specific idea. 4. Dr. Hammond refers the apostasy to the defection of the primitive Christians to the Gnostic heresy; and supposes that, by the man of sin and son of perdition, Simon Magus is meant. 5. Grotius applies the whole to Caius Cæsar. 6. Wetstein applies the apostasy to the rebellion and slaughter of the three princes that were proclaimed by the Roman armies, previously to the reign of Vespasian; and supposes Titus and the Flavian family to be intended by the man of sin and son of perdition. 7. Schoettgen contends strongly that the whole refers to the case of the Jews, incited to rebellion by the Scribes and Pharisees, and to the utter and final destruction of the Rabbinic and Pharisaic system; and thinks he finds something in their spirit and conduct, and in what has happened to them, to illustrate every word in this prophecy. Dr. Whitby is nearly of the same sentiments. 8. Calmet follows, in the main, the interpretation given by the ancient Fathers; and wonders at the want of candour in the Protestant writers, who have gleaned up every abusive tale against the bishops and church of Rome; and asks them, Would they be willing that the Catholics should credit all the aspersions cast on Protestantism by its enemies? 9. Bishop Newton has examined the whole prophecy with his usual skill and judgment. The sum of what he says, as abridged by Dr. Dodd, I think it right to subjoin. The principal part of modern commentators follow his steps. He applies the whole to the Romish church: the apostasy, its defection from the pure doctrines of Christianity; and the man of sin, &c., the general succession of the popes of Rome. But we must hear him for himself, as he takes up the subject in the order of the verses.

Verses 3, 4. For that day shall not come, except, &c.—"The day of Christ shall not come except there come the apostasy first." The apostasy here described is plainly not of a civil but of a religious nature; not a revolt from the government, but a defection from the true religion and worship. In the original, it is the apostasy, with an article to give it an emphasis; the article being added signifies, "that famous and before-mentioned prophecy." So likewise is the man of sin with the like article, and the like emphasis. If, then, the notion of the man of sin be derived from any ancient prophet, it must be derived from Dan. vii. 25, and xi. 36. Any man may be satisfied that St. Paul alluded to Daniel's description, because he has not only borrowed the same ideas, but has even adopted some of the phrases and expressions. The man of sin may signify either a single man, or a succession of men; a succession of men being meant in Daniel, it is probable that the same was intended here also. It is the more probable, because a single man appears hardly sufficient for the work here assigned; and it is agreeable to the phraseology of scripture, and especially to that of the prophets, to

speak of a body or number of men, under the character of one: thus, a king, Dan. vii. 8, Rev. xvii., is used for a succession of kings. The man of sin being to be expressed from Dan. vii. 24, according to the Greek translation, *He shall exceed in evil all that went before him*; and he may fulfil the character either by promoting wickedness in general, or by advancing idolatry in particular, as the word sin signifies frequently in scripture. The *son of perdition* is also the denomination of the traitor Judas, John xvii. 12, which implies that the *man of sin* should be, like Judas, a false apostle; like him, betray Christ; and, like him, be devoted to destruction. *Who opposeth, &c.*, is manifestly copied from Daniel, *He shall exalt himself, &c.* The features exactly resemble each other: *He opposeth and exalteth himself above all*; or, according to the Greek, *above every one that is called God, or that is worshipped*. The Greek word for worshipped is *σεβασμα*, alluding to the Greek title of the Roman emperors, *σεβαστος*, which signifies *august* or *venerable*. *He shall oppose*; for the prophets speak of things future as present; he shall oppose and exalt himself, not only above inferior magistrates (who are sometimes called *gods* in holy writ), but even above the greatest emperors; and shall arrogate to himself divine honours. *So that he, as God, sitteth in the temple, &c.* By the temple of God the apostle could not well mean the temple of Jerusalem; because that, he knew, would be destroyed within a few years. After the death of Christ the temple of Jerusalem is never called by the apostles the *temple of God*; and if at any time they make mention of the *house* or *temple of God*, they mean the church in general, or every particular believer. Whoever will consult 1 Cor. iii. 16, 17; 2 Cor. vi. 16; 1 Tim. iii. 15; Rev. iii. 12; will want no examples to prove that, under the gospel dispensation, the *temple of God* is the church of Christ; and the *man of sin's sitting* implies his ruling and presiding there; and *sitting there as God* implies his claiming divine authority in things spiritual as well as temporal; and *showing himself that he is God*, implies his doing it with ostentation.

Verses 5, 6, 7. *Remember ye not, &c.*—The apostle thought it part of his duty, as he made it a part of his preaching and doctrine, to forewarn his new converts of the grand apostasy that would infect the church, even while he was at Thessalonica. From these verses it appears that the *man of sin* was not then revealed; *his time* was not yet come, or the season of his manifestation. *The mystery of iniquity was indeed already working*; the seeds of corruption were sown, but they were not grown up to maturity; the *man of sin* was yet hardly conceived in the womb; it must be some time before he could be brought forth; there was some obstacle that hindered his appearing. What this was we cannot determine with absolute certainty at so great a distance of time; but if we may rely upon the concurrent testimony of the Fathers, it was the Roman empire. Most probably it was somewhat relating to the higher powers, because the apostle observes such

caution; he mentioned it in discourse, but would not commit it to writing.

Verse 8. *Then shall that Wicked be revealed.*—When the obstacle, mentioned in the preceding verse, should be removed, *then shall that wicked, &c.* Nothing can be plainer than that the lawless (*ὁ ἀνομος*), as the Greek signifies, *the wicked one*, here mentioned, and the *man of sin*, must be one and the same person. The apostle was speaking before of what hindered that he should be revealed, and would continue to hinder it till it was taken away; and then the *wicked one, &c.* Not that he should be consumed immediately after he was revealed. But the apostle, to comfort the Thessalonians, no sooner mentions his revelation than he foretels also his destruction, even before he describes his other qualifications. His other qualifications should have been described first, in order of time; but the apostle hastens to what was first and warmest in his thoughts and wishes: *Whom the Lord shall consume, &c.* If these two clauses refer to two distinct and different events, the meaning manifestly is, that the Lord Jesus shall gradually consume him with the free preaching and publication of his word; and shall utterly destroy him at his second coming, in the glory of his Father, with all the holy angels. If these two clauses relate to one and the same event, it is a pleonasm very usual in the sacred, as well as other oriental, writings; and the purport plainly is, that the Lord Jesus shall destroy him with the greatest facility, *when he shall be revealed from heaven*, as the apostle has expressed it in the preceding chapter.

Verses 9—12. *Whose coming is after, &c.*—The apostle was eager to foretel the destruction of the man of sin; and for this purpose having broken in upon his subject, he now returns to it again, and describes the other qualifications by which this wicked one should advance and establish himself in the world. He should rise to credit and authority by the most diabolical methods; should pretend to supernatural powers; and boast of revelations, visions, and miracles, false in themselves, and applied to promote false doctrines. Verse 9. He should likewise practise all other wicked acts of deceit; should be guilty of the most impious frauds and impositions upon mankind; but should prevail only among those who are destitute of a sincere affection for the truth; whereby they might attain eternal salvation. Verse 10. And indeed it is a just and righteous judgment of God, to give them over to vanities and lies in this world, and to condemnation in the next, who have no regard to truth and virtue, but delight in falsehood and wickedness; ver. 11, 12.

Upon this survey there appears little room to doubt of the genuine sense and meaning of the passage. The Thessalonians, as we have seen from some expressions in the former epistle, were alarmed as if the end of the world was at hand. The apostle, to correct their mistake and dissipate their fears, assures them that a great apostasy, or defection of the Christians from the true faith and worship, must happen before the coming of Christ. This apostasy all the

concurrent marks and characters will justify us in charging upon the church of Rome. The true Christian worship is the worship of *the one only God, through the one only Mediator, the man Christ Jesus*; and from this worship the church of Rome has most notoriously departed, by substituting other mediators, and invoking and adoring saints and angels; nothing is apostasy, if idolatry be not. And are not the members of the church of Rome guilty of idolatry in the worship of images, in the adoration of the host, in the invocation of angels and saints, and in the oblation of prayers and praises to the Virgin Mary, as much or more than to God blessed for ever? This is the grand corruption of the Christian church; this is the *apostasy*, as it is emphatically called, and deserves to be called; which was not only predicted by St. Paul, but by the prophet Daniel likewise. If the apostasy be rightly charged upon the church of Rome, it follows of consequence that the *man of sin* is the pope; not meaning any pope in particular, but *the pope* in general, as the chief head and supporter of this apostasy. He is properly *the man of sin*, not only on account of the scandalous lives of many popes, but by reason of their most scandalous doctrines and principles; dispensing with the most necessary duties; and granting, or rather selling, pardons and indulgences to the most abominable crimes. Or, if by sin be meant *idolatry* in particular, as in the Old Testament, it is evident how he has perverted the worship of God to superstition and idolatry of the grossest kind. He also, like the false apostle Judas, is *the son of perdition*; whether actively, as being the cause of destruction to others; or passively, as being devoted to destruction himself. *He opposeth*—he is the great adversary of God and man; persecuting and destroying, by *croisades*, inquisitions, and massacres, those Christians who prefer the word of God to the authority of men. The *heathen emperor* of Rome may have slain his thousands of innocent Christians; but the *Christian bishop* of Rome has slain his ten thousands. *He exalteth himself above all that is called God, or is worshipped*—not only above inferior magistrates, but likewise above bishops and primates; not only above bishops and primates, but likewise above kings and emperors; deposing some, obliging them to kiss his toe, to hold his stirrup, treading even upon the neck of a king, and kicking off the imperial crown with his foot; nay, not only kings and emperors, but likewise above Christ and God himself; *making even the word of God of none effect by his traditions*—forbidding what God has commanded; as marriage, the use of the scriptures, &c.; and also commanding or allowing what God has forbidden, as idolatry, persecution, &c. *So that he, as God, sitteth in the temple of God &c.*; he is therefore in profession a Christian, and a Christian bishop. *His sitting in the temple of God* implies plainly his having a seat or *cathedra* in the Christian church; and he sitteth there *as God*, especially at his inauguration, when he sits upon the high altar in St. Peter's church, and makes the table of the Lord his footstool, and in

that position receives adoration. At all times he exercises divine authority in the church, *showing himself that he is God*—affecting divine titles, and asserting that his decrees are of the same or greater authority than the word of God. So that the pope is evidently, according to the titles given him in the public decretals, *The God upon earth*; at least there is no one, like him, *who exalteth himself above every god*; no one, like him, *who sitteth as God in the temple of God, showing himself that he is God*. The foundations of popery were laid in the apostle's days, but *which* the superstructure was raised by degrees; and several ages passed before the building was completed, and *the man of sin revealed* in full perfection. The tradition that generally prevailed was, that *which hindered* was the Roman empire: this tradition might have been derived even from the apostle himself; and therefore the primitive Christians, in the public offices of the church, prayed for its peace and welfare, as knowing that, when the Roman empire should be dissolved and broken in pieces, the empire of *the man of sin* would be raised upon its ruins. In the same proportion as the power of the empire decreased, the authority of the church increased, and the latter at the expense and ruin of the former; till at length the pope grew up above all, and the *wicked, or lawless one* was fully manifested and revealed. His coming is *after the energy of Satan, &c.*; and does it require any particular proof that the pretensions of the pope, and the corruption of the church of Rome, are all supported and authorized by feigned visions and miracles, by pious frauds and impositions of every kind? But how much soever *the man of sin* may be exalted, and how long soever he may reign, yet at last *The Lord shall consume him, &c.* This is partly taken from Isai. xi. 4, *And with the breath of his lips shall he slay the wicked one*; where the Jews put an emphasis upon the words *the wicked one*; as appears from the Chaldee, which renders it, "He shall destroy the *wicked Roman*." If the two clauses, as said in the note on ver. 8, relate to two different events, the meaning is, "that the Lord Jesus shall gradually consume him with the free preaching of the gospel; and shall utterly destroy him at his second coming in the glory of the Father." The former began to take effect at the reformation; and the latter will be accomplished in God's appointed time. *The man of sin* is now upon the decline, and he will be totally abolished when Christ shall come in judgment. *Justin Martyr, Tertullian, Origen, Lactantius, Cyril* of Jerusalem, *Ambrose, Hilary, Jerome, Augustine, and Chrysostom*, give much the same interpretation that has here been given of the whole passage. And it must be owned that this is the genuine meaning of the apostle; that this only is consistent with the context; that every other interpretation is forced and unnatural; that this is liable to no material objection; that it coincides perfectly with Daniel; that it is agreeable to the tradition of the primitive church; and that it has been exactly fulfilled in all its particulars; which cannot be said of any other interpretation whatever. Such a prophecy

as this is an illustrious proof of divine revelation, and an excellent antidote to the poison of popery.

See the *Dissertations on the Prophecies*; and *Dodd*, as above.

10. Dr. Macknight proceeds, in general, on the plan

of Bishop Newton; but, as he thinks that the apostle had the prophecy of Daniel, in chap. vii. and viii., particularly in view, he collates his words with those of the prophet in the following way:

Verse 3. *That man of sin be revealed, the son of perdition.*—Ὁ ἀνόμοιος τῆς ἀμαρτίας, ὁ υἱὸς τῆς ἀπωλείας. "The article," says he, "joined to these appellations, is emphatical, as in the former clause, importing that the ancient prophets had spoken of these persons, though under different names; particularly the prophet Daniel, whose description of the *little horn* and *blasphemous king* agrees so exactly in meaning with Paul's descriptions of the *man of sin*, and *son of perdition*, and *lawless one*, that there can be little doubt of their being the same persons; but this will best appear by a comparison of the passages:

2 Thess. ii. 3.—And that man of sin be revealed, the son of perdition.

Dan. vii. 21.—And the same horn made war with the saints, and prevailed against them.

Verse 25.—And he shall speak great words against the Most High; and shall wear out the saints of the Most High.

2 Thess. ii. 4.—Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God.

Dan. xi. 36. And the king shall do according to his will; and he shall exalt himself above every God, and shall speak marvellous things against the God of gods.

Dan. viii. 25.—He shall also stand up against the Prince of princes.

2 Thess. ii. 7.—Only he who now letteth, will let, until he be taken out of the way.

Dan. vii. 8.—I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots.

2 Thess. ii. 8.—And then shall that wicked one be revealed.

Dan. vii. 25.—And he shall think to change times and laws, and they shall be given into his hand. See Dan. viii. 24.

1 Tim. iv. 1.—Giving heed to seducing spirits, and doctrines of devils.

Dan. xi. 38.—In his estate he shall honour the god of forces (*Mahuzzim, gods who are protectors, that is, tutelary angels and saints*).

Verse 3.—Forbidding to marry.

Dan. xi. 37.—Neither shall he regard the God of his fathers, nor the desire of women.

2 Thess. ii. 8.—Whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming.

Dan. vii. 11.—I beheld then, because of the voice of the great words which the horn spake; I beheld, even till the beast was slain, and his body destroyed, and given to the burning flame.

Verse 26.—And they shall take away his dominion, to consume and destroy it unto the end.

Dan. viii. 25.—He shall be broken without hand.

After entering into great detail in his notes, he sums up in the following manner:

"Now as, in the prophecies of Daniel, empires governed by a succession of kings are denoted by a single emblem; such as, by a part of an image, a single beast, a horn, &c., of a beast; so in Paul's prophecy, the man of sin, and son of perdition, and the lawless one, may denote an impious tyranny, exercised by a succession of men who cause great misery and ruin to others; and who, at length, shall be destroyed themselves. It is true, the papists contend that one person only is meant by these appellations, because they are in the singular number, and have the Greek article prefixed to them. But in scripture we find other words in the singular number, with the article, used to denote a multitude of persons; for example, Rom. i. 17: ὁ δίκαιος, the just one, by faith, shall live; that is, all just persons whatever; Tit. i. 7: ὁ επισκοπος, the bishop must be blameless;

that is, all bishops must be so; 2 John, ver. 7: ὁ πλανος, the deceiver, signifies many deceivers, as is plain from the preceding clause, where many deceivers are said to have gone out. In like manner the false teachers, who deceived Christ's servants to commit fornication and idolatry, are called that woman Jezebel, Rev. ii. 20, and the whore of Babylon, Rev. xvii. 5; and in this prophecy, ver. 7, the Roman emperors, and magistrates under them, are called ὁ καταγων, he who restraineth. Further, a succession of persons, arising one after another, is denoted by appellations in the singular number with the article; for example: the succession of the Jewish high-priests is thus denoted in the laws concerning them, Lev. xxi. 10, 15; Numb. xxxv. 25—28. As also the succession of the Jewish kings, Deut. xvii. 14; 1 Sam. viii. 11. From these examples, therefore, it is plain that the names, man

of *sin*, *son of perdition*, *lawless one*, although in the singular number, and with the article prefixed, may, according to the scripture idiom, denote a multitude, and even a succession of persons arising one after another.

“The facts and circumstances mentioned in these prophecies are, for the most part, so peculiarly marked, that they will not easily apply, except to the persons and events intended by the Spirit of God. And therefore, in every case where different interpretations have been given of any prophecy, the proper method of ascertaining its meaning is to compare the various events to which it is thought to relate with the words of the prophecy, and to adopt that as the event intended which most exactly agrees in all its parts to the prophetic description.

“According to this rule, though many different interpretations have been given of the prophecy under consideration, that, in my opinion, will appear the best founded which makes it a prediction of the corruptions of Christianity, which began to be introduced into the church in the apostle’s days, and wrought secretly all the time the heathen magistrates persecuted the Christians, but which showed themselves more openly after the empire received the faith of Christ, A. D. 312, and, by a gradual progress, ended in the monstrous errors and usurpations of the bishops of Rome, when the restraining power of the emperors was taken out of the way by the incursions of the barbarous nations, and the breaking of the empire into the ten kingdoms prefigured by the ten horns of Daniel’s fourth beast. Now, to be convinced of this, we need only compare the rise and progress of the papal tyranny with the descriptions of *the man of sin*, and of *the mystery of iniquity*, given in the writings of Daniel and Paul.

“And first, we have shown in note 1, on verse 7, that the mystery of iniquity, or the corrupt doctrines which ended in the errors and usurpations of the see of Rome, was working secretly in the apostle’s days, as he affirms, ver. 7; and that the power of the Roman emperors, and of the magistrates under them, was that which then, and during the succeeding ages, restrained the *mystery of iniquity* in its working, and the *man of sin* from revealing himself. For, while the power of the state continued in the hands of the heathen rulers, and while they employed that power in persecuting the Christians, the corrupt doctrines and practices introduced by the false teachers did not spread so fast as otherwise they would have done. At least they were not produced to public view as the decisions of heaven, to which all men were bound to pay implicit obedience. But, after the heathen magistrates were taken out of the way by the conversion of Constantine, and after he and his successors called the Christian bishops to meet in general councils, and enforced their assumption of divine authority by the civil power; then did they in these councils arrogate to themselves the right of establishing what articles of faith and discipline they thought proper, and of anathematizing all who rejected their decrees; a claim which, in after times, the bishops of Rome transferred from general coun-

cils to themselves. It was in this period that the worship of saints and angels was introduced; celibacy was praised as the highest piety; meats of certain kinds were prohibited; and a variety of superstitious mortifications of the body were enjoined by the decrees of councils, in opposition to the express laws of God. In this period, likewise, idolatry and superstition were recommended to the people by false miracles, and every deceit which wickedness could suggest; such as the miraculous cures pretended to be performed by the bones and other relics of the martyrs, in order to induce the ignorant vulgar to worship them as mediators; the feigned visions of angels, who they said had appeared to this or that hermit, to recommend celibacy, fastings, mortifications of the body, and living in solitude; the apparitions of souls from purgatory, who begged that certain superstitions might be practised, for delivering them from that confinement: by all which, those assemblies of ecclesiastics, who by their decrees enjoined these practices, showed themselves to be *the man of sin*, and *lawless one*, in his first form, whose coming was to be with all power, and signs, and miracles of falsehood; and who opposed every one that is called God, or that is worshipped. For these general councils, by introducing the worship of saints and angels, robbed God of the worship due to him; and, by substituting saints and angels as mediators, in the place of Christ, they degraded him from his office as mediator, or rendered it altogether useless. However, though they thus opposed God and Christ by their unrighteous decrees, they did not yet *exalt themselves* above every one who is called God, or an object of worship; neither did they sit yet in the temple of God, as God, and openly show themselves to be God. These blasphemous extravagances were to be acted in after times by a number of particular persons in succession, I mean by the bishops of Rome, after the power of the Christian Roman emperors and of the magistrates under them, was taken out of the way. For the bishops of that see, having very early obtained from the Christian emperors decrees in their own favour, soon raised themselves above all other bishops; and, by a variety of artifices, made the authority and influence of the whole body of the clergy centre in themselves; and claimed that infallible authority which was formerly exercised by general councils, of making articles of faith; and of establishing rules of discipline for the whole Christian community; and of determining, in the last resort, all differences among the clergy; and of anathematizing every one who did not submit to their unrighteous decisions. In this manner did the bishops of Rome establish in their own persons a spiritual dominion over the whole Christian world. But not content with this height of power, by dexterously employing the credit and influence which the ecclesiastics, now devoted to their will, had over the laity in all the countries where they lived, they interfered in many civil matters also; till at length they reared that intolerable fabric of spiritual and civil tyranny conjoined, whereby the understandings, the persons, and the properties, not of the laity only, but

also of the clergy themselves, have for a long time been most grievously enthralled, in all the countries where Christianity was professed.

"This height, however, of spiritual and civil tyranny united, the bishops of Rome did not attain till, as the apostle foretold, *that which restrained* was taken out of the way; or, till an end was put to the authority of the Roman emperors in the west, by the inroads of the barbarous nations; and, more especially, till the western empire was broken into the ten kingdoms, prefigured in Daniel's visions by the ten horns of the fourth beast; for then it was that the bishops of Rome made themselves the sovereigns of Rome and of its territory, and so became the little horn which Daniel beheld coming up among the ten horns, and which had *the eyes of a man, and a mouth speaking great things*; to show that its dominion was founded on the deepest policy, and that its strength consisted in the bulls, excommunications, and anathemas, which, with intolerable audacity, it uttered against all who opposed its usurpations. And in process of time, the bishops of Rome having got possession of three of the kingdoms into which the western empire was broken, signified by three of the horns of Daniel's fourth beast being plucked up by the roots before the little horn, they call themselves the *vicars of Christ*, on pretence that Christ had transferred his whole authority to them. They also thought to change times and laws, as Daniel foretold; for, as the vicars of Christ, they assumed the power of saving and damning men at their own pleasure; and altered the terms of salvation, making it depend, not on faith and holiness, but on the superstitious practices which they had established; and sold the pardon of sins past, and even the liberty of sinning for the future, for money. Moreover, they openly made war with the saints who resisted their corrupt doctrines and practices, and prevailed against them, and wore out the saints of the Most High; for, by the cruel and bloody persecutions which they obliged the princes who acknowledged their authority to carry on against those who adhered to the pure doctrines and worship of Christ, they destroyed incredible numbers of them. Nay, by the terror of their excommunications and interdicts, they forced even the most powerful sovereigns to bend to their yoke: thus *with their mouth did they speak very great things*. At length they assumed the right of conferring kingdoms and of deposing princes, and actually deposed some, with the help of the potentates of their communion, who put their mandates in execution. Lastly, to render this exercise of their tyranny the more effectual, they arrogated the power of loosing subjects from their oaths of allegiance; whereby they made void the most sacred of all moral obligations, the obligation of allegiance. But this impious scheme of false doctrine, and the spiritual tyranny built upon it, agreeably to the predictions of the prophet Daniel and of the apostle Paul, began at the Reformation to be consumed by the breath of the Lord's mouth; that is, by the scriptures put into the hands of the laity, and by the preaching of true doctrine out of the scriptures.

"Upon the whole, I think every impartial person who attentively considers the foregoing sketch must be sensible that, in the bishops of Rome, all the characters and actions ascribed by Daniel to the *little horn*, and by Paul to *the man of sin* and *the lawless one*, are clearly united. For, according to the strong workings of Satan, with all power, and signs, and miracles of falsehood, they have opposed Christ, and exalted themselves above all that is called God, or an object of worship; and have long sat in the temple of God, as God, showing themselves that they are God: that is, they exercise the power and prerogatives of God. And seeing, in the acquisition and exercise of their spiritual tyranny, they have trampled upon all laws, human and divine; and have encouraged their votaries in the most enormous acts of wickedness; the Spirit of God has, with the greatest propriety, given them the appellations of *the man of sin*, *the son of perdition*, and *the lawless one*. Further, as it is said the man of sin was to be revealed in his season, there can be little doubt that the dark ages, in which all learning was overturned by the irruption of the northern barbarians, were the season allotted to *the man of sin* for revealing himself. Accordingly, we know that in these ages the corruptions of Christianity and the usurpations of the clergy were carried to the greatest height. In short, the annals of the world cannot produce persons and events to which the things written in this passage can be applied with so much fitness as to the bishops of Rome. Why then should we be in any doubt concerning the interpretation and application of this famous prophecy?

"At the conclusion of our explication of the prophecy concerning *the man of sin*, it may be proper to observe, that the events foretold in it being such as never took place in the world before, and, in all probability, never will take place in it again; the foreknowledge of them was certainly a matter out of the reach of human conjecture or foresight. It is evident, therefore, that this prophecy, which from the beginning has stood on record, taken in conjunction with the accomplishment of it verified by the concurrent testimony of history, affords an illustrious proof of the divine original of that revelation of which it makes a part, and of the inspiration of the person from whose mouth it proceeded." See Dr. Macknight's Commentary and Notes, Vol. III., p. 100, &c.

With all this evidence before him, the intelligent reader will now be enabled to judge for himself, and to adopt for his own that opinion which appears to be the best supported by circumstances and facts. The labours of the above learned men have certainly narrowed the principal subjects of inquiry; and we may now safely state that, in this very obscure prophecy, the Spirit of God had in view either the *Jewish* or an *apostate Christian church*, possessing great *spiritual* and *secular influence* and *jurisdiction*. That the words appear to apply best to the conduct of many of the *popes*, and the *corruptions of the Romish church*, needs no proof; but to which of these churches, or to what other church or system, we

should apply them, some men, as eminent for their piety as for their learning, hesitate to declare: yet I must acknowledge, that the most pointed part of the evidence here adduced tends to fix the whole on the *Romish church*, and on none other.

Whatever may be intended here by the words *mystery of iniquity*, we may safely assert that it is a *mystery of iniquity to deny the use of the sacred scriptures to the common people*; and that the church that does so is afraid to come to the light. Nothing can be more preposterous and monstrous than to call people to embrace the doctrines of Christianity, and refuse them the opportunity of consulting the book in which they are contained. Persons who are denied the use of the sacred writings may be *manufactured* into different forms and modes; and be *mechanically* led to believe certain dogmas, and perform certain religious acts; but, without the use of the scriptures, they never can be intelligent Christians; they do not search the scriptures, and therefore they cannot know him of whom these scriptures testify. The

mystery of iniquity contained in this prohibition *works now*, and has worked *long*; but did it work in the apostles' times? Did it work in the church at Thessalonica? Is it possible that the present *crop* should have been produced from so *remote a seed*? What does that most solemn adjuration of the apostle, 1 Thess. v. 27, mean? *I charge you by the Lord, that this epistle be READ unto ALL the holy brethren.* Why was such a charge necessary? Why should it be given in so awful a manner? Does it not absolutely imply that there would be attempts made to keep *all* the holy brethren from seeing this epistle? And can we conceive that *less* was referred to in the delivery of this very awful adjuration? This *mystery of iniquity* did work *then* in the Christian church; even *then* attempts were made to *hide* the scriptures from the common people. And does not this one consideration serve more to identify the prophecy than any thing else? Let him that readeth understand. See the notes on 1 Thess. v. 27, and at the end of that chapter.

CHAPTER III.

The apostle recommends himself and his brethren to the prayers of the church, that their preaching might be successful, and that they might be delivered from wicked men, 1, 2. Expresses his confidence in God and them, and prays that they may patiently wait for the coming of Christ, 3—5. Gives them directions concerning strict discipline in the church; and shows how he and his fellow-labourers had behaved among them, not availing themselves of their own power and authority, 6—9. Shows them how to treat disorderly and idle people, and not to get weary in well-doing, 10—13. Directs them not to associate with those who obey not the orders contained in this epistle, 14, 15. Prays that they may have increasing peace, 16. And concludes with his salutation and benediction, 17, 18.

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A. D. cir. 52.
A. U. C. 805.
Anno Claudii
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FINALLY, brethren, * pray for us, that the word of the Lord ^b may have free course, and be glorified, even

as *it is* with you :

2 And ^c that we may be delivered from ^d unreasonable and wicked men; * for all men have not faith.

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3 But ^f the Lord is faithful, who shall

^a Eph. vi. 19. Col. iv. 3. 1 Thess. v. 25. — ^b Gr. *may run*.
^c Rom. xv. 31.

^d Gr. *absurd*. — ^e Acts xxviii. 24. Rom. x. 16. — ^f 1 Cor. i. 9. 1 Thess. v. 24.

NOTES ON CHAP. III.

Verse 1. *Finally, brethren*] The words *το λοιπον* do not mean *finally*, but, *furthermore—to come to a conclusion—what remains is this—I shall only add—* any of these phrases expresses the sense of the original.

Pray for us] God, in the order of his grace and providence, has made even the success of his gospel dependant, in a certain measure, on the prayers of his followers. *Why* he should do so we cannot tell, but that he has done so we know; and they are not

a little criminal who neglect to make fervent supplications for the prosperity of the cause of God.

May have free course] They were to pray that *the doctrine of the Lord*, *ὁ λογος του Κυριου*, might run, *τρεχει*, an allusion to the races in the Olympic games: that, as it had already got into the stadium or race-course, and had started fairly, so it might run on, get to the goal, and be glorified; i. e. gain the crown, appointed for him that should get first to the end of the course.

Verse 2. *Unreasonable and wicked men*] The word *αριστων*, which we translate *unreasonable*, signifies

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establish you, and ^a keep you from evil.

4 And ^b we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

5 And ^c the Lord direct your hearts into the love of God, and ^d into the patient waiting for Christ.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, ^e that ye withdraw yourselves ^f from every brother that walketh ^g disorderly, and not after ^h the tra-

dition which he received of us.

7 For yourselves know ⁱ how ye ought to follow us: for ^k we behaved not ourselves disorderly among you;

8 Neither did we eat any man's bread for nought; but ^l wrought with labour and travail night and day, that we might not be chargeable to any of you:

9 ^m Not because we have not power, but to make ⁿ ourselves an ensample unto you to follow us.

10 For even when we were with you, this

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^a John xvii. 15. ^b 2 Pet. ii. 9.—^c 2 Cor. vii. 16. Gal. v. 10.—^d 1 Chron. xxix. 18.—^e Or, *the patience of Christ.* 1 Thess. i. 3.—^f Rom. xvi. 17. Ver. 14. 1 Tim. vi. 5. 2 John 10.—^g 1 Cor. v. 11, 13.—^h 1 Thess. iv. 11. v. 14.

Ver. 11, 12, 14.—ⁱ Ch. ii. 15.—^j 1 Cor. iv. 16. xi. 1. 1 Thess. i. 6, 7.—^k 1 Thess. ii. 10.—^l Acts xviii. 3. xx. 34. 2 Cor. xi. 9. 1 Thess. ii. 9.—^m 1 Cor. ix. 6. 1 Thess. ii. 6. ⁿ Ver. 7.

rather disorderly, unmanageable; persons out of their place—under no discipline, regardless of law and restraint, and ever acting agreeably to the disorderly and unreasonable impulse of their own minds.

For all men have not faith.] The word πιστις is, without doubt, to be taken here for *fidelity or trustworthiness*, and not for *faith*; and this is agreeable to the meaning given to it in the very next verse: *But the Lord is faithful, πιστος δε εστιν ο Κυριος.*

There are many, even of those who have received a measure of the divine light, in whom we cannot confide; they are irregular, disorderly, and cannot be brought under regular discipline: to these we cannot trust either ourselves or any thing that concerns the cause of God. But the Lord is worthy of your whole confidence; doubt him not; he will establish you, and keep you from any evil to which you may be exposed by these or such like persons.

Verse 3. *From evil.*] απο του πονηρου may be translated, *from the devil or from the evil one.* They had disorderly men, wicked men, and the evil one or the devil, to contend with; God alone could support and give them the victory; he had promised to do it, and he might ever be confided in as being invariably faithful.

Verse 4. *And we have confidence*] We have no doubt of God's kindness towards you; he loves you, and will support you: and we can confide in you, that ye are now acting as we have desired you, and will continue so to do.

Verse 5. *The Lord direct your hearts into the love of God*] The love of God is the grand motive and principle of obedience; this must occupy your hearts: the heart is irregular in all its workings; God alone, by his Spirit, can direct it into his love, and keep it right; καρθευου, give a proper direction to all its passions, and keep them in order, regularity and purity.

The patience of Christ.] Such patience, under all your sufferings and persecutions, as Christ manifested under his. He bore meekly the contradiction of

sinner against himself; and when he was reviled, he reviled not again.

Verse 6. *That ye withdraw yourselves*] Have no fellowship with those who will not submit to proper discipline; who do not keep their place; ακαταως, such as are out of their rank, and act according to their own wills and caprices; and particularly such as are idle and busy-bodies. These he had ordered, 1 Thess. iv. 11, 12, that they should study to be quiet, mind their own business, and work with their hands; but it appears that they had paid no attention to this order, and now he desires the church to exclude such from their communion.

And not after the tradition] This evidently refers to the orders contained in the first epistle; and that first epistle was the tradition which they had received from him. It was, therefore, no unwritten word, no uncertain saying, handed about from one to another; but a part of the revelation which God had given, and which they found in the body of his epistle. These are the only traditions which the church of God is called to regard.

Verse 7. *We behaved not ourselves disorderly*] Ουκ ητακτησαμεν We did not go out of our rank—we kept our place, and discharged all its duties.

Verse 8. *Neither did we eat any man's bread for nought*] We paid for what we bought, and worked with our hands that we might have money to buy what was necessary.

Labour and travail night and day] We were incessantly employed, either in preaching the gospel, visiting from house to house, or working at our calling. As it is very evident that the church at Thessalonica was very pious, and most affectionately attached to the apostle, they must have been very poor, seeing he was obliged to work hard to gain himself the necessaries of life. Had they been able to support him he would not have worked with labour and travail night and day, that he might not be burdensome to them; and, as we may presume that they were very poor, he could not have got his

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we commanded you, ^a that if any would not work, neither should he eat.

11 For we hear that there are some ^b which walk among you disorderly, ^c working not at all, but are busy-bodies.

12 ^d Now them that are such we command and exhort by our Lord Jesus Christ, ^e that with quietness they work, and eat their own bread.

13 But ye, brethren, ^f be ^g not weary in well doing.

14 And if any man obey not our word ^h by this epistle, note that man, and ⁱ have no company with him, that he may be ashamed.

^a Gen. iii. 19. 1 Thess. iv. 11.—^b Ver. 6.—^c 1 Thess. iv. 11. 1 Tim. v. 13. 1 Pet. iv. 15.—^d 1 Thess. iv. 11. ^e Eph. iv. 28.—^f Gal. vi. 9.—^g Or, *quietly*.—^h Or, *signify that man by an epistle*.—ⁱ Matt. xviii. 17. 1 Cor.

support among them without adding to their burdens. To this his generous mind could not submit; it is no wonder, therefore, that he is so severe against those who would not labour, but were a burden to the poor followers of God.

Verse 9. *Not because we have not power*] We have the power, *εξουσιαν*, the *right*, to be maintained by those in whose behalf we labour. *The labourer is worthy of his hire*, is a maxim universally acknowledged and respected; and *they who preach the gospel should live by the gospel*: the apostle did not claim his privilege, but laboured for his own support, that he might be an *example* to those whom he found otherwise disposed, and that he might spare the poor. See 1 Cor. ix. 1, &c.

Verse 10. *If any would not work, neither should he eat.*] This is a just maxim, and universal nature inculcates it to man. If man *will work*, he *may eat*; if he do *not work*, he *neither can eat*, nor *should he eat*. The maxim is founded on these words of the Lord: *In the sweat of thy brow thou shalt eat bread*. Industry is crowned with God's blessing; idleness is loaded with his curse. This maxim was a proverb among the Jews. Men who can work, and will rather support themselves by begging, should not get one morsel of bread. It is a sin to minister to necessities that are merely artificial.

Verse 11. *For we hear that there are some*] It is very likely that St. Paul kept up some sort of correspondence with the Thessalonian church; for he had *heard* every thing that concerned their state, and it was from this information that he wrote his second epistle.

Disorderly] *Ατακτως* *Out of their rank*—not keeping their *own place*.

Working not at all] Either lounging at home, or becoming religious gossips; *μηδεν εργαζομενους*, *doing nothing*.

Busy-bodies.] *Πεμπυραζομενους* *Doing every thing*

15 ^h Yet count *him* not as an enemy, ⁱ but admonish *him* as a brother.

16 Now ^m the Lord of peace himself give you peace always by all means. The Lord *be* with you all.

17 ⁿ The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

18 ^o The grace of our Lord Jesus Christ *be* with you all. Amen.

¶ The second epistle to the Thessalonians was written from Athens.

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v. 9, 11. Ver. 6.—^h Lev. xix. 17. 1 Thess. v. 14. ⁱ Tit. iii. 10.—^m Rom. xv. 33. xvi. 20. 1 Cor. xiv. 33. 2 Cor. xiii. 11. 1 Thess. v. 23.—ⁿ 1 Cor. xvi. 21. Col. iv. 18.—^o Rom. xvi. 24.

they should not do—impertinent meddlers with other people's business; prying into other people's circumstances and domestic affairs; magnifying or minifying, mistaking or underrating, every thing; news-mongers and tell-tales; an abominable race, the curse of every neighbourhood where they live, and a pest to religious society. There is a fine *paronomasia* in the above words, and evidently intended by the apostle.

Verse 12. *With quietness they work*] *Μερα ησυχως* *With silence*; leaving their tale-bearing and officious intermeddling. *Less noise and more work!*

That—they work, and eat their own bread.] Their *own bread*, because earned by their own honest industry. What a degrading thing to live on the *bounty or mercy* of another, while a man is able to acquire his own livelihood! He who can submit to this has lost the spirit of *independence*; and has in him a beggar's heart, and is capable of nothing but base and beggarly actions. Witness the great mass of the people of England, who by their dependance on the *poor-rates* are, from being laborious, independent, and respectable, become idle, profligate, and knavish; the propagators and perpetrators of crime; a discredit to the nation, and a curse to society. The apostle's command is a cure for such; and the church of God should discountenance such, and disown them.

Verse 13. *Be not weary in well doing.*] While ye stretch out no hand of relief to the *indolent* and *lazy*, do not forget the *real poor*—the genuine representatives of an impoverished Christ; and rather relieve a hundred undeserving objects, than pass by one who is a real object of charity.

Verse 14. *If any man obey not*] They had disobeyed his word in the *first epistle*, and the church still continued to bear with them; now he tells the church, if they still continue to disregard what is said to them, and particularly his word by this

second epistle, they are to mark them as being totally inextinguishable, and have no fellowship with them.

Some construe the words *δια της επιστολης* with *ταυτων σημειωσθε*: Give me information of that man by a letter—let me hear of his continued obstinacy, and send me his name. This was probably in order to excommunicate him, and deliver him over to Satan for the destruction of the body, that the spirit might be saved in the day of the Lord Jesus. The words of the original will bear either construction, that in the text, or that given above.

Verse 15. *Count him not as an enemy*] Consider him still more an enemy to himself than to you; and admonish him as a brother, though you have ceased to hold religious communion with him. His soul is still of infinite value; labour to get it saved.

Verse 16. *The Lord of peace*] Jesus Christ, who is called *our peace*, Eph. ii. 14; and *The Prince of peace*, Isai. ix. 6. May he give you peace, for he is the Fountain and Dispenser of it.

Always] Both in your own consciences, and among yourselves.

By all means.] Παντι τροπῃ: By all means, methods, occasions, instruments, and occurrences; peace or prosperity in every form and shape.

Instead of *εν παντι τροπῃ*, in every way, &c., *εν παντι τοπη*, in every place, is the reading of A*D*FG, some others; with the *Vulgate* and *Itala*. *Chrysostom*, *Ambrosiaster*, *Augustine*, and others, have the same reading: *May God grant you prosperity always, and every where.*

The Lord be with you all.] This is agreeable to the promise of our Lord: *Lo, I am with you always, even unto the end of the world*; Matt. xxviii. 20. May the Lord, who has promised to be always with his true disciples, be with you! Christians are the temple of God, and the temple of God has the divine presence in it. May you ever continue to be his church, that the Lord God may dwell among you!

Verse 17. *The salutation of Paul with mine own hand*] It is very likely that Paul employed an amanuensis generally, either to write what he dictated, or to make a fair copy of what he wrote. In either case the apostle always subscribed it, and wrote the salutation and benediction with his own hand; and this was what authenticated all his epistles. A mea-

sure of this kind would be very necessary if forged epistles were carried about in those times. See the note on 1 Cor. xvi. 21, and see Col. iv. 18.

Verse 18. *The grace*] The favour, blessing, and influence of our Lord Jesus Christ, be with you all—be your constant companion. May you ever feel his presence, and enjoy his benediction!

Amen.] So let be! God grant it! This word, in this place, has more evidence in favour of its genuineness than it has in most other places; and was probably added here by the apostle himself, or by the church of the Thessalonians.

The subscriptions to this epistle are various in the MSS. and Versions. The latter are as follows:

The Second Epistle to the Thessalonians was written from Athens.—*Common Greek text.*

The Second Epistle to the Thessalonians, which was written at Laodicea in Pisidia, was sent by the hands of Tychicus.—*SYRIAC.*

The end of the Epistle; and it was written at Athens.—*ARABIC.*

To the Thessalonians.—*ÆTHIOPIC.*

Written from Athens, and sent by Silvanus and Timotheus.—*COPTIC.*

No subscription in the *VULGATE.*

Written at Corinth.—Author of the *SYNOPSIS.*

— sent by Titus and Onesimus.—*Latin*

Prologue.

The Second Epistle to the Thessalonians, written from Rome.—No. 71, a MS. of the *Vatican* library, written about the eleventh century.

The chief of the MSS. either have no subscription, or agree with some of the above *Versions.*

That the epistle was neither written at Athens, Laodicea, nor Rome, has been sufficiently proved; and that it was written, as well as the first, at Corinth, is extremely probable. See the preface, and what has been said on the preceding epistle.

I have often had occasion to observe that the subscriptions at the end of the sacred books are not of divine origin: they are generally false; and yet some have quoted them as making a part of the sacred text, and have adduced them in support of some favourite opinions.

Finished correcting this epistle for a new edition, the shortest day in 1831.—A. C.

P R E F A C E

TO THE

FIRST EPISTLE OF PAUL THE APOSTLE

TO

T I M O T H Y .

IN order to find out who this person was, it will be necessary to consult the Acts of the Apostles, where the first mention is made of him; and by collating what is there said with certain passages in the epistle, we shall find who he was, and the probable time in which the epistle was addressed to him.

Paul and Barnabas, in the course of their first apostolic journey among the Gentiles, came to *Lystra*, a city of Lycaonia, where they preached the gospel for some time, and, though persecuted, with considerable success. See Acts xiv. 5, 6. It is very likely that here they converted to the Christian faith a Jewess named Lois, with her daughter Eunice, who had married a Gentile, by whom she had Timothy, and whose father was probably at this time dead; the grandmother, daughter, and son living together. Compare Acts xvi. 1—3 with 2 Tim. i. 5. It is likely that Timothy was the only child; and it appears that he had been brought up in the fear of God, and carefully instructed in the Jewish religion by means of the holy scriptures. Compare 2 Tim. i. 5 with 2 Tim. iii. 15. It appears, also, that this young man drank into the apostle's spirit, became a thorough convert to the Christian faith, and that a very tender intimacy subsisted between St. Paul and him.

When the apostle came from Antioch, in Syria, the second time to *Lystra*, he found Timothy a member of the church, and so highly reputed and warmly recommended by the church in that place, that St. Paul took him to be his companion in his travels. Acts xvi. 1—3. From this place we learn that, although Timothy had been educated in the Jewish faith, he had not been circumcised, because his father, who was a Gentile, would not permit it. When the apostle had determined to take him with him, he found it necessary to have him circumcised, not from any supposition that circumcision was necessary to salvation, but because of the Jews, who would neither have heard him nor the apostle had not this been done: the gospel testimony they would not have received from Timothy, because a heathen; and they would have considered the apostle in the same light, because he associated with such. See the notes on Acts xvi. 3.

It is pretty evident that Timothy had a special call of God to the work of an evangelist, which the elders of the church at *Lystra* knowing, set him solemnly apart to the work by the imposition of hands; 1 Tim. iv. 14. And they were particularly led to this by several prophetic declarations relative to him, by which his divine call was most clearly ascertained. See 1 Tim. i. 18, and iii. 14. Some think that, after this appointment by the *elders*, the apostle himself laid his hands on him, not for the purpose of his evangelical designation, but

that he might receive those extraordinary gifts of the Holy Spirit so necessary in those primitive times to demonstrate the truth of the gospel. See 2 Tim. i. 6, 7. Yet, it is likely that Timothy had not *two ordinations*; one by the *elders* of Lystra, and another by the apostle; as it is most probable that St. Paul acted with that *πρεσβυτεριον* or *eldership* mentioned 1 Tim. iv. 14, among whom, in the imposition of hands, he would undoubtedly act as chief.

Timothy, thus prepared to be the apostle's fellow-labourer in the gospel, accompanied him and Silas when they visited the churches of Phrygia, and delivered to them the decrees of the apostles and elders at Jerusalem, freeing the Gentiles from the law of Moses, as a term of salvation. Having gone through these countries, they at length came to Troas, where Luke joined them; as appears from the phraseology of his history, Acts xvi. 10, 11, &c. In Troas a vision appeared to Paul, directing them to go into Macedonia. Loosing therefore from Troas, they all passed over to Neapolis; and from thence went to Philippi, where they converted many, and planted a Christian church. From Philippi they went to Thessalonica, leaving Luke at Philippi; as appears from his changing the phraseology of his history at verse 40. We may therefore suppose, that at their departing they committed the converted at Philippi to Luke's care. In Thessalonica they were opposed by the unbelieving Jews, and obliged to flee to Beræa, whither the Jews from Thessalonica followed them. To elude their rage, Paul, who was most obnoxious to them, departed from Beræa by night to go to Athens, leaving Silas and Timothy at Beræa. At Athens, Timothy came to the apostle and gave him such an account of the afflicted state of the Thessalonian brethren, as induced him to send Timothy back to comfort them. After that Paul preached at Athens, but with so little success that he judged it proper to leave Athens and go forward to Corinth, where Silas and Timothy came to him, and assisted in converting the Corinthians. And when he left Corinth they accompanied him, first to Ephesus, then to Jerusalem, and after that to Antioch, in Syria. Having spent some time in Antioch, Paul set out with Timothy on his third apostolical journey; in which, after visiting all the churches of Galatia and Phrygia, in the order in which they had been planted, they came to Ephesus the second time, and there abode for a considerable time. In short, from the time Timothy first joined the apostle, as his assistant, he never left him except when sent by him on some special errand. And by his affection, fidelity, and zeal, he so recommended himself to all the disciples, and acquired such authority over them, that Paul inserted his name in the inscription of several of the letters which he wrote to the churches, to show that their doctrine was one and the same. His esteem and affection for Timothy the apostle expressed still more conspicuously, by writing to him those excellent letters in the canon which bear his name; and which have been of the greatest use to the ministers of the gospel ever since their publication, by directing them to discharge all the duties of their function in a proper manner.

The date of this epistle has been a subject of much controversy, some assigning it to the year 56, which is the common opinion; and others to 64 or 65. A great balance of probability appears to be in favour of this later date; and it appears to me that the arguments of Drs. Macknight and Paley are decisive in favour of the later date. The former, in his preface, gives a very clear view of the question.

In the third verse of the first chapter of this epistle the apostle says: "As I entreated thee to abide in Ephesus, when going into Macedonia, so do; that thou mayest charge some not to teach differently." From this it is plain, 1. That Timothy was in Ephesus when the apostle wrote his first letter to him; 2. That he had been left there by the apostle, who at parting with him entreated him to abide at Ephesus; 3. That this happened when Paul was going from Ephesus to Macedonia; and, 4. That he had entreated Timothy to abide in Ephesus, for the purpose of charging some teachers in that church not to teach differently

from the apostles. In the history of the Acts of the Apostles there is no mention of Paul's going from Ephesus to Macedonia but once; viz. after the riot of Demetrius, Acts xx. 1, for which reason Theodoret, among the ancients, and among the moderns, Estius, Baronius, Capellus, Grotius, Lightfoot, Salmasius, Hammond, Witsius, Lardner, Pearson, and others, have given it as their opinion that the apostle speaks of that journey in his First Epistle to Timothy. Yet, if I am not mistaken, the following circumstance will show their opinion to be ill-founded:

1. When the apostle went from Ephesus to Macedonia, as related Acts xx. 1, Timothy was not in Ephesus, having gone from that city into Macedonia with Erastus by the apostle's direction; Acts xix. 22. And in the First Epistle to the Corinthians, which was written after Timothy's departure from Ephesus, we are informed that he was to go from Macedonia to Corinth. 1 Cor. iv. 17: "I have sent to you, Timothy." 1 Cor. xvi. 10, 11: "If Timothy be come, take care that he be among you without fear. Send him forward in peace, that he may come to me, for I expect him with the brethren." But before Timothy returned from Corinth, the apostle left Ephesus and went into Macedonia, where the brethren above mentioned met him, 2 Cor. ii. 12, 13, having Timothy in their company; as is plain from his joining the apostle in his Second Epistle to the Corinthians, which all agree was written from Macedonia, immediately after the brethren from Corinth gave the apostle an account of the success of his first letter. Wherefore, since Timothy was not in Ephesus when the apostle left the city after the riot, it could not be the occasion on which the apostle said to him: "As I entreated thee to abide in Ephesus, when going into Macedonia, so do." But the journey into Macedonia, of which he speaks, must have been some other journey not mentioned in the Acts. To remove this difficulty we are told that Timothy returned from Corinth to the apostle before his departure from Ephesus, and that he was left there after the riot; but that something happened which occasioned him to follow the apostle into Macedonia; that there he joined him in writing his Second Epistle to the Corinthians; and, having finished his business in Macedonia, he returned to Ephesus and abode there, agreeably to the apostle's request. But as these suppositions are not warranted by the history of the Acts, Timothy's joining the apostle in his Second Epistle to the Corinthians may still be urged as a proof that he came with the brethren directly from Corinth to Macedonia. Farther, that Timothy did not go from Macedonia to Ephesus after joining the apostle in his Second Epistle to the Corinthians, but returned with him to Corinth to receive the collections, is, I think, plain from Acts xx. 4, where he is mentioned as one of those who accompanied Paul from Corinth to Jerusalem with the collections.

2. When the apostle wrote his First Epistle to Timothy, "he hoped to come to him soon," chap. iii. 14; but from the history of the Acts it is certain that in no letter written to Timothy after the riot, till his first confinement in Rome, could the apostle say *that he hoped to come to him soon*. He could not say so in any letter written from Troas, the first place he stopped at after leaving Ephesus; for at that time he was going into Macedonia and Achaia to receive the collections for the poor from the churches in these provinces. Neither could he say so after writing his Second Epistle to the Corinthians from Macedonia; for in that epistle he told the Corinthians he was coming to them with the Macedonian brethren, who were commissioned to attend him in his voyage to Jerusalem, with the collections, 2 Cor. ix. 4, and that he meant to sail directly from Corinth to Judea, 2 Cor. i. 16. As little could he write to Timothy that *he hoped to come to him soon*, when he altered his resolution on the occasion of the lying in wait of the Jews, and returned into Macedonia, Acts xx. 3. For he was then in such haste to be in Jerusalem on the day of Pentecost, that when he came to Miletus, instead of going to Ephesus, he sent for the elders of that church to come to him, Acts xx. 16, 17. When he arrived in Judea, he could not write that *he*

hoped to come to Ephesus soon, for he was imprisoned a few days after he went up to Jerusalem; and having continued two years in prison at Cæsarea, he was sent bound to Rome, where likewise being confined, he could not, till towards the conclusion of that confinement, write to Timothy that *he hoped to come to him soon*. And even then he did not write his First Epistle to Timothy, for Timothy was with him at the conclusion of his confinement, Phil. ii. 19, 28.

3. From the first epistle we learn that the following were the errors Timothy was left in Ephesus to oppose: 1. Fables invented by the Jewish doctors to recommend the observance of the law of Moses as necessary to salvation. 2. Uncertain genealogies, by which individuals endeavoured to trace their descent from Abraham, in the persuasion that they would be saved, merely because they had Abraham for their father. 3. Intricate questions and strifes about some words in the law; perverse disputings of men of corrupt minds, who reckoned that which produced most gain to be the best kind of godliness. 4. Oppositions of knowledge, falsely so named. But these errors had not taken place in the Ephesian church before the apostle's departure; for in his charge to the Ephesian elders at Miletus, he foretold that the false teachers were to enter in among them *after* his departing. Acts xx. 29, 30: "I know that after my departing, shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them." The same thing appears from the two epistles which the apostle wrote to the Corinthians; the one from Ephesus before the riot of Demetrius, the other from Macedonia after that event; and from the epistle which he wrote to the Ephesians themselves from Rome, during his confinement there. For in none of these letters is there any notice taken of the above-mentioned errors, as subsisting among the Ephesians at the time they were written; which cannot be accounted for on supposition that they were prevalent in Ephesus when the apostle went into Macedonia after the riot. I am therefore of opinion that the first to Timothy, in which the apostle desired him to abide in Ephesus for the purpose of opposing the Judaizers and their errors, could not be written either from Troas or from Macedonia after the riot, as those who contend for the early date of the epistle suppose; but it must have been written some time after the apostle's release from confinement in Rome, when no doubt he visited the church at Ephesus, and found the Judaizing teachers there busily employed in spreading their pernicious errors.

4. In the First Epistle to Timothy the same sort of persons, doctrines, and practices, are reprobated, which are condemned in the Second. Compare 1 Tim. iv. 1—6 with 2 Tim. iii. 1—5; and 1 Tim. vi. 20 with 2 Tim. ii. 14; and 1 Tim. vi. 4 with 2 Tim. ii. 16. The same commands, instructions, and encouragements are given to Timothy in the first epistle as in the second. Compare 1 Tim. vi. 13, 14 with 2 Tim. iv. 1—5. The same remedies for the corruptions which had taken place among the Ephesians are prescribed in the first epistle as in the second. Compare 1 Tim. iv. 14 with 2 Tim. i. 6, 7; and as in the second epistle, so in the first, every thing is addressed to Timothy as superintendent both of the teachers and of the laity in the church at Ephesus; all which, I think, imply that the state of things among the Ephesians was the same when the two epistles were written; consequently that the first epistle was written only a few months before the second, and not long before the apostle's death.

These arguments appeared so convincing to Pearson, Le Clerc, L'Enfant, Cave, Fabricius, Mill, Whitby, and others, that they were unanimously of opinion Timothy was left by the apostle in Ephesus as he went into Macedonia, not after the riot of Demetrius, but after he was released from his first confinement at Rome. And from that circumstance they infer that he did not write his first epistle till some time in the end of the year 64 or in the beginning of 65. I think it was written from Nicopolis.

To the late date of this first epistle, there are three plausible objections which must not be overlooked :

1. It is thought that, if the First Epistle to Timothy was written after the apostle's release, he could not with any propriety have said to Timothy, chap. iv. 12: "Let no man despise thy youth;" but it is replied: That Servius Tullius, in classing the Roman people, as Aulus Gellius relates, *lib. x., c. 28*, divided their age into three periods: *Childhood* he limited to the age of seventeen; *youth*, from that to forty-six; and *old age*, from that to the end of life. Now, supposing Timothy to have been eighteen years old, A. D. 50, when he became Paul's assistant, he would be no more than 32, A. D. 64, two years after the apostle's release, when it is supposed this epistle was written. Wherefore, being then in the period of life which, by the Greeks as well as the Romans, was considered as *youth*, the apostle with propriety might say to him, *Let no man despise thy youth.*

2. When the apostle touched at Miletus, in his voyage to Jerusalem with the collections, the church at Ephesus had a number of *elders*, that is, of *bishops* and *deacons*, who came to him at Miletus, Acts xx. 17. It is therefore asked: What occasion was there, in an epistle written after the apostle's release, to give Timothy directions concerning the ordination of *bishops* and *deacons*, in a church where there were so many elders already? The answer is: The elders who came to the apostle at Miletus in the year 58 may have been too few for the church at Ephesus, in her increased state, in the year 65. Besides, false teachers had then entered, to oppose whom more bishops and deacons might be needed than were necessary in the year 58; not to mention that, some of the first elders having died, others were wanted to supply their places.

3. Because the apostle wrote to Timothy that "he hoped to come to him soon," 1 Tim. iii. 14, it is argued that the letter in which this is said must have been written before the apostle said to the Ephesian elders, Acts xx. 25: "I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more." But if, by this, the First Epistle to Timothy is proved to have been written before the apostle's interview with the elders at Miletus, his Epistles to the Philippians, to the Hebrews, and to Philemon, in which he promised to visit *them*, must likewise have been written before the interview; in regard, his declaration respected the Philippians, the Hebrews, and Philemon, as well as the Ephesians; for they certainly were persons among whom the apostle had gone preaching the kingdom of God. Yet no commentator ever thought the epistles above mentioned were written to them before the apostle's interview with the Ephesian elders; on the contrary, it is universally acknowledged that these epistles were written four years after the interview; namely, during the apostle's first imprisonment at Rome. Wherefore, when he told the Ephesian elders that they, and his other converts, among whom he had gone preaching the kingdom of God, should see his face no more, as it was no point either of faith or practice which he spake, he may well be supposed to have declared nothing but his own opinion, resulting from his fears. He had lately escaped the rage of the Jews, who laid wait for him in Cencrea to kill him, Acts xx. 3. This, with their fury on former occasions, filled him with such anxiety that, in writing to the Romans from Corinth, he requested them "to strive together with him in their prayers that he might be delivered from the unbelieving in Judea;" Rom. xv. 30, 31. Farther, that in his own speech to the Ephesian elders the apostle only declared his own persuasion, dictated by his fears, and not any suggestion of the Spirit, I think plain from what he had said immediately before, Acts xx. 22, 23: "Behold I go bound in the spirit to Jerusalem, not knowing the things that shall befall me there. Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me." Wherefore, although his fears were happily disappointed, and he actually visited the Ephesians after his release; his character as an inspired apostle is not hurt in the least, if, in saying *he knew*

they should see his face no more, he declared, as I have said, his own persuasion only, and no dictate of the Holy Ghost.

Dr. Paley's arguments are the same in substance ; but he does not mention Dr. Macknight, who wrote before him, and whose work he must have seen.

The principal difficulty in this opinion is, that it necessarily implies that St. Paul visited Ephesus after his liberation at Rome ; which appears so contrary to what he said to the Ephesian church, *that they should see his face no more*. Dr. Paley, however, finds some farther presumptive evidences that the apostle must have visited Ephesus. The Epistles to the Philippians and to Philemon were written while the apostle was a prisoner at Rome ; to the former, he says : " I trust in the Lord, that I also myself shall come shortly ; " and to the latter, who was a Colossian, he gives this direction : " But withal, prepare me also a lodging, for I trust that through your prayers I shall be given unto you." An inspection of the *map* will show us that Colosse was a city of Asia Minor, lying eastward, and at no great distance from Ephesus ; Philippi was on the other, i. e. the western, side of the Ægean Sea. Now if the apostle executed his purpose, and came to Philemon at Colosse soon after his liberation, it cannot be supposed that he would omit to visit Ephesus, which lay so near it, and where he had spent three years of his ministry. As he was also under a promise to visit the church at Philippi *shortly*, if he passed from Colosse to Philippi he could hardly avoid taking Ephesus in his way. See Paley's *Horæ Paulinæ*, page 293. This, taken in connexion with the preceding arguments, can leave little doubt that the date of this epistle must be referred to a time subsequent to St. Paul's liberation from Rome, and consequently to the end of the year 64, or the beginning of the year 65.

THE FIRST EPISTLE OF PAUL THE APOSTLE

TO

T I M O T H Y .

Chronological Notes relative to this Epistle.

Year of the Constantinopolitan era of the world, or that used by the Byzantine historians, 5573.—Year of the Alexandrian era of the world, 5567.—Year of the Antiochian era of the world, 5557.—Year of the Julian period, 4775.—Year of the world, according to archbishop Usher, 4069.—Year of the world, according to Eusebius, in his Chronicon, 4293.—Year of the minor Jewish era of the world, or that in common use, 3825.—Year of the Greater Rabbinical era of the world, 4424.—Year from the Flood, according to archbishop Usher, and the English Bible, 2413.—Year of the Cali Yuga, or Indian era of the Deluge, 3167.—Year of the era of Iphitus, or since the first commencement of the Olympic games, 1005.—Year of the era of Nabonassar, king of Babylon, 812.—Year of the CCXIth Olympiad, 1.—Year from the building of Rome, according to Fabius Pictor, 812.—Year from the building of Rome, according to Frontinus, 816.—Year from the building of Rome, according to the Fasti Capitolini, 817.—Year from the building of Rome, according to Varro, which was that most generally used, 818.—Year of the era of the Seleucidæ, 377.—Year of the Cæsarean era of Antioch, 113.—Year of the Julian era, 110.—Year of the Spanish era, 108.—Year from the birth of Jesus Christ, according to archbishop Usher, 69.—Year of the vulgar era of Christ's nativity, 65.—Year of Gessius Florus, governor of the Jews, 1.—Year of Vologesus, king of the Parthians, 16.—Year of L. C. Gallus, governor of Syria, 1.—Year of Matthias, high-priest of the Jews, 3.—Year of the Dionysian period, or Easter Cycle, 66.—Year of the Grecian Cycle of nineteen years, or Common Golden Number, 9; or the first year after the third embolismic.—Year of the Jewish Cycle of nineteen years, 6, or the second embolismic.—Year of the Solar Cycle, 18.—Dominical Letter, it being the first after the Bissextile or Leap-year, F.—Day of the Jewish Passover, according to the Roman computation of time, the VIIth of the ides of April, or in our common mode of reckoning, the seventh of April, which happened in this year on the day after the Jewish Sabbath.—Easter Sunday, the day after the ides of April, or the XVIIIth of the Calends of May, named by the Jews the 22nd of Nisan or Abib; and by Europeans, in general, the 14th of April.—Epact, or age of the moon on the 22nd of March (the day of the earliest Easter Sunday possible), 28.—Epact, according to the present mode of computation, or the moon's age on New Year's day, or the Calends of January, 5.—Monthly Epacts, or the age of the moon on the Calends of each month respectively (beginning with January), 5, 7, 6, 7, 8, 9, 10, 11, 12, 12, 14, 14.—Number of Direction, or the number of days from the twenty-first of March to the Jewish Passover, 17.—Year of the reign of Caius Tiberius Claudius Nero Cæsar, the fifth Roman emperor, computing from Augustus Cæsar, 12.—Roman Consuls, A. Licinius Nerva Silanus, and M. Vestinius Atticus; the latter of whom was succeeded by Anicius Cerealis, on July 1st. Dr. Lardner and others suppose this epistle to have been written in A. D. 56, *i. e.* nine years earlier than is stated above. See the preceding preface, where this point is largely considered, and also the general observations prefixed to the Acts of the Apostles.

CHAPTER I.

Paul's salutation to Timothy, 1, 2. For what purpose he had left him at Ephesus, 3. What the false apostles taught in opposition to the truth, 4—7. The true use of the law, 8—11. He thanks God for his own conversion, and describes his former state, 12—17. Exhorts Timothy to hold fast faith and a good conscience, and speaks of Hymeneus and Alexander who had made shipwreck of their faith, 18—20.

A. M. cir. 4069.
A. D. 64 or 65.
A. U. C. 818.
An. Imp. Neronia
Cæs. Aug. 12.

PAUL, an apostle of Jesus Christ, * by the commandment ^b of God our Saviour, and Lord Jesus Christ, ^c which

3 As I besought thee to abide still at Ephesus, ^e when I went into Macedonia, that thou mightest charge some ^h that they teach no other doctrine,

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is our hope ;

2 Unto ^d Timothy, ^e my own son in the faith: ^f Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.

4 ⁱ Neither give heed to fables and endless genealogies, ^k which minister questions, rather than godly edifying which is in faith: *so do.*

* Acts ix. 15. Gal. i. 1, 11.—^b Ch. ii. 3. iv. 10. Tit. i. 3. ii. 10. iii. 4. Jude 25.—^c Col. i. 27.—^d Acts xvi. 1. 1 Cor. iv. 17. Phil. ii. 19. 1 Thess. iii. 2.—^e Tit. i. 4. ^f Gal. i. 3. 2 Tim. i. 2. 1 Pet. i. 2.—^g Acts xx. 1, 3.

Phil. ii. 24.—^h Gal. i. 6, 7. Ch. vi. 3, 10.—ⁱ Ch. iv. 7. vi. 4, 20. 2 Tim. ii. 14, 16, 23. Tit. i. 14. iii. 9.—^k Ch. vi. 4.

NOTES ON CHAP. I.

Verse 1. *Paul an apostle—by the commandment of God*] We have already seen that the term *αποστολος*, *apostle*, literally signifies a *person sent* from one to another, without implying any particular *dignity* in the person, or *importance* in the message. But it is differently used in the New Testament, being applied to those who were *sent expressly from God Almighty*, with the message of salvation to mankind. It is, therefore, the highest character any human being can have ; and the message is the most important which even God himself can send to his intelligent creatures. It was by the express command of God that St. Paul went to the Gentiles, preaching the doctrine of salvation by faith in Christ Jesus.

Jesus Christ—our hope] Without Jesus, the world was *hopeless* ; the *expectation* of being saved can only come to mankind by his gospel. He is called our *hope*, as he is called our *life*, our *peace*, our *righteousness*, &c., because from him hope, life, peace, righteousness, and all other blessings proceed.

Verse 2. *My own son in the faith*] Brought to salvation through Christ by my ministry alone. Probably the apostle speaks here according to this Jewish maxim : כל המלמד בן חבריו תורה מעלה עליו הכתוב כאילו ילדו *He who teaches the law to his neighbour's son is considered by the scripture as if he had begotten him* ; Sanhedrin, fol. xix. 2. And they quote Numb. iii. 1, as proving it : *These are the generations of Aaron and Moses—and these are the names of the sons of Aaron.* "Aaron," say they, "begot them, but Moses instructed them ; therefore they are called by his name." See Schoettgen.

But *γαρησιν τεκνον* may mean, *my beloved son* ; for in this sense *το γαρησιν* is not unfrequently used.

In the faith] The word *πιστις*, *faith*, is taken here for the whole of the Christian religion, *faith in Christ* being its essential characteristic.

Grace, mercy, and peace] *GRACE*, the favour and approbation of God. *MERCY*, springing from that grace, pardoning, purifying, and supporting. *PEACE*, the consequence of this manifested mercy, peace of conscience, and peace with God ; producing internal happiness, quietness, and assurance.

Verse 3. *I besought thee*] The apostle had seen that a bad seed had been sown in the church ; and, as he was obliged to go then into Macedonia, he

wished Timothy, on whose prudence, piety, and soundness in the faith he could depend, to stay behind and prevent the spreading of a doctrine that would have been pernicious to the people's souls. I have already supposed that this epistle was written after Paul had been delivered from his first imprisonment at Rome, about the end of the year 64, or the beginning of 65. See the *preface*. When, therefore, the apostle came from Rome into Asia, he no doubt visited Ephesus where, ten years before, he had planted a Christian church ; and, as he had not time to tarry then, he left Timothy to correct abuses.

That thou mightest charge some] He does not name any persons ; the *Judaizing teachers* are generally supposed to be those intended ; and the term *ουα*, *some*, *certain persons*, which he uses, is expressive of high disapprobation, and at the same time of delicacy ; they were not *apostles*, nor *apostolic men* ; but they were undoubtedly *members* of the church at Ephesus, and might yet be reclaimed.

Verse 4. *Neither give heed to fables*] Idle fancies ; things of no moment ; doctrines and opinions unauthenticated ; silly legends, of which no people ever possessed a greater stock than the Jews. Their *Talmud* abounds with them ; and the English reader may find them in abundance in *Stehtin's Jewish Traditions*, 2 vols. 8vo.

Endless genealogies] I suppose the apostle to mean those genealogies which were *uncertain*—that never could be *made out*, either in the *ascending* or *descending* line ; and, principally, such as referred to the great promise of the *Messiah*, and to the *priesthood*. The Jews had scrupulously preserved their genealogical tables till the advent of Christ ; and the evangelists had recourse to them, and appealed to them in reference to our Lord's descent from the house of David ; Matthew taking this genealogy in the *descending*, Luke in the *ascending*, line. And whatever difficulties we may now find in these genealogies, they were certainly clear to the Jews ; nor did the most determined enemies of the gospel attempt to raise one objection to it from the appeal which the evangelists had made to their own public and accredited tables. All was then *certain* ; but we are told that Herod destroyed the public registers : he, being an Idumean, was jealous of the noble origin of the Jews ; and, that none might be able to reproach

A. M. cir. 4069.
A. D. 64 or 65.
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An. Imp. Neronis
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5 Now ^a the end of the commandment is charity ^b out of a pure heart, and *of* a good conscience, and *of* faith unfeigned :

^a Rom. xiii. 8, 10. Gal. v. 14. — ^b 2 Tim. ii. 22.

6 From which some ^c having swerved have turned aside unto ^d vain jangling ;
7 Desiring to be teachers of

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^c Or, *not aiming at.* — ^d Ch. vi. 4, 20.

him with his descent, he ordered the genealogical tables, which were kept among the archives in the temple, to be burnt. See *Euseb.* H. E., lib. i., cap. 8. From this time the Jews could refer to their genealogies only from *memory*, or from those imperfect tables which had been preserved in private hands ; and to make out any regular *line* from these must have been *endless* and uncertain. It is probably to this that the apostle refers ; I mean the endless and useless labour which the attempts to make out these genealogies must produce, the authentic tables being destroyed. This, were all other proofs wanting, would be an irresistible argument against the Jews that the Messiah is come ; for their own prophets had distinctly marked out the line by which he was to come ; the genealogies are now all lost ; nor is there a Jew in the universe that can show from what tribe he is descended. There can, therefore, be no Messiah to come, as none could show, let him have what other pretensions he might, that he sprang from the house of David. The Jews do not, at present, pretend to have any such tables ; and, far from being able to prove the Messiah from his descent, they are now obliged to say that, when the Messiah comes, he will restore the genealogies by the Holy Spirit that shall rest upon him. "For," says *Maimonides*, "in the days of the Messiah, when his kingdom shall be established, all the Israelites shall be gathered together unto him ; and all shall be classed in their genealogies by his mouth, through the Holy Spirit that shall rest upon him ; as it is written, Mal. iii. 3: *He shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi.* First he will purify the *Levites*, and shall say : 'This man is a descendant from the *priests* ; and this, of the stock of the *Levites* ;' and he shall cast out those who are not of the stock of Israel ; for behold it is said, Ezra ii. 63: *And the Tirshatha said—they should not eat of the most holy things, till there stood up a priest with Urim and Thummim.* Thus, by the Holy Spirit, the genealogies are to be revised." See *Schoettgen*.

Some learned men suppose that the apostle alludes here to the *Æons*, among the *Gnostics* and *Valentinians*, of whom there were endless numbers to make up what was called their *pleroma* ; or to the *sephiroth*, or splendours, of the *Cabalists*. But it is certain that these heresies had not arrived to any formidable head in the apostle's time ; and it has long been a doubt with me whether they even existed at that time : and I think it the most simple way, and most likely to be the intention of the apostle, to refer all to the Jewish genealogies, which he calls *Jewish fables*, Tit. i. 14, to which we know they were strongly and even con-

scientiously attached ; and which, at this time, it must have been extremely difficult to make out.

Instead of γενεαλογιας, *genealogies*, some learned men have conjectured that the original word was κενολογιας, *empty words, vain speeches* ; but this conjecture is not supported by any MS. or *Version*.

Which minister questions] They are the foundation of endless altercations and disputes ; for, being *uncertain* and not *consecutive*, every person had a right to call them in question ; as we may naturally suppose, from the state in which the genealogical tables of the Jews then were, that many *chasms* must be supplied in different *lines*, and consequently much must be done by *conjecture*.

Rather than godly edifying] Such discussions as these had no tendency to promote *piety*. Many, no doubt, employed much of that time in inquiring *who* were their *ancestors*, which they should have spent in obtaining that grace by which, being *born from above*, they might have become the *sons and daughters of God Almighty*.

Instead of οικοδομιαν Θεου, *godly edifying or the edification of God*, οικονομιαν Θεου, the economy or dispensation of God, is the reading of almost every MS. in which this part of the epistle is extant (for some MSS. are here mutilated), and of almost all the *Versions*, and the chief of the Greek *Fathers*. Of the genuineness of this reading scarcely a doubt can be formed ; and though the old reading, which is supported by the *Latin Fathers* and the *Vulgate*, gives a good sense, yet the connexion and spirit of the place show that the latter must be the true reading. *Griesbach* has received this reading into the text.

What had Jewish *genealogies* to do with the gospel? Men were not to be saved by virtue of the *privileges* or *piety* of their ancestors. The Jews depended much on this. *We have Abraham to our father* imposed silence on every check of conscience, and every godly reproof which they received for their profligacy and unbelief. In the *dispensation of God*, FAITH in Christ Jesus was the only means and way of salvation. These *endless* and *uncertain genealogies* produced no faith ; indeed they were intended as a *substitute* for it ; for those who were intent on making out their *genealogical descent* paid little attention to *faith in Christ*. They *ministered questions rather than that economy of God which is by faith*. This *dispensation*, says the apostle, *is by faith*, οικονομιαν Θεου την εν πιστει : it was not by *natural descent*, nor by *works*, but by *faith in Christ* ; therefore it was necessary that the people who were seeking salvation in any other way should be strictly informed that all their toil and labour would be vain.

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the law ; * understanding neither what they say, nor whereof they affirm.

8 But we know that ^b the law

is good, if a man use it lawfully ;

9 ^c Knowing this, that the law is not made for a righteous

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* Ch. vi. 4.— ^b Rom. vii. 12.

^c Gal. iii. 19. v. 23.

Verse 5. *Now the end of the commandment is charity*] These genealogical questions lead to *strife and debate* ; and the *dispensation of God* leads to *love* both to God and man, through faith in Christ. These genealogical questions leave the *heart* under the influence of all its *vile tempers and evil propensities* ; FAITH in Jesus *purifies* the heart. No inquiry of this kind can add to any thing by which the *guilt of sin* can be taken away ; but the gospel proclaims *pardon*, through the blood of the Lamb, to every believing penitent. The *end*, aim, and design of God in giving this dispensation to the world is, that men may have an *unfeigned faith*, such as lays hold on Christ crucified, and produces a *good conscience* from a sense of the pardon received, and leads on to *purity of heart* ; LOVE to God and man being the grand issue of the grace of Christ here below, and this fully preparing the soul for eternal glory. He whose soul is filled with love to God and man has a *pure heart, a good conscience, and unfeigned faith*. But these blessings no soul can ever acquire, but according to *God's dispensation of faith*.

The paraphrase and note of Dr. Macknight on this verse are very proper : " *Now the scope of the charge* to be given by thee to these teachers is, that, instead of inculcating fables and genealogies, they inculcate love to God and man, proceeding from a *pure heart*, and directed by a *good conscience, and* nourished by *unfeigned faith* in the gospel doctrine. The word παραγγελια denotes a *message or order*, brought to one from another, and delivered by word of mouth. The *charge* here meant is that which the apostle ordered Timothy to deliver to the teachers in Ephesus ; for he had said, ver. 3 : I had besought thee to abide still at Ephesus, *iva παραγγειλης, that thou mightest charge some* : here he tells him what the scope of this charge was to be."

Of *faith unfeigned*] Πιστεως ανυποκριτου' A *faith not hypocritical*. The apostle appears to allude to the Judaizing teachers, who *pretended faith* in the gospel, merely that they might have the greater opportunity to bring back to the Mosaic system those who had embraced the doctrine of Christ crucified. This is evident from the following verse.

Verse 6. *From which some having swerved*] *From which some*, though they have pretended to aim at the *reloc, scope or mark*, have missed that mark. This is the import of the original word ασροχησαντες.

Turned aside unto vain jangling] The original term, ματαλογιαν, signifies *empty or vain talking* ; discourses that turn to no profit ; a great many words and little sense ; and that sense not worth the pains of hearing. Such, indeed, is all preaching where Jesus Christ is not held forth.

Verse 7. *Teachers of the law*] To be esteemed or celebrated as *rabbins* ; to be reputed cunning in solving knotty questions and enigmas, which answered no end to true religion. Of such the rabbinical teaching was full.

Understanding neither what they say] This is evident from almost all the Jewish comments which yet remain. Things are *asserted* which are either *false or dubious* ; words, the import of which they did not understand, were brought to illustrate them : so that it may be said, They *understand not what they say, nor whereof they affirm*. I will give one instance from the *Jerusalem Targum*, on Gen. i. 15 : *And God made two great lights, and they were equal in splendour twenty-one years, the six hundred and seventy-second part of an hour excepted ; and afterwards the moon brought a false accusation against the sun, and therefore she was lessened ; and God made the sun the greater light to superintend the day, &c.* I could produce a thousand of a similar complexion.

Verse 8. *But we know that the law is good*] The law, as given by God, is both *good in itself*, and has a *good tendency*. This is similar to what the apostle had asserted, Rom. vii. 12—16 : *The law is holy ; and the commandment is holy, just, and good* ; where see the note.

If a man use it lawfully] That is, interpret it according to its own spirit and design, and use it for the purpose for which God has given it ; for the *ceremonial law* was a schoolmaster to lead us unto Christ, and Christ is the end of that law for justification to every one that believes. Now those who did not use the law in reference to these ends, did not use it *lawfully*—they did not construe it according to its original design and meaning.

Verse 9. *The law is not made for a righteous man*] There is a *moral law* as well as a *ceremonial law* : as the object of the latter is to lead us to Christ, the object of the former is to restrain crimes, and inflict punishment on those that commit them. It was, therefore, not made for the *righteous* as a restrainer of crimes, and an inflicter of punishments ; for the righteous avoid sin, and by living to the glory of God expose not themselves to its censures. This seems to be the mind of the apostle ; he does not say that the law was not made for a *righteous man*, but ου κευρα, it does not lie against, a *righteous man* ; because he does not transgress it : but it lies against the wicked ; for such as the apostle mentions have broken it, and grievously too, and are condemned by it. The word κευρα, lies, refers to the custom of writing laws on boards, and hanging them up in public places within reach of every man, that they might be read by all ; thus all would see against whom the law lay.

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man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers

and murderers of mothers, for manslayers,

10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be

¹ Ch. vi. 3. ² Tim. iv. 3. Tit. i. 9. ii. 1.—³ Ch. vi. 15. ⁴ 1 Cor. ix. 17. Gal. ii. 7. Col. i. 26. 1 Thess. ii. 4. Ch.

any other thing that is contrary ^a to sound doctrine ;

11 According to the glorious gospel of ^b the blessed God, ^c which was committed to my trust.

12 And I thank Christ Jesus our Lord, ^d who hath enabled me, ^e for that he counted me faithful, ^f putting me into the ministry ;

ii. 7. ² Tim. i. 11. Tit. i. 3.—^d 2 Cor. xii. 9.—^e 1 Cor. vii. 25.—^f 2 Cor. iii. 5, 6. iv. 1. Col. i. 26.

The lawless] *Ανομοις* Those who will not be bound by a law, and acknowledge none, therefore have no rule of moral conduct.

Disobedient] *Ανυποτακτοις* Those who acknowledge no authority ; from *α*, negative, and *υποτασσω*, to subject ; they neither acknowledge law, nor executive authority, and consequently endeavour to live as they list ; and from such dispositions all the crimes in the following catalogue may naturally spring.

For the ungodly] *Ασεβειν* The irreligious—those who do not worship God, or have no true worship ; from *α*, negative, and *σεβω*, to worship. *For sinners*, *ημαρτωδεις*, those who transgress the laws ; from *α*, negative, and *-μαρπτω*, to hit the mark. This has been elsewhere explained.

For unholy] *Ανοσιους* Persons totally polluted—unclean within, and unclean without ; from *α*, negative, and *δουος*, holy.

And profane] *Βεβηλους* Such who are so unholy and abominable as not to be fit to attend any public worship ; from *βη*, denoting privation or separation, and *βηλος*, a threshold or pavement, particularly of a temple. Our word *profane* comes from *procul a fano*, “far from the temple.” When the ancients, even heathens, were about to perform some very sacred rites, they were accustomed to command the irreligious to keep at a distance ; hence that saying in a fragment of *Orpheus* :

Θεγετομαι οἰς θεμις εστι θυρας δ' επιθεσθε βεβηλους Πασιν ὁμως.

“I will speak to whom it is lawful ; but these doors, Oh, shut against the profane.”

And that of *Virgil*, *Æn.* vi., ver. 258.

Procul ! O procul ! este profani.

Far ! ye profane ! get hence.

Murderers of fathers] *Πατραφαις*. The murder of a father or a mother, notwithstanding the deep fall of man, and the general profligacy of the world, has been so rare, and is a crime so totally opposite to nature, that few civilized nations have found it necessary to make laws against it. Yet, such monsters, like the most awful and infrequent portents, have sometimes terrified the world with their appearance. But I think the original does not necessarily imply the murder of a father or of a mother ; *πατραφαις* comes from *πατερα*, a father, and *αλοιωω*, to strike, and may mean simply *beating* or *striking a father* or

mother : this is horrible enough ; but to murder a parent *out-herods Herod*.

Manslayers] *Ανδροφονους* Murderers simply ; all who take away the life of a human being contrary to law. For no crime, unless it be murder, should any man lose his life. If the law did not speak differently, I should not scruple to say that he whose life is taken away, except for murder, is murdered.

Verse 10. *For whoremongers*] *Πορνους* Adulterers, fornicators, and prostitutes of all sorts.

Them that defile themselves with mankind] *Αρσενοκοιταις* From *αρσεν*, a male, and *κοιτη*, a bed ; a word too bad to be explained. A sodomite.

Menstealers] *Ανδραποδισταις* Slave-dealers ; whether those who carry on the traffic in human flesh and blood ; or those who steal a person in order to sell him into bondage ; or those who buy such stolen men or women, no matter of what colour or what country ; or those who sow dissensions among barbarous tribes in order that they who are taken in war may be sold into slavery ; or the nations who legalize or connive at such traffic : all these are menstealers, and God classes them with the most flagitious of mortals.

For liars] *Ψευσταις* They who speak for truth what they know to be false ; and even they who tell the truth in such a way as to lead others to draw a contrary meaning from it.

For perjured persons] *Επιορκους* From *επι*, against, and *ορκος*, an oath ; such as do or leave undone any thing contrary to an oath or moral engagement, whether that engagement be made by what is called swearing, or by an affirmation or promise of any kind.

And if there be any other thing] Every species of vice and immorality, all must be necessarily included, that is contrary to sound doctrine—to the immutable moral law of God, as well as to the pure precepts of Christianity where that law is incorporated, explained, and rendered, if possible, more and more binding.

Verse 11. *According to the glorious gospel*] The sound doctrine mentioned above, which is here called *εωαγγελιον της δοξης του μακαριου Θεου*, the gospel of the glory of the blessed or happy God—a dispensation which exhibits the glory of all his attributes ; and, by saving man in such a way as is consistent with the glory of all the divine perfections, while it brings peace and goodwill among men, brings glory to God in the highest. Sin has dishonoured God, and robbed him of his glory ; the gospel provides for the total

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13 ^a Who was before a blasphemous, and a persecutor, and injurious: but I obtained mercy, because ^b I did it ignorantly in

unbelief.

14 ^c And the grace of our Lord was exceeding abundant ^d with faith ^e and love which is in Christ Jesus.

^a Acts viii. 3. ix. 1. I Cor. xv. 9. Phil. iii. 6. — ^b Luke xliii. 34. John ix. 39, 41. Acts iii. 17. xxvi. 9. — ^c Rom. v. 20. I Cor. xv. 10. — ^d 2 Tim. i. 13. — ^e Luke vii. 47.

destruction of sin, even in this world, and thus brings back to God his glory.

Verse 12. *I thank Christ*] I feel myself under infinite obligation to Christ who hath *strengthened me, ενδυναμωσαντι*, who hath *endued me with various miraculous gifts* of his Holy Spirit, and put me into the *ministry, διακονιας*, the *deaconship*, the *service of mankind*, by preaching the gospel, for that he *counted me*—he knew that I would be, *faithful* to the charge that was delivered to me.

Verse 13. *A blasphemer*] Speaking impiously and unjustly of Jesus, his doctrine, his ways, and his followers.

And—persecutor] Endeavouring, to the uttermost of his power, to *exterminate* all who called on the name of the Lord Jesus.

And injurious] *Και υβριστην*. As full of insolence as I was of malevolence; and yet, all the while, thinking I did God service, while sacrificing men and women to my own prejudices and intolerance.

I did it ignorantly in unbelief.] Not having considered the nature and evidences of Christianity, and not having believed that Jesus was the promised *Messiah*, I acted wholly under the prejudices that influenced my countrymen in general. God therefore showed me mercy, because I acted under this influence, not knowing better. This extension of mercy does not however excuse the infuriated conduct of Saul of Tarsus, for he says himself that he was *exceedingly mad against them*. Let us beware, lest we lose the man's former crimes in his after character.

Verse 14. *The grace of our Lord was exceeding abundant*] The original is very emphatic, *that grace of our Lord, υπερεπλεονασε*, hath *superabounded*—it manifested itself in a way of *extraordinary* mercy.

With faith and love] Not only pardoning such offences, but leading me to the full experimental knowledge of Christianity; of that *faith and love* which are essential to it; and giving me authority to proclaim it to mankind.

Verse 15. *Christ Jesus came into the world to save sinners*] This is one of the most glorious truths in the book of God; the most important that ever reached the human ear, or can be entertained by the heart of man. *All men* are sinners; and as such condemned, justly condemned, to eternal death. Christ Jesus became incarnate, suffered, and died to redeem them; and, by his grace and Spirit, *saves* them from their

15 ^f This is a faithful saying, and worthy of all acceptance, that ^g Christ Jesus came into the world to save sinners; of whom I am chief.

16 Howbeit for this cause ^h I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, ⁱ for a pattern to them

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^f Ch. iii. 1. iv. 9. 2 Tim. ii. 11. Tit. iii. 8. — ^g Matt. ix. 13. Mark ii. 17. Luke v. 32. xix. 10. Rom. v. 8. 1 John iii. 5. ^h 2 Cor. iv. 1. — ⁱ Acts xiii. 39.

sins. This *saying or doctrine* he calls, *first*, a *faithful or true saying*; *πιστος ο λογος*, it is a doctrine that may be *credited*, without the slightest doubt or hesitation; God himself has spoken it; and the death of Christ and the mission of the Holy Ghost, sealing pardon on the souls of all who believe, have confirmed and established the truth.

Secondly, it is *worthy of all acceptance*; as all need it, it is worthy of being received by *all*. It is designed for the whole human race, for all that are *sinners* is applicable to *all*, because all are *sinners*; and may be received by *all*, being put within every man's reach, and brought to every man's ear and bosom, either by the letter of the word, or, where that revelation is not yet come, by the power of the divine Spirit, the true light from Christ that lightens every man that cometh into the world. From this also it is evident that the death of Christ, and all its eternally saving effects, were designed for *every man*.

Of whom I am chief.] *Ὦν πρωτος εμι εγω*. Confronting Paul the apostle, in the fulness of his faith and love, with Saul of Tarsus, in his ignorance, unbelief, and persecuting rage, we are in the habit of saying: "This is a *hyperbolic* expression, arguing the height of the apostle's modesty and humility; and must not be taken according to the letter." I see it not in this light; I take it not with abatement; it is strictly and literally true: take the whole of the apostle's conduct, previously to his conversion, into consideration, and was there a greater sinner converted to God from the incarnation to his own time? Not one; he was the *chief*; and, keeping his *blasphemy, persecution, and contumely* in view, he asserts: Of all that the Lord Jesus came into the world to save, and of all that he *had saved* to that time, *I am chief*. And who, however humble now, and however flagitious before, could have contested the points with him? He was *what* he has said, and *as* he has said it. And it is very probable that the apostle refers to those in whom the grace and mercy of God were, at the *first* promulgation of the gospel, manifested: and comparing himself with all these he could with propriety say, *Ὦν πρωτος εμι*, *of whom I am the first*; the *first* who, from a blasphemer, persecutor (and might we not add *murderer*? see the part he took in the martyrdom of Stephen), became a preacher of that gospel which I had persecuted. And hence, keeping this idea strictly in view, he immediately

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which should hereafter believe on him to life everlasting.

17 Now unto ^a the King eternal, ^b immortal, ^c invisible, ^d the only wise God, ^e be honour and glory for ever and ever. Amen.

18 This charge ^f I commit unto thee, son Timothy, ^g according to the prophecies which went before on thee, that thou by them

^a Ps. x. 16. cxlv. 13. Dan. vii. 14. Ch. vi. 15, 16.
^b Rom. i. 23. — ^c John i. 18. Hebr. xi. 27. 1 John iv. 12.
^d Rom. xvi. 27. Jude 25. — ^e 1 Chron. xxix. 11. — ^f Ch. vi. 13, 14, 20. 2 Tim. ii. 2. — ^g Ecclus. xvi. 1. Ch. iv. 14.

adds: *Howbeit, for this cause I obtained mercy; that in me first, πρῶτον, Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter, τῶν μελλόντων, believe on him to life everlasting.* And this great display of the pardoning mercy of God, granted in so singular a manner, at the very first promulgation of the gospel, was most proper to be produced as a pattern for the encouragement of all penitent sinners to the end of time. If Jesus Christ, with whom there can be no respect of persons, saved Saul of Tarsus, no sinner need despair.

Verse 17. *Now unto the King eternal*] This burst of thanksgiving and gratitude to God, naturally arose from the subject then under his pen and eye. God has most wondrously manifested his mercy, in this beginning of the gospel, by saving me, and making me a pattern to all them that shall hereafter believe on Christ. He is βασιλεὺς τῶν αἰώνων, the king of eternities; the eternity a parte ante, and the eternity a parte post; the eternity that was before time was, and the eternity that shall be when time is no more. Therefore, ever living to justify and save sinners, to the end of the world.

Immortal] Ἀθάρατος. *Incorruptible*—not liable to decay or corruption; a simple uncompounded essence, incapable, therefore, of decomposition, and consequently permanent and eternal. One MS., the later Syriac in the margin, the Vulgate, one copy of the Itala, and some of the Latin Fathers, read ἀθάρατος, immortal, which our translation follows; but it is not the original reading.

Invisible] Ἀορατός. One who fills all things, works every where, and yet is invisible to angels and men; the perfect reverse of false gods and idols, who are confined to one spot, work no where, and, being stocks and stones, are seen by every body.

The only wise God] The word σοφός, wise, is omitted by AD*FG, Syriac, Erpen's Arabic, Coptic, Sahidic, Æthiopic, Armenian, Vulgate, and Itala. Some of the Greek Fathers quote it sometimes, and omit it at others; which shows that it was an unsettled reading, probably borrowed from Rom. xvi. 27. See the note there. Griesbach leaves it out of the text. Without it the reading is very strong and appropriate:

mightest ^h war a good warfare; 19 ⁱ Holding faith, and a good conscience; which some having put away, concerning faith ^k have made shipwreck:

20 Of whom is ^l Hymeneus and ^m Alexander; whom I have ⁿ delivered unto Satan, that they may learn not to ^o blaspheme.

^h Ch. vi. 12. 2 Tim. ii. 3. iv. 7. — ⁱ Ch. iii. 9. — ^k Ch. vi. 9. — ^l 2 Tim. ii. 17. — ^m 2 Tim. ii. 14. — ⁿ 1 Cor. v. 5. ^o Acts xiii. 45.

To the only God; nothing visible or invisible being worthy of adoration but himself.

Be honour] All the respect and reverence that can be paid by intelligent beings, ascribing to him at the same time all the glory—excellences, and perfections, which can be possessed by an intelligent, unoriginated, independent, and eternal Being; and this for ever and ever—through eternity.

Verse 18. *This charge*] See the note on ver. 5. It was a charge that the Judaizing teachers should not teach differently from that doctrine which the apostle had delivered to him. See ver. 3.

According to the prophecies] This may refer to some predictions by inspired men, relative to what Timothy should be; and he wishes him to act in all things conformably to those predictions. It was predicted that he should have this high and noble calling; but his behaviour in that calling was a matter of contingency, as it respected the use he might make of the grace of his calling. The apostle therefore exhorts him to war a good warfare, &c. He was now called to that estate to which the prophecies referred; and now he is to act worthily or unworthily of that calling, according as he fought or did not fight the good warfare, and according as he held or did not hold faith and a good conscience.

Some think that the προαγοσας προφητειας, the foregoing prophecies, refer to revelations which the apostle himself had received concerning Timothy; while others think that the word is to be understood of advices, directions, and exhortations, which the apostle had previously delivered to him; we know that προφητεω signifies to speak to men to edification, to exhortation, and to comfort. See 1 Cor. xiv. 3. This is a very sober and good sense of the passage.

War a good warfare] The trials and afflictions of the followers of God are often represented as a warfare or campaign. See Isai. xl. 2; 1 Cor. ix. 7; 2 Cor. x. 4; and see the reasons of this metaphorical form of speech, in the notes on Eph. vi. 13.

Verse 19. *Holding faith*] All the truths of the Christian religion, firmly believing them, and fervently proclaiming them to others.

And a good conscience] So holding the truth as to live according to its dictates, that a good conscience may be ever preserved. As the apostle had just

spoken of the Christian's *warfare*, so he here refers to the Christian *armour*, especially to the *shield* and *breast-plate*; the *shield* of *faith*, and the *breast-plate* of *righteousness*. See on Eph. vi. 13, &c., and 1 Thess. v. 8.

Which some having put away] *Ἀπωσαμένους* Having thrust away; as a fool-hardy soldier might his *shield* and his *breast-plate*, or a mad sailor his pilot, helm, and compass.

Concerning faith] The great *truths* of the Christian religion.

Have made shipwreck] Being without the *faith*, that only infallible system of truth; and a good *conscience*, that skilful *pilot*, that steady and commanding helm, that faithful and invariable loadstone; *have been driven to and fro* by every wind of doctrine, and, getting among *shoals*, *quicksands*, and *rocks*, have been shipwrecked and engulfed.

Verse 20. *Of whom is Hymeneus and Alexander*] Who had the *faith* but thrust it away; who had a good *conscience* through believing, but made *shipwreck* of it. Hence we find that all this was not only *possible*, but did *actually* take place, though some have endeavoured to maintain the contrary; who, confounding eternity with a state of probation, have supposed that, if a man once enter into the grace of God in this life, he must necessarily continue in it to all

eternity. Thousands of texts and thousands of facts refute this doctrine.

Delivered unto Satan] For the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus. See what is noted on 1 Cor. v. 5; what this sort of punishment was no man now living knows. There is nothing of the kind referred to in the Jewish writings. It seems to have been something done by mere apostolical authority, under the direction of the Spirit of God.

Hymeneus, it appears, denied the resurrection, see 2 Tim. ii. 17, 18; but whether this *Alexander* be the same with *Alexander the coppersmith*, 2 Tim. iv. 14, or the *Alexander*, Acts xix. 33, cannot be determined. Probably, he was the same with the *coppersmith*. Whether they were brought back to the acknowledgment of the truth does not appear. From what is said in the second epistle the case seems extremely doubtful. Let him who most assuredly standeth, take heed lest he fall.

He that is *self-confident* is already half fallen. He who professes to believe that God will *absolutely* keep him from falling finally, and neglects watching unto prayer, is not in a safer state. He who lives by the moment, walks in the light, and maintains his communion with God, is in no danger of apostasy.

CHAPTER II.

Prayer, supplication, and thanksgiving, must be made for all men; because God wills that all should be saved, 1—4. *There is but one God and one Mediator*, 5—7. *How men should pray*, 8. *How women should adorn themselves*, 9, 10. *They are not suffered to teach, nor to usurp authority over the men*, 11—14. *How they may expect to be saved in childbearing*, 15.

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I * EXHORT therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

2 ^b For kings, and ^c for all that are in ^d authority; that we may lead a quiet and peaceable life in all godliness and honesty.

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* Or, *desire*.—^b Ezra vi. 10. Jer. xxix. 7.

^c Rom. xiii. 1.—^d Or, *eminent place*.

NOTES ON CHAP. II.

Verse 1. *I exhort—that, first of all*] *Prayer* for the pardon of sin, and for obtaining necessary supplies of grace, and continual protection from God, with gratitude and thanksgiving for mercies already received, are duties which our sinful and dependant state renders absolutely necessary; and which should be chief in our view, and *first of all* performed. It is difficult to know the precise difference between the four words used here by the apostle. They are sometimes distinguished thus:

Supplications] *Ἀιτησεις* Prayers for averting evils of every kind.

Prayers] *Ἰπποσευχας* Prayers for obtaining the good things, spiritual and temporal, which ourselves need.

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Intercessions] *Ἐντευσεις* Prayers in behalf of others.

Giving of thanks] *Ευχαριστιας* Praises to God, as the parent of all good, for all the blessings which we and others have received. It is probable that the apostle gives directions here for public worship; and that the words may be thus paraphrased: "Now, I exhort first of all that, in the public assemblies, deprecations of evils, and supplications for such good things as are necessary, and intercessions for their conversion, and thanksgiving for mercies, be offered in behalf of all men—for heathens as well as for Christians, and for enemies as well as for friends." See *Mac-knight*.

Verse 2. *For kings*] As it is a positive maxim of Christianity to pray for all secular governors, so it

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3 For this is ^a good and acceptable in the sight ^b of God our Saviour;

4 ^c Who will have all men to be saved, ^d and to come unto the knowledge of the truth.

^a Rom. xii. 2. Ch. v. 4.—^b Ch. i. 1. 2 Tim. i. 9. ^c Ezek. xviii. 23. John iii. 16, 17. Tit. ii. 11. 2 Pet. iii. 9. ^d John xvii. 3. 2 Tim. ii. 25.—^e Rom. iii. 29, 30. x. 12. Gal. iii. 20.—^f Hebr. viii. 6. ix. 15.—^g Matt. xx. 28.

has ever been the practice of Christians. When St. Cyprian defended himself before the Roman proconsul, he said: *Hunc (Deum) deprecamur—pro nobis et pro omnibus hominibus; et pro incolumitate ipsorum Imperatorum.* “We pray to God, not only for ourselves, but for all mankind; and particularly for the emperors.”

Tertullian, in his Apology, is more particular: *Oramus pro omnibus Imperatoribus, vitam illis prolixam, imperium securum, domum tutam, exercitus fortes, senatum fidelem, populum probum, orbem quietum, et quæcunque hominis et Cæsaris vota sunt.* Apol. cap. 30. “We pray for all the emperors, that God may grant them long life, a secure government, a prosperous family, vigorous troops, a faithful senate, an obedient people; that the whole world may be in peace; and that God may grant, both to Cæsar and to every man, the accomplishment of their just desires.”

So Origen: *Ευχόμεθα τοις βασιλεῖς και αρχοντας μετα της βασιλικης δυναμεως και σωφρονα τον λογισμον ευστας εὐρηθῆναι.* Cont. Cels., lib. viii. “We pray for kings and rulers, that with their royal authority they may be found possessing a wise and prudent mind.” Indeed they prayed even for those by whom they were persecuted. If the state be not in safety, the individual cannot be secure; self-preservation, therefore, should lead men to pray for the government under which they live. Rebellions and insurrections seldom terminate even in political good; and even where the government is radically bad, revolutions themselves are most precarious and hazardous. They who wish such commotions would not be quiet under the most mild and benevolent government.

That we may lead a quiet and peaceable life] We thus pray for the government that the public peace may be preserved. *Good rulers* have power to do much good; we pray that their authority may be ever preserved and well directed. *Bad rulers* have power to do much evil; we pray that they may be prevented from thus using their power. So that, whether the rulers be *good* or *bad*, prayer for them is the positive duty of all Christians; and the answer to their prayers, in either case, will be the means of their being enabled to *lead a quiet and peaceable life in all godliness and honesty.*

Verse 3. *This is good and acceptable*] Prayer for all legally constituted authorities is good in itself, because useful to ourselves and to the public at large, and it is *acceptable in the sight of God our Saviour*;

5 ^e For there is one God, and ^f one mediator between God and men, the man Christ Jesus;

6 ^g Who gave himself a ransom for all, ^h to ⁱ be testified ^k in due time.

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Mark x. 45. Eph. i. 7. Tit. ii. 14.—^h 1 Cor. i. 6. 2 Thess. i. 10. 2 Tim. i. 8.—ⁱ Or, a testimony.—^k Rom. v. 6. Gal. iv. 4. Eph. i. 9. iii. 5. Tit. i. 3.

and this is its highest sanction and its highest character: it is *good*; it is *well pleasing to God*.

Verse 4. *Who will have all men to be saved*] Because he wills the salvation of all men; therefore, he wills that all men should be prayed for. In the face of such a declaration, how can any Christian soul suppose that God ever unconditionally and eternally reprobated any man? Those who can believe so, one would suppose, can have little acquaintance either with the *nature* of God, or the *bowels* of Christ.

And to come unto the knowledge of the truth.] The truth—the gospel of Christ, should be *proclaimed* to them; and it is the duty of all who know it, to diffuse it far and wide; and when it is made known, then it is the duty of those who hear it to acknowledge and receive it. This is the proper import of the original word, that they may come *εις επιγνωσιν αληθειας*, to the acknowledgment of the truth—that they may receive it as the truth, and make it the rule of their faith, the model and director of their life and actions.

Verse 5. There is *one God*] Who is the maker, governor, and preserver of all men, of every condition, and of every nation; and equally wills the salvation of all.

And one mediator] The word *μεσιτης*, mediator, signifies, literally, a *middle person*, one whose office it is to reconcile two parties at enmity; and hence Suidas explains it by *επινοποιος*, a peace-maker. God was offended with the crimes of men; to restore them to his peace, Jesus Christ was incarnated; and being God and man, both God and men met in and were reconciled by him. But this reconciliation required a *sacrifice* on the part of the peace-maker or mediator; hence what follows.

Verse 6. *Who gave himself a ransom*] The word *λυτρον* signifies a ransom paid for the redemption of a captive; and *αντιλυτρον*, the word used here, and applied to the death of Christ, signifies that ransom which consists in the *exchange of one person for another*, or the *redemption of life by life*; or, as Schleusner has expressed it in his translation of these words, *Qui morte sua omnes liberavit a vitiositatis vi et pœnis, a servitute quasi et miseria peccatorum.* “He who by his death has redeemed all from the power and punishment of vice, from the slavery and misery of sinners.” As God is the God and Father of all (for there is but *one God*, ver. 5), and Jesus Christ the mediator of all, so he gave himself a ransom for all; i. e. for all that God made, consequently for every

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7 ^aWhereunto I am ordained
a preacher, and an apostle, (^b I
speak the truth in Christ, and
lie not,) ^ca teacher of the

Gentiles in faith and verity.

^a Eph. iii. 7, 8. 2 Tim. i. 11. — ^b Rom. ix. 1. — ^c Rom.
xi. 13. xv. 16. Gal. i. 16.

human soul; unless we could suppose that there are human souls of which God is not the Creator; for the argument of the apostle is plainly this: 1. There is one God; 2. This God is the Creator of all; 3. He has made a revelation of his kindness to all; 4. He will have all men to be saved, and come unto the knowledge of the truth; and 5. He has provided a mediator for all, who has given himself a ransom for all. As surely as God has created all men, so surely has Jesus Christ died for all men. This is a truth which the nature and revelation of God unequivocally proclaim.

To be testified in due time.] The original words, *το μαρτυριον καιρος ιδιος*, are not very clear, and have been understood variously. The most authentic copies of the *printed Vulgate* have simply, *Testimonium temporibus suis*; which CALMET translates: *Rendant ainsi temoignage au tems marqué*; "Thus rendering testimony at the appointed time." Dr. MACKNIGHT thus: *Of which the testimony is in its proper season.* WAKEFIELD thus: "That testimony reserved to its proper time." ROSENMULLER: *Hæc est doctrina, temporibus suis reservata.* "This is the doctrine which is reserved for its own times;" that is, adds he, *quæ suo tempore in omni terrarum orbe tradetur*, "the doctrine which in its own time shall be delivered to all the inhabitants of the earth." Here he translates *μαρτυριον*, *doctrine*; and contends that this, not *testimony*, is its meaning, not only in this passage, but in 1 Cor. i. 6, ii. 1, &c. Instead of *μαρτυριον*, *testimony*, one MS., Cod. Kk., vi. 4, in the public library, Cambridge, has *μυστηριον*, *mystery*; but this is not acknowledged by any other MS., nor by any *Version*. In D*FG the whole clause is read thus: *ὃ τὸ μαρτυριον καιρος ιδιος εδοθη*. *The testimony of which was given in its own times.* This is nearly the reading which was adopted in the *first printed copies of the Vulgate*. One of them now before me reads the passage thus: *Cujus testimonium temporibus suis confirmatum est.* "The testimony of which is confirmed in its own times." This reading was adopted by Pope Sixtus V., in the *famous* edition published by him; but was corrected to the reading above, by Pope Clement VIII. And this was rendered literally by our *first* translator: *His witness- inge is confirm'd in his times.* This appears to be the apostle's meaning: Christ gave himself a ransom for all. This, in the times which seemed best to the divine wisdom, was to be testified to every nation, and people, and tongue. The apostles had begun this testimony; and, in the course of the divine economy, it has ever since been gradually promul-

8 I will therefore that men
pray ^devery where, ^elifting up
holy hands, without wrath and
doubting.

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9 In like manner also, that ^fwomen adorn

^d Mal. i. 11. John iv. 21. — ^e Ps. cxxxiv. 2. Isai. i. 15.
^f 1 Pet. iii. 3.

gated; and at present runs with a more rapid course than ever.

Verse 7. I am ordained a preacher] *I am set apart, ερεθην, appointed.* The word does not imply any *imposition of hands* by either *bishop or presbytery*, as is vulgarly supposed.

I speak the truth in Christ] As I have received my commission from him, so I testify his truth. I did not run before I was sent; and I speak nothing but what I have received.

A teacher of the Gentiles] Being *especially* commissioned to preach the gospel, not to the *Jews*, but to the *nations of the world*.

In faith and verity.] *Faithfully and truly*; preaching the TRUTH, the whole TRUTH, and nothing but the TRUTH; and this *servently, affectionately, and perseveringly*.

Instead of *εν πιστι*, in *faith*, the Cod. Alexand. has *εν πνευματι*, in *spirit*. "A teacher of the Gentiles in spirit and truth."

Verse 8. I will therefore] Seeing the apostle had his authority from Christ, and spoke nothing but what he received from him, his *βουλομαι*, *I will*, is equal to *I command*.

That men pray] That is, for the blessings promised in this testimony of God. For, although God has provided them, yet he will not give them to such as will not pray. See the note on verse 1, the subject of which is here resumed.

Every where] *Εν παντι τοπω*. *In every place.* That they should always have a praying heart, and this will ever find a praying place. This may refer to a Jewish superstition. They thought, at first, that no prayer could be acceptable that was not offered at the temple at Jerusalem; afterwards this was extended to the Holy Land; but, when they became dispersed among the nations, they built oratories or places of prayer, principally by *rivers* and by the *sea-side*; and in *these* they were obliged to allow that public prayer might be legally offered, but no where else. In opposition to this, the apostle, by the authority of Christ, commands men to pray *every where*; that *all places* belong to God's dominions; and, as he fills every place, in every place he may be worshipped and glorified. As to *ejaculatory* prayer, they allowed that this might be performed *standing, sitting, leaning, lying, walking by the way*, and during their *labour*. *Beracoth*, fol. xi. 1. And yet in some other places they teach differently. See *Schoettgen*.

Lifting up holy hands] It was a common custom not only among the *Jews*, but also among the *heathens*, to *lift up or spread out their arms and hands* in prayer.

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themselves in modest apparel, with shame-facedness and sobriety; not with ^a brodered hair, or gold, or pearls, or costly array;

^a Or, *plaited*.

It is properly the action of *entreaty* and *request*; and seems to be an effort to embrace the assistance requested. But the apostle probably alludes to the Jewish custom of *laying their hands on the head of the animal which they brought for a sin-offering, confessing their sins, and then giving up the life of the animal as an expiation for the sins thus confessed*. And this very notion is conveyed in the original term *εταροντας*, from *αιρω*, to lift up, and *επι*, upon or over. This shows us how *Christians* should pray. They should come to the altar; set God before their eyes; humble themselves for their *sins*; bring as a sacrifice the *Lamb of God*; lay their hands on this sacrifice; and by faith offer it to God in their souls' behalf, expecting salvation through his meritorious death alone.

Without wrath] Having no vindictive feeling against any person; harbouring no unforgiving spirit, while they are imploring pardon for their own offences.

The *holy hands* refer to the Jewish custom of *washing* their hands before prayer; this was done to signify that they had *put away* all sin, and purposed to *live a holy life*.

And doubling.] *Διαλογισμον* or *διαλογισμων*, as in many MSS., *reasonings, dialogues*. Such as are often felt by distressed penitents and timid believers; faith, hope, and unbelief appearing to hold a disputation and controversy in their own bosoms, in the issue of which *unbelief* ordinarily triumphs. The apostle therefore *wills* them to *come*, implicitly relying on the promises of God, and the sacrifice and mediation of Jesus Christ.

Verse 9. *In like manner also*] That is, he *wills* or *commands* what follows, as he had commanded what went before.

That women adorn themselves] *Και τας γυναικας εν καταστολη κοσμου*. The apostle seems to refer here to different parts of the Grecian and Roman dress. The *στολη*, *stola*, seems to have been originally very simple. It was a long piece of cloth, doubled in the middle, and sewed up on both sides, leaving room only for the arms; at the top, a piece was cut out, or a slit made, through which the head passed. It hung down to the feet, both before and behind, and was girded with the *zona* round the body, just under the breasts. It was sometimes made with, sometimes without, sleeves; and, that it might sit the better, it was gathered on each shoulder with a *band* or *buckle*. Some of the Greek women wore them *open* on each side, from the bottom up above the knee, so as to discover a part of the *thigh*. These were termed *φαιρομηριδες*, *showers (discoverers) of the thigh*; but

10 ^b But (which becometh women professing godliness) with good works.

11 Let the woman learn in silence with all subjection.

^b 1 Pet. iii. 4.

it was, in general, only *young girls* or *immodest women* who wore them thus.

The *καταστολη* seems to have been the same as the *pallium* or *mantle*, which, being made nearly in the form of the *stola*, hung down to the *waist*, both in back and front, was gathered on the shoulder with a band or buckle, had a hole or slit at top for the head to pass through, and hung loosely over the *stola*, without being confined by the *zona* or *girdle*. Representations of these dresses may be seen in *LENS' Costume des Peuples de l'Antiquité*, fig. 11, 12, 13 and 16. A more modest and becoming dress than the Grecian was never invented; it was, in a great measure, revived in England about the year 1805, and in it, simplicity, decency, and elegance were united; but it soon gave place to another mode, in which frippery and nonsense once more prevailed. It was too rational to last long; and too much like religious simplicity to be suffered in a land of shadows, and a world of painted outsides.

With shame-facedness and sobriety] The *stola*, *catastola*, *girdle*, &c., though simple in themselves, were often highly ornamented both with *gold* and *precious stones*; and, both among the Grecian and Roman women, the *hair* was often *crisped* and *curled* in the most variegated and complex manner. To this the apostle alludes when he says: *Μη εν πλεγμασιν, η χρυσοφ, η μαργαριταις, η ιματισμφ πολυτελει*. *Not with plaited hair, or gold, or pearls, or costly raiment*. The *costly raiment* might refer to the *materials* out of which the raiment was made, and to the *workmanship*; the *gold* and *pearls*, to the *ornaments* on the raiment.

With shame-facedness or modesty, *μετα αιδους*. This would lead them to avoid every thing *unbecoming* or *meretricious* in the mode or *fashion* of their dress.

With sobriety, *μετα σωφροσυνης*. Moderation would lead them to avoid all unnecessary expense. They might follow the *custom* or *costume of the country* as to the dress itself, for nothing was ever more becoming than the Grecian *stola*, *catastola*, and *zona*; but they must not imitate the extravagance of those who, through *impurity* or *littleness of mind*, decked themselves merely to attract the eye of admiration, or set in lying action the tongue of flattery. Woman has been invidiously defined: *An animal fond of dress*. How long will they permit themselves to be thus degraded?

Those beautiful lines of *Homer*, in which he speaks of the death of Euphorbus, who was slain by Menelaus, show how anciently the Grecians plaited and adorned their hair:

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12 But ^a I suffer not a woman to teach, ^b nor to usurp authority over the man, but to be in silence.

13 ^c For Adam was first formed, then Eve.

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14 And ^d Adam was not deceived; but the woman being

^a 1 Cor. xiv. 34.—^b Eph. v. 24.—^c Gen. i. 27.

ii. 18, 22. 1 Cor. xi. 8, 9.—^d Gen. iii. 6. 2 Cor. xi. 3.

Ἀντικρὺ δ' ἀπαλοῖο δι' αὐχένος ἡλυθ' ἀκωκῆ
Δουπησεν δὲ πικρῶν, ἀραβήσε δὲ τευχέ' ἐπ' αὐτῆ.
Λίματι οἱ δευοντο κομαί, Χαριτεσίαν ὁμοίαι,
Πλοχμοὶ θ' οἱ χροσφ τε καὶ ἀργυρῶ εὐσηκωντο.

Il. xvii., ver. 49.

Wide thro' thę neck appears the ghastly wound ;
Prone sinks the warrior, and his arms rebound.
The shining circlets of his golden hair,
Which e'en the Graces might be proud to wear,
Instarred with gems and gold bestrew the shore,
With dust dishonoured and deformed with gore.

POPE.

Or thus, more literally :

Sounding he fell ; loud rang his battered arms.
His locks, which e'en the Graces might have owned,
Blood sullied ; and his ringlets, wound about
With twine of gold and silver, swept the dust.

COWPER.

The extravagance to which the Grecian and Asiatic women went in their ornaments might well be a reason for the apostle's command.

Kypke, however, denies that any particular article of dress is intended here, and says that *καταστολή* is to be understood as coming from *κατασελλω*, to restrain, repress ; and he refers it to that government of the mind, or moderation, which women should exercise over their dress and demeanour in general, and every thing that may fall under the observation of the senses. All this, undoubtedly, the apostle had in view.

When either women or men spend much time, cost, and attention on decorating their persons, it affords a painful proof that *within* there is little excellence, and that they are endeavouring to supply the want of *mind* and *moral good* by the feeble and silly aids of dress and ornament. Were religion out of the question, *common sense* would say in all these things: Be decent ; but be moderate and modest.

Verse 10. *But (which becometh, &c.)* That is: *Good works* are the only ornaments with which women professing Christianity should seek to be adorned. The Jewish matrons were accustomed to cry to the bride: "There is no need of paint, no need of antimony, no need of braided hair ; she herself is most beautiful." The eastern women use a preparation of antimony, which they apply both to the eyes and eyelids, and by which the eye itself acquires a wonderful lustre.

Verse 11. *Let the woman learn in silence*] This is generally supposed to be a prohibition of women's preaching. I have already said what I judge necessary on this subject in the notes on 1 Cor. xi. 5, &c.,

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and xiv. 34, 35 ; to which places I beg leave to refer the reader.

Verse 12. *Nor to usurp authority*] A woman should attempt nothing, either in public or private, that belongs to man as his peculiar function. This was prohibited by the Roman laws : *In multis juris nostri articulis deterior est conditio fœminarum quam masculorum ; l. 9, PAP. LIB. 31, QUÆST. Fœmine ab omnibus officiis civilibus vel publicis remotæ sunt ; et ideo nec judices esse possunt, nec magistratum gerere, nec postulare, nec pro alio invenire, nec procuratores existere ; l. 2, de Reg. Juris.* ULP. LIB. I. AD SÆB.—Vid. POTH. *Pand. Justin.*, Vol. I., p. 13.

"In our laws the condition of women is, in many respects, worse than that of men. Women are precluded from all public offices ; therefore they cannot be judges, nor execute the function of magistrates ; they cannot sue, plead, nor act in any case as *procurator*." They were under many other disabilities, which may be seen in different places of the *Pandects*.

But to be in silence.] It was lawful for men in public assemblies to ask questions, or even interrupt the speaker when there was any matter in his speech which they did not understand ; but this liberty was not granted to women. See the note on 1 Cor. xiv. 34, 35.

Verse 13. *For Adam was first formed, then Eve.*] And by this very act God designed that he should have the *pre-eminence*. God fitted man, by the robust construction of his body, to live a *public life*, to contend with difficulties, and to be capable of great exertions. The structure of woman's body plainly proves that she was never designed for those exertions required in public life. In this the chief part of the *natural inferiority* of woman is to be sought.

Verse 14. *Adam was not deceived*] It does not appear that Satan attempted the man ; the woman said : *The serpent beguiled me, and I did eat.* Adam received the fruit from the hand of his wife ; he knew he was transgressing, he was not deceived ; however she led the way, and in consequence of this she was subjected to the domination of her husband : *Thy desire shall be to thy husband, and he shall rule over thee ;* Gen. iii. 16. There is a Greek verse, but it is not English law, that speaks a language nearly similar to that above :

Γυναῖκι ἄρχειν οὐ δίδωσιν ἡ φύσις.

For nature suffers not a woman's rule.

God has not only rendered her unfit for it, but he has subjected her, expressly, to the government of the man.

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deceived, was in the transgression.

15^a Notwithstanding she shall

^a Gen. iii. 16. Luke i. 42. Exod. i. 19.

Verse 15. *She shall be saved in child-bearing*] *Σωθησεται δε δια της τεκνογονιας* She shall be saved through child-bearing—she shall be saved by means, or through the instrumentality, of child-bearing or of bringing forth a child. Amidst the different opinions given of the meaning of this very singular text, that of Dr. Macknight appears to me the most probable, which I shall give in his *paraphrase* and *note*.

“However, though Eve was first in the transgression, and brought death on herself, her husband, and all her posterity, the *female sex shall be saved* (equally with the male) *through child-bearing*—through bringing forth the Saviour, *if they live in faith, and love and chastity, with that sobriety* which I have been recommending.

“The word *σωθησεται*, *saved*, in this verse refers to *ἡ γυνή*, the *woman*, in the foregoing verse, which is certainly *EVE*. But the apostle did not mean to say that *she* alone was to be saved through child-bearing, but that all her posterity, whether male or female, are to be saved through the child-bearing of a woman; as is evident from his adding, *If they live in faith and love and holiness, with sobriety*. For *safety* in child-bearing does not depend on that condition at all; since many *pious* women die in child-bearing, while others of a *contrary* character are preserved. The salvation of the human race, through child-bearing, was intimated in the sentence passed on the serpent, Gen. iii. 15: *I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy head*. Accordingly, the Saviour being conceived in the womb of his mother by the power of the Holy Ghost, he is truly the *seed of the woman* who was to bruise the head of the serpent; and a woman, by bringing *him* forth, has been the occasion of our salvation.” This is the most consistent sense, for in the way in which it is commonly understood it does not apply. There are innumerable instances of women dying in child-bed who have lived in faith and charity and holiness, with sobriety; and equally numerous instances of worthless women, slaves to different kinds of vices, who have not only been saved in child-bearing, but have passed through their travail with comparatively little pain: hence that is not the sense in which we should understand the apostle. Yet it must be a matter of great consolation and support, to all pious women labouring of child, to consider that, by the Holy Virgin’s child-bearing, salvation is provided for

be saved in ^b child-bearing, if they continue in faith and charity and holiness with sobriety.

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^b Gen. iv. 1, 25. Ezek. xviii. 3. Acts xiv. 22.

them and the whole human race; and that, whether they die or live, though their own child-bearing can contribute nothing to their salvation, yet *he* who was born of a woman has purchased *them* and the whole human race by his blood.

If they continue] *Εαν μινωσιν* is rightly translated, *if they live*; for so it signifies in other passages, particularly Phil. i. 25. The change in the *number* of the verb from the *singular* to the *plural*, which is introduced here, was *designed* by the apostle to show that he does not speak of *Eve*, nor of any *particular woman*, but of the whole sex. See *Macknight*.

Without *faith* it is impossible to please God, or to be saved; and without *love* it will be impossible to *obey*. *FAITH* and *LOVE* are essentially necessary to *holiness* and *sobriety*; and unless both men and women *live in these*, they cannot, scripturally, expect to dwell with God for ever. Some foolish women have supposed, from this verse, that the very act of bringing forth children shall entitle them to salvation; and that all who die in child-bed infallibly go to glory! Nothing can be more unfounded than this; *faith*, *love*, *holiness*, and *sobriety*, are as absolutely requisite for the salvation of every *daughter of Eve*, as they are for the salvation of every *son of Adam*. *Pain* and *suffering* neither purify nor make atonement. On the mercy of God, in Christ, dispensing remission of sins and holiness, both men and women may confidently rely for salvation; but on nothing else. Let *her* that readeth understand.

On the subject of *dress* I will conclude in the words of a late writer: “What *harm* does it do to adorn ourselves with gold, or pearls, or costly array, suppose we can afford it? The first harm it does is, it engenders *pride*; and, where it is already, increases it. Nothing is more natural than to think ourselves better because we are dressed in better clothes. One of the old heathens was so well apprised of this, that, when he had a spite to a poor man, and had a mind to turn his head, he made him a present of a suit of fine clothes.

Eutrapelus cuicumque nocere volebat,
Vestimenta dabat pretiosa.

He could not then but imagine himself to be as much better, as he was finer, than his neighbour; inferring the superior value of his person from the value of his clothes.”

Rev. J. Wesley’s Sermons.

CHAPTER III.

Concerning bishops, their qualifications and work, 1—7. Of deacons, and how they should be proved, 8—10. Of their wives and children, and how they should be governed, 11—13. How Timothy should behave himself in the church, 14, 15. The great mystery of godliness, 16.

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THIS ^a is a true saying, If a man desire the office of a ^b bishop, he desireth a good ^c work.

2 ^d A bishop then must be blameless, ^e the

husband of one wife, vigilant, sober, ^f of good behaviour, given to hospitality, ^g apt to teach;

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3 ^h Not ⁱ given to wine, ^k no striker, ^l not

^a Ch. i. 15.—^b Acts xx. 28. Phil. i. 1.—^c Eph. iv. 12.
^d Tit. i. 6, &c.—^e Ch. v. 9.—^f Or, *modest*.—^g 2 Tim. ii. 24.

^h Ver. 8. Tit. i. 7.—ⁱ Or, *not ready to quarrel, and offer wrong, as one in wine*.—^k 2 Tim. ii. 24.—^l 1 Pet. v. 2.

NOTES ON CHAP. III.

Verse 1. *This is a true saying*] Πιστος ὁ λόγος. *This is a true doctrine.* These words are joined to the last verse of the preceding chapter by several of the Greek Fathers, and by them referred to the doctrine there stated.

The office of a bishop] Ἐπισκοπῆς. *The episcopacy, oversight, or superintendency.* The word ορεγεται, which we translate *desire*, signifies *earnest, eager, passionate desire*; and επιθυμει, which we translate *desire*, also signifies *earnestly to desire or covet*. It is strange that the episcopacy, in those times, should have been an object of *intense desire* to any man; when it was a place of danger, and exposure to severe labour, want, persecution, and death, without any secular emolument whatsoever. On this ground I am led to think that the Spirit of God designed these words more for the ages that were to come, than for those which were then; and in reference to after ages the whole of what follows is chiefly to be understood.

A good work.] *A work* it then was; heavy, incessant, and painful. There were no unpreaching prelates in those days, and should be none now. *Episcopacy* in the church of God is of divine appointment, and should be maintained and respected. Under God, there should be supreme governors in the church as well as in the state. The state has its monarch, the church has its bishop; one should govern according to the laws of the land, the other according to the word of God.

What a constitutional king should be, the principles of the constitution declare; what a bishop should be, the following verses particularly show.

Verse 2. *A bishop then must be blameless*] Our term *bishop* comes from the Anglo-Saxon *biſceop*, which is a mere corruption of the Greek *ἐπισκοπος*, and the Latin *episcopus*; the former, being compounded of *ἐπι*, *over*, and *σκοπος*, to *look or inspect*, signifies one who has the *inspection or oversight* of a place, persons, or business; what we commonly term a *superintendent*. The New Testament writers have borrowed the term from the *Septuagint*, it being

the word by which they translate the *קָבִיד* *pakid* of the Hebrew text, which signifies a *visitor*, one that *personally inspects* the people or business over which he presides. It is given by St. Paul to the elders at Ephesus, who had the *oversight* of Christ's flock, Acts xx. 28; and to such like persons in other places, Phil. i. 1; 1 Tim. iii. 2, the place in question; and Tit. i. 7.

Let us consider the qualifications of a Christian bishop, and then we shall soon discover *who* is fit for the office.

First.—This Christian bishop must be *blameless*; ἀνεπιληπτον, a person *against whom no evil can be proved*; one who is every where *invulnerable*; for the word is a metaphor, taken from the case of an expert and skilful pugilist, who *so defends every part of his body* that it is impossible for his antagonist to give one hit. So this Christian bishop is one that has so conducted himself, as to put it out of the reach of any person to prove that he is either *unsound* in a single article of the Christian faith, or *deficient* in the fulfilment of any duty incumbent on a Christian. He must be irreprehensible; for how can he reprove that in others which they can reprove in him?

Second.—He must be *the husband of one wife*. He should be a *married* man, but he should be no *polygamist*; and have only *one wife*, i. e. *one at a time*. It does not mean that, if he has been married, and his wife die, he should never marry another. Some have most foolishly spiritualized this, and say that by *one wife* the church is intended! This silly quibbling needs no refutation. The apostle's meaning appears to be this: that he should not be a man who has *divorced* his wife and married another; nor one that has *two wives* at a time. It does not appear to have been any part of the apostle's design to prohibit *second marriages*, of which some have made such a serious business. But it is natural for some men to tithe mint and cummin in religion, while they neglect the weightier matters of the law.

Third.—He must be *vigilant*; νηφαλεον, from *νη*, *not*, and *πιω*, to *drink*. *Watchful*; for one who drinks is apt to *sleep*, so he who abstains from it is

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greedy of filthy lucre; but ^a patient, not a brawler, not covetous;

4 One that ruleth well his

^a 2 Tim. ii. 24.

more likely to *keep awake*, and attend to his *work* and *charge*. A bishop has to watch *over* the church, and watch *for* it; and this will require all his care and circumspection. Instead of *νηφαλιον*, many MSS. read *νηφαλιον* this may be the better *orthography*, but makes no alteration in the sense.

Fourth.—He must be *sober*; *σωφρονα*, *prudent*, or, according to the etymology of the word, from *σω*, *sound*, and *φρον*, *mind*, a *man of a sound mind*; having a good understanding, and the complete government of all his passions.

A bishop should be a man of *learning*, of an extensive and well cultivated mind, dispassionate, prudent, and sedate.

Fifth.—He must be of *good behaviour*; *κοσμιον*, *orderly, decent, grave, and correct* in the whole of his *appearance, carriage, and conduct*. The preceding term, *σωφρονα*, refers to the *mind*; this latter, *κοσμιον*, to the *external manners*. A clownish, rude, or boorish man should never have the rule of the church of God; the sour, the sullen, and the boisterous should never be invested with a dignity which they would meet infallibly disgrace.

Sixth.—He must be *given to hospitality*; *φιλοξενον*, literally, a *lover of strangers*; one who is ready to receive into his house and relieve every necessitous stranger. *Hospitality*, in those primitive times, was a great and necessary virtue; then there were few *inns*, or places of *public entertainment*; to those who were noted for benevolence the necessitous stranger had recourse. A Christian bishop, professing love to God and all mankind, preaching a religion, one half of the morality of which was included in, *Thou shalt love thy neighbour as thyself*, would naturally be sought to by those who were in distress and destitute of friends. To enable them to entertain such, the church over which they presided must have furnished them with the *means*. Such a bishop as St. Paul, who was often obliged to labour with his hands for his own support, could have little to give away. But there is a considerable difference between an apostolical bishop and an ecclesiastical bishop: the one was generally itinerant, the other comparatively local; the former had neither house nor home, the latter had both; the apostolical bishop had charge of the church of Christ universally, the ecclesiastical bishop of the churches in a particular district. Such should be addicted to hospitality, or works of charity; especially in these modern times, in which, besides the *spiritualities*, they possess the *temporalities*, of the church.

Seventh.—He should be *apt to teach*; *διδασκικον*, *one capable of teaching*; not only *wise* himself, but *ready* to communicate his wisdom to others. One

own house, ^b having his children in subjection with all gravity; 5 (For if a man know not how to rule his own house,

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^b Tit. i. 6. 1 Sam. ii. 22, &c.

whose delight is, to instruct the ignorant and those who are out of the way. He must be a *preacher*; an able, zealous, fervent, and assiduous preacher.

He is no bishop who has health and strength, and yet seldom or never preaches; i. e. if he *can* preach—if he have the necessary gifts for the office.

In former times bishops wrote much and preached much; and their labours were greatly owned of God. No church since the apostle's days has been more honoured in this way than the British church. And although bishops are *here*, as elsewhere, appointed by the *state*, yet we cannot help adoring the good providence of God, that, taken as a body, they have been an honour to their function; and that, since the reformation of religion in these lands, the bishops have in general been men of great learning and probity, and the ablest advocates of the Christian system, both as to its *authenticity*, and the *purity and excellence* of its *doctrines and morality*.

CHAUCER's character of the *Clerke of Oxenford* is a good paraphrase on St. Paul's character of a primitive bishop:

Of studie tookin he moste cure and hede,
Nought oo word spak he more than ther was nede,
And that was seide in forme and reberence,
And short, and quick, and full of high sentence.
Downing in moral vertue was his speche,
And gladly wolde he lerne, and gladly teache.

Verse 3. An *eighth* article in his character is, he must not be *given to wine*; *μη παρουνον*. This word not only signifies one who is *inordinately attached to wine*, a *winebibber* or *tippler*, but also one who is *imperious, abusive, insolent*, whether through wine or otherwise. *Kypke* contends for this latter acceptance here. See his *proofs and examples*.

Ninth.—He must be *no striker*; *μη πληκτην*, not *quarrelsome*; not ready to *strike a person* who may displease him; no *persecutor* of those who may differ from him; not prone, as one wittily said,

“To prove his doctrine orthodox
By apostolic blows and knocks.”

It is said of Bishop *Bonner*, of infamous memory, that, when examining the poor *Protestants* whom he termed *heretics*, when worsted by them in argument he was used to *smite them with his fists*, and sometimes *scourge and whip* them. But though he was a most ignorant and consummate savage, yet from such a scripture as this he might have seen the necessity of surrendering his mitre.

Tenth.—He must not be *greedy of filthy lucre*; *μη αισχροκεδη*, *not desirous of base gain*; not using *base and unjustifiable* methods to raise and increase his revenues; not trading or trafficking; for what

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how shall he take care of ^a the church of God ?)

6 Not ^b a novice, lest being lifted up with pride ^c he fall

into the condemnation of the devil.

7 Moreover he must have a good report ^d of them which

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^a Acts xx. 28.—^b Or, *one newly come to the faith.*

^c Isai. xiv. 12.—^d Acts xvii. 12. 1 Cor. v. 12. 1 Thess. iv. 12.

would be honourable in a *secular* character, would be base and dishonourable in a bishop. Though such a trait should never appear in the character of a Christian prelate, yet there is much reason to suspect that the words above are not authentic; they are omitted by ADFG, many others, the *Syriac*, all the *Arabic*, *Coptic* (and *Sahidic*), *Æthiopic*, *Armenian*, later *Syriac* (but it appears in the margin), the *Vulgate* and *Itala*, and by most of the *Greek Fathers*. Griesbach has left it out of the text, in which it does not appear that it ever had a legitimate place. The word *covetous*, which we have below, expresses all the meaning of this; and it is not likely that the apostle would insert in the same sentence two words of the same meaning, because they were different in sound. It appears to have been borrowed from verse 8.

Eleventh.—He must be *patient*; *πειικη*, *mEEK*, *gentle*; the opposite to *πληκτην*, a quarrelsome person, which it immediately follows when the spurious word *αισχροκριση* is removed. Where *mEEKness* and *patience* do not reign, *gravity* cannot exist, and the *love of God* cannot dwell.

Twelfth.—He must not be a *brawler*; *αμαχον*, not *contentious* or *litigious*, but *quiet* and *peaceable*.

Thirteenth.—He must not be *covetous*; *αφιλαργυρον*, not a *lover of money*; not desiring the *office* for the sake of its *emoluments*. He who loves money will stick at nothing in order to get it. Fair and foul methods are to him alike, provided they may be equally productive. For the sake of reputation he may wish to get all honourably; but if that cannot be, he will not scruple to adopt other methods. A brother heathen gives him this counsel: "Get money if thou canst by fair means; if not, get it by hook and by crook."

Verse 4. The *fourteenth* qualification of a Christian bishop is, that he *ruleth well his own house*; *του ιδιου οικου καλως προϊσταμενον*, one who *properly presides over* and *governs his own family*. One who has the *command* of his *own house*, not by sternness, severity, and tyranny, but with all *gravity*; governing his household by *rule*, every one knowing his *own place*, and each doing his *own work*, and each work having the *proper time* assigned for its beginning and end. This is a maxim of common sense; no family can be prosperous that is not under subjection, and no person can govern a family but the *head* of it, the husband, who is, both by nature and the appointment of God, the *head* or *governor* of his own house. See the note on Eph. v. 22.

Verse 5. *For if a man know not*] *Method* is a matter of great importance in all the affairs of life. It is a true saying, *He that does little with his head*

must do much with his hands; and even then the business is not half done for want of *method*. Now, he who has a proper method of doing business will show it in *every affair* of life, even the *least*. He who has a *disorderly* family has no *government* of that family; he probably has none because he has no *method*, no *plan*, of presiding. It was natural for the apostle to say, *If a man know not how to rule his own house, how shall he take care of the church of God?* Look at a man's domestic arrangements; if they be not good, he should not be trusted with any branch of government, whether ecclesiastical or civil.

Verse 6. *Fifteenth.*—It is required that he be not a *novice*] *Νεοφυρον* Not a *young plant*, not *recently ingrafted*, that is, one *not newly converted to the faith* (Old MS. Bible); one who has been of considerable standing in the Christian church, if he have the preceding qualifications, may be safely trusted with the government of that church. It is impossible that one who is not long and deeply experienced in the ways of God can guide others in the way of life. Hence *presbyters* or *elders* were generally appointed to have the oversight of the rest, and hence *presbyter* and *bishop* seem to have been *two names for the same office*; yet all presbyters or elders certainly were not bishops, because all presbyters had not the qualifications marked above. But the apostle gives another reason: *Lest being lifted up with pride he fall into the condemnation of the devil*. It is natural for man to think himself of more importance than his fellows when they are intrusted to his government. The apostle's term *ρυφωθεις*, *puffed up*, *inflated*, is a metaphor taken from a *bladder* when *filled with air* or *wind*. It is a *substance*, has a certain *size*, is *light*, can be the sport of the *wind*, but has nothing in it but *air*. Such is the classical *coxcomb*; a mere *puff-ball*, a disgrace to his function, and despised by every intelligent man. Should we not say to those whom it may concern,

"From such apostles, O ye mitred heads,
Preserve the church; and lay not careless hands
On skulls that cannot teach, and will not learn."

From these words of the apostle we are led to infer that *pride* or *self-conceit* was the cause of the devil's downfall. In *Ecclus. x.* there are some excellent sayings concerning *pride*: "Pride is hurtful before God and man." "Why is earth and ashes proud?" "The beginning of pride is when one departeth from God." "For pride is the beginning of sin; and he that hath it shall pour out abomination." "Pride was not made for MEN." See verses 7, 9, 12, 13, and 18, of the above chapter.

Verse 7. The *sixteenth* requisite is, that he *should*

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are without; lest he fall into reproach, * and the snare of the devil.

8 Likewise *must* ^b the deacons be grave, not double tongued, ^c not given to much wine, not greedy of filthy lucre;

9 ^d Holding the mystery of the faith in a pure conscience.

* Ch. vi. 9. 2 Tim. ii. 26. —^b Acts vi. 3. —^c Ver. 3.

have a good report of them which are without] That he should be one who had not been previously a profligate, or scandalous in his life. Such a person, when converted, may be a worthy private member of religious society; but I believe God rarely calls such to the work of the *ministry*, and never to the *episcopate*. Them that are *without* are the Jews, Gentiles, and the *unconverted* of all kinds. For the meaning of this term see the note on Col. iv. 5.

Lest he fall into reproach] For his former scandalous life.

And the snare of the devil.] Snares and temptations, such as he fell in and fell by before. This is called the *snare of the devil*; for, as he well knows the constitution of such persons, and what is most likely to prevail, he infers that what was effectual *before* to their transgressing may be so still; therefore on all suitable occasions he tempts them to their old sins. Backsliders in general fall by those sins to which they were addicted previously to their conversion. Former inveterate habits will revive in him who does not continue to deny himself, and watch unto prayer.

The snare of the devil.—Some would translate *στυγία του διαβολου*, the snare of the accuser; and they give the same meaning to the word in verse 6, because it is evident that *διαβολος* has that meaning, verse 11, and our translators render it *slanders*. Now, though *διαβολος* signifies an *accuser*, yet I do not see that it can, with any propriety, be restrained to this meaning in the texts in question, and especially as the word is emphatically applied to Satan himself; for he who, in Rev. xii. 10, is called the *accuser of the brethren*, is, in verse 9, called the *great dragon, the old serpent, the devil, διαβολος, and Satan*.

Verse 8. *Likewise must the deacons*] The term *deacon, διακονος*, simply signifies a *regular or stated servant*; from *δια*, through or *emphatic*, and *κονω*, to minister or serve. See it explained in the note on Matt. xx. 26. As nearly the same qualifications were required in the *deacons* as in the *bishops*, the reader may consult what is said on the preceding verses.

Grave] Of a sedate and dignified carriage and conduct.

Not double tongued] Speaking one thing to one person, and another thing to another, on the same subject. This is hypocrisy and deceit. This word might also be translated *liars*.

1601

10 And let these also first be proved; then let them use the office of a deacon, being *found* blameless.

11 ^e Even so *must their wives be grave*, not slanderers, sober, faithful in all things.

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

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Lev. x. 9. Ezek. xlv. 21. —^d Ch. i. 19. —^e Tit. ii. 3.

Not given to much wine] Neither a drunkard, tippler, nor what is called a *jovial companion*. All this would be inconsistent with *gravity*.

Not greedy of filthy lucre] See on verse 3.

Verse 9. *Holding the mystery of the faith*] Instead of *της πιστιως*, the *faith*, one MS. (the readings of which are found in the margin of a copy of Mill's Greek text in the Bodleian Library, and which is marked 61 in *Griesbach*) reads *αναστασιως*, of the *resurrection*. This reading, like many others in this MS., is found no where else; and is worthy of little regard, but as expressing what appeared to the writer to be the apostle's *meaning*. One of the greatest mysteries of the faith was undoubtedly the *resurrection of the dead*; and this was held in a *pure conscience* when the person *so exercised himself* as to have a conscience void of offence towards God and towards men. See Acts xxiv. 16. What has been since called *Antinomianism*, that is, making void the *moral law* by a pretended *faith* in the righteousness of Christ, is that which the apostle has here particularly in view.

Verse 10. *Let these—be proved*] Let them not be *young converts*, or persons lately brought to the knowledge of the truth. This is the same in spirit with what is required of the bishops, verse 6.

Let no man be put into an office in the church till he has given full proof of his sincerity and steadiness, by having been for a considerable time a consistent private member of the church.

Being found blameless.] *Ανεγκλητοι οντες* Being irreproachable; persons against whom no evil can be proved. The same as in verse 2, though a different word is used. See the note there.

Verse 11. *Even so must their wives be grave*] I believe the apostle does not mean here the *wives* either of the *bishops or deacons* in particular, but the *Christian women* in general. The original is simply: *Γυναικας ωσαντως σεμνας* Let the women likewise be grave. Whatever is spoken here becomes women in general; but if the apostle had those termed *deaconesses* in his eye, which is quite possible, the words are peculiarly suitable to them. That there was such an *order* in the apostolic and primitive church, and that they were appointed to their office by the *imposition of hands*, has already been noticed on Rom. xvi. 1. Possibly, therefore, the apostle may have had this *order of deaconesses* in view, to whom it was as necessary to give counsels and cautions as to the *deacons* themselves; and to prescribe their qualifi-

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13 For ^a they that have ^b used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

14 These things write I unto thee, hoping to come unto thee shortly ;

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself

^a See Matt. xxv. 21.—^b Or, ministered.—^c Eph. ii. 21, 22. 2 Tim. ii. 20.—^d Or, stay.—^e John i. 14. 1 John i. 2.—^f Gr. manifested.—^g Matt. iii. 16. John i. 32, 33. xv. 26. xvi. 8, 9. Rom. i. 4. 1 Pet. iii. 18. 1 John v. 6, &c. ^h Matt. xxviii. 2. Mark xvi. 5. Luke ii. 13. xxiv. 4.

cations, lest improper persons should insinuate themselves into that office.

Not slanderers] Μη διαβολους Literally, not devils. See on verse 7. This may be properly enough translated slanderers, backbiters, tale-bearers, &c., for all these are of their father, the devil, and his lusts they will do. Let all such, with the vast tribe of calumniators and dealers in scandal, remember that the apostle ranks them all with malicious, fallen spirits ; a consideration which one would suppose might be sufficient to deter them from their injurious and abominable conduct.

Sober] See on verse 2.

Faithful in all things.] The deaconesses had much to do among the poor, and especially among poor women, in dispensing the bounty of the church. They were not only faithfully to expend all they had got, and for the purpose for which they got it ; but they must do this with impartiality, showing no respect of persons, the degree of distress being the only rule by which the distribution was to be regulated.

Verse 12. Let the deacons be the husbands of one wife] This is the same that is required of the bishops. See on verses 2, 4, and 5.

Verse 13. That have used the office of a deacon well] They who, having been tried or proved, ver. 10, have shown by their steadiness, activity, and zeal, that they might be raised to a higher office, are here said to have purchased to themselves a good degree, βαθμον καλον for, instead of having to administer to the bodies and bodily wants of the poor, the faithful deacons were raised to minister in holy things ; and, instead of ministering the bread that perisheth, they were raised to the presbyterate or episcopate, to minister the bread of life to immortal souls. And hence the apostle adds : And great boldness in the faith ; πολλην παρρησιαν, great liberty of speech ; i. e. in teaching the doctrines of Christianity, and in expounding the scriptures, and preaching. It seems to have been a practice dictated by common sense, that the most grave and steady of the believers should be employed as deacons ; the most experienced and zealous of the deacons should be raised to the rank of elders ; and the most able and pious of the elders be consecrated bishops. As to a bishop of bishops, that age did not know such. The pope of Rome was the first who

^c in the house of God, which is the church of the living God, the pillar and ^d ground of the truth.

16 And, without controversy, great is the mystery of godliness : ^e God was ^f manifest in the flesh, ^g justified in the Spirit, ^h seen of angels, ⁱ preached unto the Gentiles, ^k believed on in the world, ^l received up into glory.

A. M. cl. 4069.
A. D. 64 or 65.
A. U. C. 818.
An. Imp. Neronis
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John xx. 12. Eph. iii. 10. 1 Pet. i. 12.—¹ Acts x. 34. xiii. 46, 48. Gal. ii. 8. Eph. iii. 5, 6, 8. Rom. x. 18. Col. i. 27, 28. Ch. ii. 7.—² Col. i. 6, 23.—³ Luke xxiv. 51. Acts i. 19. 1 Pet. iii. 22.

took this title. The same office, but not with the same powers nor abuse, is found in the patriarch of the Greek church, and the archbishop of the Protestant church. As the deacon had many private members under his care, so the presbyter or elder had several deacons under his care ; the bishop, several presbyters ; and the archbishop, several bishops. But I speak now more of the modern than of the ancient church. The distinction in some of these offices is not so apparent in ancient times ; and some of the offices themselves are modern, or comparatively so. But deacon, presbyter, and bishop, existed in the apostolic church, and may therefore be considered of divine origin.

Verse 14. These things write I] That is : I write only these things, because I hope to come unto thee shortly.

Verse 15. But if I tarry long] That is : Notwithstanding I hope to come to thee shortly, and therefore do not feel the necessity of writing at large ; yet, lest I should be delayed, I write what I judge necessary to direct thy conduct in the church of God.

The house of God] This is spoken in allusion to the ancient tabernacle, which was God's house, and in which the symbol of the Divine Majesty dwelt. So the Christian church is God's house, and every believer is a habitation of God through the Spirit.

The church of the living God] The assembly in which God lives and works ; each member of which is a living stone, all of whom, properly united among themselves, grow up unto a holy temple in the Lord.

The pillar and ground of the truth.] Never was there a greater variety of opinions on any portion of the sacred scripture than has been on this and the following verse. Commentators and critics have given senses and meanings till there is no meaning to be seen. It would be almost impossible, after reading all that has been said on this passage, for any man to make up his own mind. To what, or to whom, does the pillar and ground of the truth refer?

1. Some say to Timothy, who is called the pillar, &c., because left there to support and defend the truth of God against false doctrines and false teachers ; and is so called for the same reason that Peter, James, and John, are said to be pillars i. e. supporters of the truth of God. Gal. ii. 9.

2. Others suppose that *the pillar and ground of the truth* is spoken of God; and that *ὅς ἐστι, who is*, should be supplied as referring immediately to Θεός, God, just before. By this mode of interpretation the passage will read thus: *That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, who is (ὅς ἐστι) the pillar and ground of the truth.* How God may be fitly termed the pillar and ground of truth, requires no explanation.

3. Others think that the words should be understood of the *church of the living God*; and in this case the feminine relative *ἥτις ἐστι, which is*, must be repeated immediately after *ἐκκλησία, the church.* *The house of God is the church of the living God; which (church) is the pillar and ground of the truth.* That is: The full revelation of God's truth is in the *Christian church.* The great doctrines of that church are the truth without error, metaphor, or figure. Formerly the truth was but *partially* revealed, much of it being shadowed with types, ceremonies, and comparatively dark prophecies; but now all is plain, and the full revelation given; and the foundation on which this truth rests are the grand facts detailed in the gospel, especially those which concern the *incarnation, miracles, passion, death, and resurrection* of Christ, and the *mission of the Holy Spirit.*

4. Lastly, others refer the whole to *τὸ τῆς εὐσεβείας μυστήριον, the mystery of godliness*; and translate the clause thus: *The mystery of godliness is the pillar and ground of the truth; and, without controversy, a great thing.* This gives a very good sense, but is not much favoured by the arrangement of the words in the original.

Verse 16. *And, without controversy*] Καὶ ὁμολογούμενος *And confessedly, by general consent*, it is a thing which no man can or ought to dispute; any phrase of this kind expresses the meaning of the original.

God was manifest in the flesh] If we take in the whole of the 14th, 15th, and 16th verses, we may make a consistent translation in the following manner, and the whole paragraph will stand thus: *Hoping to see thee shortly; but should I tarry long, these things I now write unto thee, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God. The mystery of godliness, which is the pillar and ground of the truth, is, without controversy, a great thing.* And then he proceeds to show what this mystery of godliness is, which he sums up in the six following particulars: 1. *God was manifest in the flesh*; 2. *Justified in the Spirit*; 3. *Seen of angels*; 4. *Preached unto the Gentiles*; 5. *Believed on in the world*; 6. *Received up into glory.*

Though all this makes a very plain and consistent sense, yet we are perplexed by various readings on the first clause, Θεός ἐφανερώθη ἐν σαρκί, *God was manifest in the flesh*; for instead of Θεός, *God*, several MSS., Versions, and Fathers, have ὅς or ὁ, *who* or *which*. And this is generally referred to the word *mystery*; *Great is the mystery of godliness, which was manifest in the flesh.*

The insertion of Θεός for ὅς, or ὅς for Θεός, may be easily accounted for. In ancient times the Greek was all written in *capitals*, for the common Greek character is comparatively of modern date. In these early times words of frequent recurrence were written *contractedly*, thus: for *πατήρ, πρ*; Θεός, *θς*; Κύριος, *κς*; Ἰησοῦς, *ιης*, &c. This is very frequent in the oldest MSS., and is continually recurring in the *Codex Bezae*, and *Codex Alexandrinus*. If, therefore, the *middle stroke* of the Θ, in ΘC, happened to be *faint*, or obliterated, and the dash above not very apparent, both of which I have observed in ancient MSS., then ΘC, the contraction for ΘEOC, *God*, might be mistaken for OC, *which* or *who*; and *vice versa*. This appears to have been the case in the *Codex Alexandrinus*, in this passage. To me there is ample reason to believe that the *Codex Alexandrinus* originally read ΘC, *God*, in this place; but the stroke becoming *faint* by length of time and injudicious handling, of which the MS. in this place has had a large proportion, some person has supplied the place, most reprehensibly, with a *thick black line*. This has destroyed the evidence of this MS., as now it can neither be quoted *pro* or *con*, though it is very likely that the person who supplied the ink line, did it from a conscientious conviction that ΘC was the original reading of this MS. I examined this MS. about thirty years ago, and this was the conviction that rested then on my mind. I have seen the MS. several times since, and have not changed my opinion. The enemies of the deity of Christ have been at as much pains to destroy the evidence afforded by the common reading in support of this doctrine as if this text were the *only one* by which it can be supported; they must be aware that John i. 1, and 14, proclaim the same truth; and that in those verses there is no authority to doubt the genuineness of the reading. We read, therefore, *God was manifested in the flesh*, and I cannot see what good sense can be taken out of, the *GOSPEL was manifested in the flesh*; or, the *mystery of godliness was manifested in the flesh*. After seriously considering this subject in every point of light, I hold with the reading in the commonly received text.

Justified in the Spirit] By the miracles which were wrought by the apostle in and through the name of Jesus; as well as by his resurrection from the dead, through the energy of the Holy Ghost, by which he was proved to be the Son of God with power. Christ was justified from all the calumnies of the Jews, who crucified him as an impostor. All these miracles, being wrought by the power of God, were a full proof of his innocence; for, had he not been what he professed to be, God would not have borne such a decisive testimony to his Messiahship.

Seen of angels] By ἀγγελοι here, some understand, not those celestial or infernal beings commonly called *angels*, but *apostles* and other persons who became *messengers*, to carry far and wide and attest the truth of his resurrection from the dead. If, however, we take the word *seen*, in its Jewish acceptation, *for made known*, we may here retain the term *angels* in its common acceptation; for it is certain that, previously to our Lord's ascension to heaven, these holy

beings could have little knowledge of the necessity, reasons, and economy of human salvation; nor of the nature of Christ as God and man. St. Peter informs us that the *angels desire to look into these things*, 1 Pet. i. 12. And St. Paul says the same thing, Eph. iii. 9, 10, when speaking of the revelation of the gospel plan of salvation, which he calls *The mystery, which from the beginning of the world had been hid in God*; and which was now published, that *unto the principalities and powers in heavenly places might be made known, by the church, the manifold wisdom of God*. Even those angelic beings have got an accession to their blessedness, by an increase of knowledge in the things which concern Jesus Christ, and the whole scheme of human salvation, through his incarnation, passion, death, resurrection, ascension, and glorification.

Preached unto the Gentiles] This was one grand part of the *mystery* which had been *hidden in God*, that the Gentiles should be made fellow-heirs with the Jews, and be admitted into the kingdom of God. To the Gentiles, therefore, he was proclaimed as having *pulled down the middle wall of partition between them and the Jews*; that, through him, God had granted unto them *repentance unto life*; and that they also might have *redemption in his blood, the forgiveness of sins*.

Believed on in the world] Was received by *man-kind* as the *promised Messiah*, the Anointed of God, and the only Saviour of fallen man. This is a most striking part of the *mystery of godliness*, that one who was crucified as a *malefactor*, and whose kingdom is not of this world, and whose doctrines are opposed to all the sinful propensities of the human heart, should, wherever his gospel is preached, be acknowledged as the *only Saviour of sinners*, and the *Judge of quick and dead*! But some would restrict the meaning to the *Jews*, whose economy is often denominated *עולם הזה olam hazzeh*, this world, and which words both our Lord and the apostles often use in the same sense. Notwithstanding their prejudices, many even of the *Jews* believed on him; and a *great company of the priests* themselves, who were his crucifiers, *became obedient to the faith*. Acts vi. 7. This was an additional proof of Christ's innocence.

Received up into glory.] Even that *human nature* which he took of the Virgin Mary was raised, not only from the grave, but taken up into glory, and this in the most *visible* and *palpable* manner. This is a part of the *mystery of godliness* which, while we have every reasonable evidence to believe, we have not powers to comprehend. His *reception into glory* is of the utmost consequence to the Christian faith; as, in consequence, Jesus Christ in his human nature ever appears before the throne as our *sacrifice* and as our *Mediator*.

1. The directions given in this chapter concerning *bishops* and *deacons* should be carefully weighed by every branch of the Christian church. Not only the *offices* which are of divine appointment, such as *bishop*, *presbyter*, and *deacon*, should be most religiously

preserved in the church; but, that they may have their full effect, the persons exercising them should be such as the apostle prescribes. Religion will surely suffer, when religious *order* is either contemned or neglected; and even the words of God will be treated with contempt, if ministered by unholy persons. Let *order*, therefore, be duly observed; and let those who fill these orders be not only wholly irreprehensible in their conduct, but also able ministers of the new covenant. A *wicked man* can neither have, nor communicate, *authority* to dispense heavenly mysteries; and a *fool*, or a *blockhead*, can never teach others the way of salvation. The highest abilities are not too great for a preacher of the gospel; nor is it possible that he can have too much human learning. But all is nothing unless he can bring the grace and Spirit of God into all his ministrations; and these will never accompany him unless he live in the spirit of prayer and humility, fearing and loving God, and hating covetousness.

2. It is well known that almost every church supposes itself to be *the true church*; and some consider themselves the *only church*, and deny salvation to all who are not of their communion. To such a church the two last verses in this chapter have been confidently self-applied, as being *the pillar and ground of the truth*—the possessor and dispenser of all the mysteries of God. But, supposing that the words in verse 15 are spoken of the *church*, it is the *Christian church*, as defined under article the third above, that must be meant; and we may see from this the vanity of applying the words to any *particular church*, as if it had all the truth without error, and none else could pretend either to *truth* or *ecclesiastical authority*. The *Christian church* is a widely different thing; it is the whole system of Christianity as laid down in the New Testament; it is built on the great foundation of prophets and apostles, Jesus Christ himself being the chief cornerstone. It is composed of all who hold the doctrines of Christianity; who acknowledge Jesus as their Teacher, Redeemer, and only Advocate; of all who love God with all their heart, soul, mind, and strength, and their neighbour as themselves; or who are labouring after this conformity to the mind and command of their Creator. It is not known by any particular name; it is not distinguished by any particular form in its mode of worship; it is not exclusively here or there. It is the *house of God*—it is where God's Spirit dwells, where his precepts are obeyed, and where pure, unadulterated love to God and man prevails. It is not in the *creed* or religious *confessions* of any denomination of Christians; for, as all who hold the truth and live a holy life, acknowledging Jesus alone as the *head of the church* and *Saviour of the world*, are members of his mystical body (and such may be found in all sects and parties); so the church of Christ may be said to be every where, and to be confined no where; i. e. in whatever place Christianity is *credited* and *acknowledged*. The *wicked* of all sorts, no matter what their profession may be, and all *persecutors of religious people* who differ from them, are *without* the pale of this church.

Essentially must their spirit and conduct be changed, before the living head of this spiritual building can acknowledge them as members of the heavenly family.

This text, therefore, will never apply to the Romish church, till that church be, both in doctrine and discipline, what the Christian church should be. When it is the established religion of any country it gives no toleration to those who differ from it; and

in Protestant countries its cry for toleration and secular authority is loud and long. I wish its partisans the full and free exercise of their religion, even to its superstitions and nonsense; but how can they expect toleration who give none? The Protestant church tolerates it fully; it persecutes the Protestants to bonds and death when it has power; which then is the true church of Christ?

CHAPTER IV.

Apostasy from the true faith predicted, and in what that apostasy should consist, 1—5. Exhortations to Timothy to teach the truth, 6. To avoid old wives' fables; to exercise himself to godliness, 7, 8. To labour, command, and teach, 9, 10, 11. To act so that none might despise his youth, 12. To give attendance to reading and preaching, 13, 14. To give up himself wholly to the divine work, 15. And so doing he should both save himself and them that heard him, 16.

A. M. cir. 4069.
A. D. 64 or 65.
A. U. C. 818.
An. Imp. Neronis
Cæs. Aug. 12.

NOW the Spirit ^a speaketh expressly, that ^b in the latter times some shall depart from the faith, giving heed ^c to seducing spirits, ^d and doctrines of devils;

2 ^e Speaking lies in hypocrisy; ^f having their conscience seared with a hot iron;

A. M. cir. 4069.
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An. Imp. Neronis
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3 ^g Forbidding to marry, ^h and commanding to abstain from meats, which God

^a John xvi. 13. ² Thess. ii. 3. ² Tim. iii. 1, &c. ² Pet. iii. 3. ¹ John ii. 18. ^{Jude} 4, 18. — ^b 1 Pet. i. 20. — ^c 2 Tim. iii. 13. ² Pet. ii. 1. ^{Rev.} xvi. 14. — ^d Dan. xi. 35, 37, 38. ^{Rev.} ix. 20. — ^e Matt. vii. 15. ^{Rom.} xvi. 18.

² Pet. ii. 3. — ^f Eph. iv. 19. — ^g 1 Cor. vii. 28, 36, 38. ^{Col.} ii. 20, 21. ^{Hebr.} xiii. 4. — ^h Rom. xiv. 3, 17. ¹ Cor. viii. 8.

NOTES ON CHAP. IV.

Verse 1. *Now the Spirit speaketh expressly*] 'Πῆρως' Manifestly, openly. It is very likely that the apostle refers here to a prophecy then furnished by the Holy Ghost, and probably immediately after he had written the words in the preceding verses; and as this prophecy contains things no where else spoken of in the sacred writings, and of the utmost moment to the Christian church, we cannot hear or read them with too much reverence or respect.

In the latter times] This does not necessarily imply the last ages of the world, but any times consequent to those in which the church then lived.

Depart from the faith] Ἀποστηθονταί—της πιστεως 'They will apostatize from the faith, i. e. from Christianity; renouncing the whole system in effect, by being in doctrines which render its essential truths null and void, or denying and renouncing such doctrines as are essential to Christianity as a system of salvation. A man may hold all the truths of Christianity, and yet render them of none effect by holding other doctrines which counteract their influence; or he may apostatize by denying some essential doctrine, though he bring in nothing heterodox.

Giving heed to seducing spirits] Πνευμασι πλανοις 'Many MSS. and the chief of the Fathers have πνευμασι πλανης spirits of deceit; which is much more emphatic than the common reading. Deception has her spirits, emissaries of every kind, which she employs

to darken the hearts and destroy the souls of men. Pretenders to inspiration, and false teachers of every kind, belong to this class.

And doctrines of devils] Δαιμονων 'Demons; either meaning fallen spirits, or dead men, spectres, &c., or doctrines inspired by Satan relative to these, by which he secures his own interest, and provides for his own worship.

Verse 2. *Speaking lies in hypocrisy*] Persons pretending, not only to divine inspiration, but also to extraordinary degrees of holiness, self-denial, mortification, &c., in order to accredit the lies and false doctrines which they taught. Multitudes of lies were framed concerning miracles wrought by the relics of departed saints, as they were termed. For, even in this country, Thomas à Becket was deemed a saint, his relics wrought numerous miracles; and his tomb was frequented by multitudes of pilgrims! However, as he works none now, we may rest assured that he never did work any. In 1305, king Edward I. was prevailed on by his clergy to write to pope Clement V. to canonize Thomas de Cantelupo, bishop of Hereford, because a multitude of miracles had been wrought by his influence; *In tantum*, says the king, *quod ipsius meritis et intercessionibus gloriosis, lumen cæcis, surdis auditus, verbum mutis, et gressus claudis, et alia pleraque beneficia ipsius patrocinium implorantibus, cælesti dextra conferuntur.* "Inso-much that, by his glorious merits and intercessions,

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hath created ^a to be received
^b with thanksgiving of them
which believe and know the
truth.

4 For ^c every creature of God is good, and
nothing to be refused, if it be received with
thanksgiving :

5 For it is sanctified by the word of God
and prayer.

^a Gen. i. 29. ix. 3. — ^b Rom. xiv. 6. 1 Cor. x. 30.
^c Rom. xiv. 14, 20. 1 Cor. x. 25. Tit. i. 15. — ^d 2 Tim. iii.
14, 15. — ^e Ch. i. 4. vi. 20. 2 Tim. ii. 16, 23. iv. 4. Tit.

the blind receive their sight, the deaf hear, the dumb
speak, and the lame walk ; and many other benefits
are conferred by the right hand of the Divine Being
on those who implore his patronage." And therefore
he prays that this dead bishop may be added to the
calendar, "that he and his kingdom may enjoy his
suffrages and merit his patronage in heaven, who had
the benefit of his conversation on earth." *Nos atten-*
dentis, per Dei gratiam, fideles in Christo, nosque præ-
cipue, et populum regni nostri, ejus posse suffragiis
adjuvari, ut, quem familiarem habuimus in terris,
mereamur habere patronum in cælis. *Fœdera*, Vol. I.,
p. 976. Edit. 1816.

Having their conscience seared with a hot iron] They bear the marks of their hypocrisy as evidently
and as indelibly in their conscience in the sight of
God, as those who have been cauterized for their
crimes do in their bodies in the sight of men. It
was customary in ancient times to mark those with
a hot iron who had been guilty of great crimes, such
as sacrilege, &c. And the heathens supposed that
even in the other world they bear such marks ; and
by these the infernal judges knew the quantum of
their vices, and appointed the degrees of their punish-
ment. There is a saying much like that of the apostle
in the invective of *Claudian* against *Rufinus*, whom
he supposes to be thus addressed by *Rhadamanthus*,
one of the infernal judges :

Quid demens manifesta negas ? En pectus inustæ
Deformant maculæ ! vitiisque inolevit imago,
Nec sese commissa tegunt.—

"Thou fool, why dost thou deny what is so mani-
fest ? Behold the *deep-burnt marks* deform thy
conscience ; the appearance of them has grown
up with thy vices ; neither can the crimes which
thou hast committed hide themselves."

Verse 3. *Forbidding to marry*] These hypocritical
priests pretending that a single life was much more
favourable to devotion, and to the perfection of the
Christian life. This sentiment was held by the
Essenes, a religious sect among the Jews ; and we
know that it is a favourite opinion among the
Romanists, who oblige all their clergy to live a single
life by a *vow of continency*.

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6 If thou put the brethren in
remembrance of these things,
thou shalt be a good minister
of Jesus Christ, ^d nourished up
in the words of faith and of good doctrine,
whereunto thou hast attained.

7 But ^e refuse profane and old wives' fables,
and ^f exercise thyself rather unto godliness.

8 For ^g bodily exercise profiteth ^h little ;

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i. 14. — ^f Hebr. v. 14. — ^g 1 Cor. viii. 8. Col. ii. 23.
^h Or, for a little time.

To abstain from meats] Both among the heathens,
Jews, and Romanists, certain meats were prohibited ;
Some always, others at particular times. This the
apostle informs us was directly contrary to the ori-
ginal design of God ; and says that those who know
the truth, know this.

Verse 4. *For every creature of God is good*] That
is: Every creature which God has made for man's
nourishment is good for that purpose, and to be
thankfully received whenever necessary for the sup-
port of human life ; and nothing of that sort is at any
time to be refused, οὐδεν ἀποβλητον, rejected or de-
spised. We find a saying very similar to this in
Lucian's Timon : Οὐτοι ἀποβλητα εἰσι ὄψατα παρὰ
Διός. *The gifts which are from Jove ought not to be*
despised. This appears to have been a proverbial
saying among the heathens.

Verse 5. *For it is sanctified by the word of God*] *Δια λόγον Θεοῦ* By the command of God ; probably
referring to Gen. i. 29 : And God said, I have given
you every herb—and every tree—to you it shall be for
meat ; and to chap. ix. 3 : Every moving thing that
liveth shall be meat for you ; even as the green herb
have I given you all things ; i. e. I have given you
every animal that is proper for food, as I have given
you every herb and fruit proper for nourishment.
Therefore, all this was sanctified, set apart, and ap-
propriated to this use by this command. And when
man is about to use it, he is to sanctify or set it apart
to that use by prayer to God, 1. That it may answer
the end to us for which it was designed ; 2. That we
may use it with gratitude and moderation ; 3. That
all the strength derived from it may be devoted to
God, in filling up the duties of those situations in
which his providence has placed us. Those who
thank not God for their food, and pray not for his
blessing in the use of it, are unworthy even of a
morsel of bread, and of the breath they breathe.
Bishop Newton's opinion of this prophecy I have re-
served to the end of this chapter.

Verse 6. *If thou put the brethren in remembrance of*
these things] Show the church that, even now, there
is danger of this apostasy ; put them on their guard
against it ; for the forewarned are half armed. *Schoett-*
gen supposes from this verse that what is spoken
above refers to the Jews alone ; and that there is no
reference here to a church which in after ages might

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* but godliness is profitable unto all things, ^b having promise of the life that now is, and of that which is to come.

9 ^c This is a faithful saying, and worthy of all acceptance.

^a Ch. vi. 6. — ^b Ps. xxxvii. 4. lxxxiv. 11. cxii. 2, 3. cxlv. 19. Matt. vi. 33. xix. 29. Mark x. 30. Rom. viii. 28.

apostatize from, or corrupt, the true doctrine of our Lord and Saviour. Bishop Newton and others are of a different opinion. See at the end of this chapter.

Nourished up in the words of faith] By acting as I command thee, thou wilt show that thou art a good minister of Jesus Christ, and that thou hast been nourished from thy youth up in the doctrines of faith. The apostle seems to allude here to Timothy's Christian education. See the preface to this epistle.

Whereunto thou hast attained.] 'H, παρακολουθησας' Which thou hast thoroughly understood. For the meaning of this word, see the note on Luke i. 3.

Verse 7. *But refuse profane and old wives' fables*] This seems to refer particularly to the *Jews*, whose Talmudical writings are stuffed with the most ridiculous and profane fables that ever disgraced the human intellect. It may with equal propriety be applied to the *Legends* of the Romish church. Let any man read the *Aures Legenda*, and he will find of profane and old wives' fables what may stand, with considerable propriety, column for column with the Talmud. See *Josephine's* Life of St. Patrick for miracles, without rhyme or reason, abundantly more numerous and more stupendous than all the necessary ones wrought by Jesus Christ and his apostles. This is enough to persuade a man that the Spirit of God had these very corruptions and this corrupt church particularly in view.

Exercise thyself rather unto godliness.] To understand this expression it is necessary to know that the apostle alludes here to the *gymnastic* exercises among the Greeks, which were intended as a *preparation* for their contests at the public games. They did this in order to obtain a *corruptible* or *fading crown*, i. e. a chaplet of leaves, which was the reward of those who conquered in those games; Timothy was to exercise himself unto godliness, that he might be prepared for the kingdom of heaven, and there receive a crown that *fadeth not away*. See the notes on 1 Cor. ix. 24, &c.

Verse 8. *For bodily exercise profiteth little*] *Προς ολιγον τον ωφελιμος*. Those gymnastic exercises, so highly esteemed among the Greeks, are but *little worth*; they are but of *short duration*; they refer only to *this life*, and to the applause of men: but godliness has the promise of this life, and the life to come; it is profitable for all things; and for both time and eternity.

But godliness is profitable unto all things] By *godliness* we are to understand every thing that the Christian religion either *promises* or *prescribes*: the *life of God in the soul of man*; and the *glory of God*

10 For therefore ^a we both labour and suffer reproach, because ^e we trust in the living God, ^f who is the Saviour of all men, specially of those that believe.

11 ^g These things command and teach.

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^c Ch. i. 15. — ^d 1 Cor. iv. 11, 12. — ^e Ch. vi. 17. — ^f Ps. xxxvi. 6. cvii. 2, 6, &c. — ^g Ch. vi. 2.

as the *object* and *end* of that *life*. To receive the first, a man must renounce his sins, deny himself, take up his cross, and follow his Lord through evil and through good report. To obtain the latter, a man must *labour* to enter into that rest which remains for the people of God.

Having promise of the life that now is] The man that fears, loves, and serves God, has God's blessing all through life. His religion saves him from all those *excesses*, both in *action* and *passion*, which sap the foundations of life, and render existence itself often a burden. The peace and love of God in the heart produce a *serenity* and *calm* which cause the lamp of life to burn clear, strong, and permanent. Evil and disorderly passions obscure and stifle the vital spark. Every truly religious man extracts the uttermost good out of life itself, and through the divine blessing gets the uttermost good that is in life; and, what is better than all, acquires a full preparation here below for an eternal life of glory above. Thus godliness has the promise of, and secures the blessings of, both worlds.

Verse 9. *This is a faithful saying*] The truth of this doctrine none need doubt; and every man has it in his power to put this to the proof. See on chap. i. 15.

Verse 10. *For therefore we both labour*] This verse was necessary to explain what he had before said; and here he shows that his meaning was not that the followers of God should enjoy *worldly prosperity* and *exemption from natural evils*; for, said he, it is because we exercise ourselves to godliness that we have both labour and reproach, and we have these because we trust in the living God: but still we have mental happiness, and all that is necessary for our passage through life; for in the midst of persecutions and afflictions we have the peace of God that passeth knowledge, and have all our crosses and sufferings so sanctified to us that we consider them in the number of our blessings.

Who is the Saviour of all men] Who has provided salvation for the whole human race, and has freely offered it to them in his word and by his Spirit.

Specially of those that believe.] What God intends for ALL, he actually gives to *them* that believe in Christ, who died for the sins of the world, and tasted death for every man. As *all* have been purchased by his blood, so all may believe; and consequently all may be saved. Those that perish, perish through their own fault.

Verse 11. *These things command and teach.*] Let

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12 ^a Let no man despise thy youth; but ^b be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

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13 Till I come, give attendance to ^c reading, to exhortation, to doctrine.

14 ^d Neglect not the gift that is in thee, which was given thee ^e by pro-

^a 1 Cor. xvi. 11. Tit. ii. 15.—^b Tit. ii. 7. 1 Pet. v. 3.
^c John v. 39. Ch. iii. 14. 2 Tim. iii. 15.

^d 2 Tim. i. 6.—^e Ch. i. 18.

it be the sum and substance of thy preaching, that true religion is profitable for both worlds; that vice destroys both body and soul; that Christ tasted death for every man; and that he saves to the uttermost all them that believe in his name.

Verse 12. *Let no man despise thy youth*] Act with all the gravity and decorum which become thy situation in the church. As thou art in the place of an elder, act as an elder. Boyish playfulness ill becomes a minister of the gospel, whatever his age may be. Concerning Timothy's age see the conclusion of the preface to this epistle.

Be thou an example of the believers] It is natural for the flock to follow the shepherd; if he go wrong, they will go wrong also.

"Himself a wanderer from the narrow way,
His silly sheep, no wonder if they stray."

Though, according to the just judgment of God, they who die in their sins have their blood on their own head; yet, if they have either gone into sin or continued in it through the watchman's fault, their blood will God require at his hand. How many have endeavoured to excuse their transgressions by alleging, in vindication of their conduct, "Our minister does so, and he is more wise and learned than we." What an awful account must such have to give to the Head of the church when he appears!

In word] *Ev λογω* In doctrine; teach nothing but the truth of God, because nothing but that will save souls.

In conversation] *Ev αναστροφη* In the whole of thy conduct in every department which thou fillest, in all thy domestic as well as public relations, Behave thyself well.

In charity] *Ev αγαπη* In love to God and man; show that this is the principle and motive of all thy conduct.

In spirit] *Ev πνευματι* In the manner and disposition in which thou dost all things. How often is a holy or charitable work done in an unholy, uncharitable, and peevish spirit! To the doct, such work is unfruitful.

These words are wanting in ACDFG, and several others; both the Syriac, Erpen's Arabic, Æthiopic, Armenian, Vulgate, and Itala, and many of the Fathers. Griesbach leaves them out of the text. They have in all probability been added by a later hand.

In faith] *Ev πιστει* This word πιστις is probably taken here for fidelity, a sense which it often bears in the New Testament. It cannot mean doctrine, for

that has been referred to before. Be faithful to thy trust, to thy flock, to thy domestics, to the public, to thy God. Fidelity consists in honestly keeping, preserving, and delivering up when required, whatever is intrusted to our care; and also in improving whatever is delivered in trust for that purpose. Lose nothing that God gives, and improve every gift that he bestows.

In purity] *Ev ἀγνευ* Chastity of body and mind; a direction peculiarly necessary for a young minister, who has more temptations to break its rules than perhaps any other person. "Conserve sparingly with women, and especially with young women," was the advice of a very holy and experienced minister of Christ.

Verse 13. *Give attendance to reading*] Timothy could easily comprehend the apostle's meaning; but at present this is not so easy. What books does the apostle mean? The books of the Old Testament were probably what he intended; these testified of Jesus, and by these he could either convince or convert the Jews. But, whether was the reading of these to be public, or private? Probably both. It was customary to read the law and the prophets in the synagogue, and doubtless in the assemblies of the Christians; after which there was generally an exhortation founded upon the subject of the prophecy. Hence the apostle says: *Give attendance to reading, to exhortation, to doctrine.* Timothy was therefore to be diligent in reading the sacred writings at home, that he might be the better qualified to read and expound them in the public assemblies to the Christians, and to others who came to these public meetings.

As to other books, there were not many at that time that could be of much use to a Christian minister. In those days the great business of the preacher was to bring forward the grand facts of Christianity, to prove these, and to show that all had happened according to the prediction of the prophets; and from these to show the work of God in the heart, and the evidence of that work in a holy life.

At present the truth of God is not only to be proclaimed, but defended; and many customs or manners, and forms of speech, which are to us obsolete, must be explained from the writings of the ancients, and particularly from the works of those who lived about the same times, or nearest to them, and in the same or contiguous countries. This will require the knowledge of those languages in which those works have been composed, the chief of which are *Ἑθνε*

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phesy, ^a with the laying on of the hands of the presbytery. 15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear ^b to all.

16 ^cTake heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both ^dsave thyself, and ^ethem that hear thee.

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^a Acts vi. 6. viii. 17. xiii. 3. xix. 6. Ch. v. 22. 2 Tim. i. 6.
^b Or, in all things.

^c Acts xx. 28. — ^d Ezek. xxxiii. 9. — ^e Rom. xi. 14.
1 Cor. ix. 22. James v. 20.

and Greek, the languages in which the holy scriptures of the Old and New Testaments have been originally written.

Latin is certainly of the next consequence; a language in which some of the most early comments have been written: and it is worth the trouble of being learned, were it only for the sake of the works of St. Jerome, who translated and wrote a commentary on the whole of the scriptures; though in many respects it is both erroneous and superficial.

Arabic and Syriac may be added with great advantage: the latter being in effect the language in which Christ and his apostles spoke and preached in Judea; and the former being radically the same with the Hebrew, and preserving many of the roots of that language, the derivatives of which often occur in the Hebrew Bible, but the roots never.

The works of various scholars prove of how much consequence even the writings of heathen authors, chiefly those of Greece and Italy, are to the illustration of the sacred writings. And he who is best acquainted with the sacred records will avail himself of such helps with gratitude both to God and man. Though so many languages and so much reading are not absolutely necessary to form a minister of the gospel (for there are many eminent ministers who have not such advantages), yet they are helps of the first magnitude to those who have them and know how to use them.

Verse 14. Neglect not the gift that is in thee] The word χάρισμα here must refer to the gifts and graces of the Divine Spirit, which Timothy received when set apart to the work of an evangelist by the imposition of St. Paul's hands, 2 Tim. i. 6, and by that of the presbytery or eldership; for it most evidently appears, from this verse and that above quoted, that he received this double imposition, not probably at different times, but on one and the same occasion. These very gifts and graces might be improved; and we have reason to believe, if not improved, would be withdrawn by the great head of the church.

Given thee by prophecy] It has already been conjectured (see the preface, and the note on chap. i. 18) that there had been some remarkable prediction relative to the future destiny and usefulness of Timothy. And probably it was in consequence of this that he was set apart to the office of evangelist and bishop in the church at Ephesus. When apostles laid their hands on men, they ordinarily received the Holy Spirit with this imposition. This may be what the apostle calls to the remembrance of Timothy, and

tells him not to neglect what he had received, nor the purpose for which he had received it.

Verse 15. Meditate upon these things] Ταυτα μελετα Revolve them frequently in thy mind; consider deeply their nature and importance; get them deeply fastened in thy heart, and let all thy conduct flow from this inward feeling and conviction. Let the nature, reasons, and motives of thy ministry, be ever in the view of thy heart and conscience.

Give thyself wholly to them] Εν τωτοις ιωθι Be thou in these things. Horace has a similar expression: Omnis in hoc eum. "I am absorbed in this." Occupy thyself wholly with them; make them not only thy chief but thy sole concern. Thou art called to save thy own soul, and the souls of them that hear thee; and God has given thee the divine gifts for this and no other purpose. To this let all thy reading and study be directed; this is thy great business, and thou must perform it as the servant and steward of the Lord. Bengel has a good saying on this verse, which I will quote: In his qui est, minus erit in sodalitatibus mundanis, in studiis alienis, in colligendis libris, conchis, nummis, quibus multi pastores notabilem ætatis partem insistentes conterunt; "He who is wholly in these things will be little in worldly company, in foreign studies, in collecting books, shells, and coins, in which many ministers consume a principal part of their life." Such persons are worthy of the deepest reprehension, unless all these studies, collections, &c., be formed with the express view of illustrating the sacred records; and to such awful drudgery few Christian ministers are called. Many, when they have made such collections, seem to know nothing of their use; they only see them and show them, but can never bring them to their assistance in the work of the ministry. These should be prayed for and pitied.

That thy profiting may appear to all.] By being made a universal blessing; convincing and converting sinners; and building up the church of God on its most holy faith.

Verse 16. Take heed unto thyself] See that the life of God remains and the work of God prospers in thine own soul. Take heed to thy doctrine, that the matter be pure and orthodox; that thou teach nothing for truth but what God has revealed.

Continue in them] i. e. In taking heed to thyself and to thy doctrine; for this must be thy continual study. Without this, the divine influence shall recede from thy heart, and the divine gift from thy intellect; and, like Samson shorn of his strength, thou wilt soon become as another man, as any common

man; thy power will depart from thee, and thou shalt be no longer able to persuade; the UNCTION shall depart from thee, and, destitute of spiritual feeling thyself, thou shalt not be able to cause others to feel. Take the apostle's advice, and thou shalt save thy own soul, and the souls of them that hear thee.

In the course of the preceding notes I have referred to Bishop Newton's opinion and application of the prophecy contained in the first five verses. Not being fully persuaded in my own mind to what church this, and the prophecy in the Epistle to the Thessalonians, should be applied, I produce an accredited author, who, for his Dissertations on the Prophecies, has a high and honoured name in the church.

"I. The first thing to be considered is, the apostasy here predicted. 'Some shall depart, or rather apostatize, from the faith.' An apostasy from the faith may be either total or partial; either when we renounce the whole, or when we deny some principal and essential article of it. It is not every error, or every heresy, that is apostasy from the faith. It is a revolt in a principal and essential article, when we worship God by any image or representation, or when we worship other beings besides God, and pray unto other mediators besides the one Mediator between God and man, the man Christ Jesus. This is the very essence of Christian worship, to worship the one true God, through the one true Christ; and to worship any other god, or any other mediator, is apostasy and rebellion against God and against Christ. Such is the nature of apostasy from the faith; and it is implied that this apostasy shall be general, and affect great numbers. For though it be said only some shall apostatize, yet by some, here, many are understood. The original word frequently signifies a multitude; and there are abundant instances in scripture where it is used in that sense, as the reader may perceive from John vi. 64—66; Rom. xi. 17; 1 Cor. x. 5, 6. This apostasy may be general and extensive, and include many, but not all.

"II. It is more particularly shown wherein the apostasy should consist in the following words: Giving heed to seducing spirits and doctrines of devils; or rather: 'Giving heed to erroneous spirits and doctrines concerning demons.' Spirits seem to be much the same in sense as doctrines, the latter word may be considered as explanatory of the former; and error sometimes signifying idolatry, erroneous doctrines may comprehend idolatrous as well as false doctrines. But it is still further added, for explanation, that these doctrines should be doctrines of devils or of demons, where the genitive case is not to be taken actively, as if demons were the authors of these doctrines, but passively, as if demons were the subject of these doctrines. In Jer. x. 8, Acts xiii. 12, Heb. vi. 2, the genitive case is used in this manner; and, by the same construction, doctrines of demons are doctrines about or concerning demons. This is, therefore, a prophecy that the idolatrous theology of demons, professed by the Gentiles, should be revived among Christians. Demons, according to the theology

of the Gentiles, were middle powers between the gods and mortal men; and were regarded as mediators and agents between the gods and men. Of these demons there were accounted two kinds: one kind were the souls of men deified or canonized after death; the other kind were such as had never been the souls of men, nor ever dwelt in mortal bodies. These latter demons may be paralleled with angels, as the former may with canonized saints; and as we Christians believe there are good and evil angels, so did the Gentiles that there were good and evil demons. It appears then as if the doctrine of demons, which prevailed so long in the heathen world, was to be revived and established in the Christian church. And is not the worship of saints and angels now, in all respects, the same that the worship of demons was in former times? The name only is different, the thing is essentially the same. The heathens looked upon their demons as mediators and intercessors between God and men; and are not the saints and angels regarded in the same light by many professed Christians? The promoters of this worship were sensible that it was the same, and that the one succeeded the other; and as the worship is the same, so likewise it is performed with the same ceremonies. Nay, the very same temples, the very same images, the very same altars, which once were consecrated to Jupiter and the other demons, are now re-consecrated to the Virgin Mary and other saints. The very same titles and inscriptions are ascribed to both; the very same prodigies and miracles are related of these as of those. In short, the whole almost of paganism is converted and applied to popery; the one is manifestly formed upon the same plan and principles as the other.

"III. Such an apostasy as this—of reviving the doctrines of demons, and worshipping the dead—was not likely to take place immediately; it should prevail and prosper in the latter days. The phrase of the latter times or days, or the last times or days, signifies any time yet to come; but denotes more particularly the times of Christianity. The times of Christianity may properly be called the latter times or days, or the last times or days, because it is the last of all God's revelations to mankind. Heb. i. 1, 2; 1 Pet. i. 20.

"IV. Another remarkable peculiarity of this prophecy is, the solemn and emphatic manner in which it is delivered: The Spirit speaketh expressly. By the Spirit is meant the Holy Spirit of God, which inspired the prophets and apostles. The Spirit's speaking expressly, may signify his speaking precisely and certainly, not obscurely and involv'dly, as he is wont to speak in the prophets; or it may be said, The Spirit speaketh expressly, when he speaks in express words in some place or other of divine writ, and the Spirit hath spoken the same thing in express words before in the prophecy of Daniel. Daniel has foretold, in express words, the worship of new demons or demi-gods; Dan. xi. 38. The mauzzim of Daniel are the same as the demons of St. Paul; gods protectors, or saints protectors, defenders and guardians of mankind. This, therefore, is a prophecy, not merely dictated by private suggestion and inspira-

tion, but taken out of the written word. It is a prophecy not only of St. Paul's, but of Daniel's too ; or rather of Daniel, confirmed and approved by St. Paul.

"V. The apostle proceeds, ver. 2, to describe by what means and by what persons this apostasy should be propagated and established in the world: *Speaking lies in hypocrisy, &c.* ; or rather, *through the hypocrisy of liars*, having their conscience, &c. ; for the preposition rendered *in*, frequently signifies *through* or *by*. *Liars* too, or *speaking lies*, cannot possibly be joined with the original word rendered *some*, and that rendered *giving heed*, because they are in the nominative case, and this is in the genitive. Neither can it well be joined in the construction with the word rendered *devils*, or *demons* ; for how can *demons*, or *devils*, be said to *speaking lies in hypocrisy*, and to *have their conscience seared, &c.* ? It is plain, then, that the great apostasy of the latter times was to prevail, *through the hypocrisy of liars, &c.* And has not the great idolatry of Christians, and the worship of the dead particularly, been diffused and advanced in the world by such instruments and agents ? by fabulous books, forged under the names of the apostles and saints ; by fabulous legends of their lives ; by fabulous miracles ascribed to their relics ; by fabulous dreams and revelations ; and even by fabulous saints, who never existed but in imagination.

"VI. Verse 3. *Forbidding to marry, &c.*] This is a farther character of the promoters of this apostasy. The same hypocritical liars who should promote the worship of demons should also prohibit lawful marriage. The monks were the first who brought a *single life* into repute ; they were the first also who revived and promoted the worship of demons. One of the primary and most essential laws and constitutions of all monks was the profession of a single life, and it is equally clear that the monks had the principal share in promoting the worship of the dead. The monks then were the principal promoters of the worship of the dead in former times. And who are the great patrons and advocates of the same worship now ? Are not their legitimate successors and descendants, the monks and priests and bishops of the church of Rome ? And do not they also profess and recommend a single life, as well as the worship of saints and angels ? Thus have the worship of demons, and the prohibition of marriage, constantly gone hand in hand together ; and as they who maintain one maintain the

other, so it is no less remarkable that they who disclaim the one, disclaim the other.

"VII. The last mark and character of these men is: *Commanding to abstain from meats, &c.* The same lying hypocrites who should promote the worship of demons, should not only prohibit lawful marriage, but likewise impose unnecessary abstinence from meats ; and these too, as indeed it is fit they should, usually go together as constituent parts of the same hypocrisy. It is as much the law of monks to abstain from meats, as from marriage. Some never eat any flesh ; others only certain kinds, on certain days. Frequent fasts are the rule and boast of their orders. So lived the monks of the ancient church ; so live, with less strictness perhaps, but with greater ostentation, the monks and friars of the church of Rome ; and these have been the principal propagators and defenders of the worship of the dead, both in former and in latter times. The worship of the dead is indeed so monstrously absurd as well as impious, that there was hardly any probability of its ever prevailing in the world but by hypocrisy and lies. But that these particular sorts of hypocrisy—celibacy, under pretence of chastity ; and abstinence, under pretence of devotion—should be employed for this purpose, the Spirit of God alone could foresee and foretell. There is no necessary connexion between the worship of the dead, *and forbidding to marry, and commanding to abstain from meats* ; and yet it is certain that the great advocates for this worship have by their pretended purity and mortification procured the greater reverence to their persons, and the readier reception to their doctrines. But this idle, popish, monkish abstinence is as unworthy of a *Christian* as it is unnatural to a *man* ; it is preventing the purpose of nature, and *commanding to abstain from meats, which God hath created to be received with thanksgiving by believers, and them who know the truth.*" See Bishop Newton's *Dissertations on the Prophecies* ; and Dr. Dodd's notes.

Which mode of interpretation is best, I shall not attempt to say : to *determine the meaning* of prophecies is a difficult task ; and, in a case of this kind, I rather choose to trust to the judgment of others than to my own. It is to be deplored that all the preceding particulars apply but too well to the corruptions in the Romish church, therefore to it they appear peculiarly applicable. But whether God had this church alone in view, I dare not affirm.

CHAPTER V.

Rules to be observed in giving reproofs to the old and to the young, 1, 2. Directions concerning widows, 3—16. Of elders that rule well, 17, 18. How to proceed against elders when accused, and against notorious offenders, 19—21. Directions concerning imposition of hands, 22. Concerning Timothy's health, 23. Reasons why no person should be hastily appointed to sacred offices, 24, 25.

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Cæs. Aug. 12.

REBUKE^a not an elder, but
intreat *him* as a father; and
the younger men as brethren;

2 The elder women as mothers; the younger as sisters, with all purity.

3 Honour widows^b that are widows indeed.

4 But if any widow have children or nephews, let them learn first to shew^c piety at home, and^d to requite their parents: ^efor that is good and acceptable before God.

5 ^fNow she that is a widow indeed, and desolate, trusteth in God, and ^gcontinueth in supplications and prayers^h night and day.

6 ⁱBut she that liveth^k in pleasure is dead while she liveth.

7 ^lAnd these things give in charge, that they may be blameless.

8 But if any provide not for his own,^m and

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^a Lev. xix. 32.—^b Ver. 5, 16.—^c Or, *kindness*.—^d See Gen. xiv. 10, 11. Matt. xv. 4. Eph. vi. 1, 2.—^e Ch. ii. 3. ^f 1 Cor. vii. 32.—^g Luke ii. 37. xviii. 1.—^h Acts xxvi. 7.

ⁱ James v. 5.—^k Or, *delicately*.—^l Ch. i. 3. iv. 11. vi. 17. ^m Isai. lviii. 7. Gal. vi. 10.

NOTES ON CHAP. V.

Verse 1. *Rebuke not an elder*] That is, an elderly person; for the word *πρεσβυτερος* is here taken in its natural sense, and signifies, one advanced in years. At ver. 17, it is taken in what may be termed its ecclesiastical meaning, and signifies, an *officer* in the church, what we commonly call a *presbyter* or *bishop*; for sometimes these terms were confounded. There are but few cases in which it at all becomes a young man to reprove an old man, and especially one who is a father in the church. If such a one does wrong, or gets out of the way, he should be *entreated* as a father, with great caution and respect. To this, at least, his age entitles him. The word *επιπληξεις* signifies, do not *smite*; i. e. do not treat them *harshly*, nor with *magisterial austerity*.

The younger men as brethren] Showing humility, and arrogating nothing to thyself on account of thy office. Feel for them as thou oughtest to feel for thy own brethren.

Verse 2. *The elder women as mothers*] Treating them with the respect due to their age.

The younger as sisters] Feel for every member of the church, old and young, male and female; consider them as fathers, mothers, brothers, and sisters; treat them all with gentleness; and labour to keep them in, not to expel them from the church.

With all purity.] *Εν παση ἀγνητι* With all chastity. See the note on chap. iv. 12.

There are some who seem to take a barbarous pleasure in expelling members from the church. They should be continued in as long as possible; while they are *in the church*—under its ordinances and discipline, there is some hope that their errors may be corrected; but when once driven out again into the world, that hope must necessarily become extinct. As judgment is God's strange work, so *excommunication* should be the strange, the last, and the most reluctantly performed work of every Christian minister.

Verse 3. *Honour widows that are widows indeed.*] One meaning of the word *τιμαω*, to *honour*, is to *support*, *sustain*, &c., Matt. xv. 4, 5; and here it is most obviously to be taken in this sense. Provide for those widows especially which are *widows indeed*—persons *truly destitute*, being aged and helpless, and having

neither *children* nor *friends* to take care of them, and who behave as becometh their destitute state. But see the note on verse 10.

Verse 4. *But if any widow have children or nephews*] This shows that *widows indeed* are those that have neither children nor nephews, i. e. no relatives that either will or can help them, or no near relatives alive.

Let them learn first to show piety at home] Let these children and nephews provide for their aged or helpless parents or relatives, and not burden the church with them while they are able to support them.

And to requite their parents] *Και αμοιβας αποδοτωσιν τοις προγονοις* Let them learn to *give benefit for benefit*. Your parents supported and nourished you when you were young and helpless; you ought therefore to support them when they are old and destitute. This is called *showing piety*; and there is doubtless an allusion to the fifth commandment: *Honour thy father and thy mother*—provide for them in their old age and afflictions; God commands this.

Verse 5. *And desolate*] *Και μεμονωμενη* Left *entirely alone*—having neither children nor relatives to take care of her.

Trusteth in God] Finding she has no other helper, she *continues in prayer and supplication*, that she may derive that from God which, in the course of his providence, he has deprived her of among men.

Verse 6. *But she that liveth in pleasure*] *Ἡ δε παραλωσα* She that liveth *delicately*—*voluptuously* indulging herself with dainties; it does not indicate *grossly criminal pleasures*; but simply means one who indulges herself in *good eating and drinking*, pampering her body at the expense of her mind. The word is used in reference to what we term *petted* and *spoiled* children; and a remarkable passage is produced by Kypke, from an epistle of *Theanus* to *Eubulus*, found in *Opusc. Myth. Galæi*, page 741, where he says: "What can be done with that boy, who, if he have not food when and as he pleases, bursts out into weeping; and, if he eats, must have dainties and sweetmeats? If the weather be hot, he complains of fatigue; if it be cold, he trembles; if he be reproved, he scolds; if every thing be not provided for him according to his wish, he is enraged."

A. M. cir. 4069. specially for those of his own
A. D. 64 or 65. a house, b he hath denied the
A. U. C. 818. faith, c and is worse than an
An. Imp. Neronis infidel.
Cæs. Aug. 12.

9 Let not a widow be taken d into the number under threescore years old, e having been the wife of one man,

10 Well reported of for good works ; if she have brought up children, if she have f lodged strangers, if she have g washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

A. M. cir. 4069.
A. D. 64 or 65.
A. U. C. 818.
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^a Or, *kindred*.—^b 2 Tim. iii. 5. Tit. i. 16.—^c Matt. xviii. 17.—^d Or, *chosen*.—^e Luke ii. 36. Ch. iii. 2.—^f Acts

xvi. 15. Hebr. xiii. 2. 1 Pet. iv. 9.—^g Gen. xviii. 4. xix. 2. Luke vii. 38, 44. John xiii. 5, 14.

If he eats not, he breaks out into fits of anger. He basely indulges himself in pleasure ; and in every respect acts voluptuously and effeminately. Knowing then, O friend, *ὅτι τα σκαταλωτα των παιδιων, ιταν ακμαση προς ανδρας, ανδραποδα γινεται, τας τοιαντας ηδονας αφαιρει* that boys, living thus voluptuously, when they grow up are wont to become slaves ; take away, therefore, such pleasures from them." I have introduced this long quotation, the better to fix the meaning of the apostle, and to show that the *life of pleasure* mentioned here does not mean *prostitution or uncleanness* of any kind, though such a life may naturally lead to dissolute manners.

Is dead while she liveth.] No purpose of life is answered by the existence of such a person. *Seneca*, in *Epist.* 60, says of pleasure-takers, and those who live a voluptuous life: *Hos itaque animalium loco numeremus, non hominum: quosdam vero ne animalium quidem, sed mortuorum—mortem antecesserunt.* "We rank such persons with brutes, not with men ; and some of them not even with brutes, but with dead carcasses. They anticipate their own death." Such persons are, as the apostle says elsewhere, *dead in trespasses, and dead in sins.*

Verse 7. *That they may be blameless.*] Charge the whole church to attend to these things, that they may be blameless. The words are not spoken of the widows only, but of the church or its officers ; it cannot be restricted to the widows, for the adjective *ανεπιληπτοι* is both of the masculine and feminine gender.

Verse 8. *But if any provide not for his own*] His own people or relatives.

Those of his own house] That is, his own family, or a poor widow or relative that lives under his roof.

Hath denied the faith] The Christian religion, which strongly inculcates love and benevolence to all mankind.

Is worse than an infidel.] For what are called the *dictates of nature* lead men to feel for and provide for their own families. Heathen writers are full of maxims of this kind ; *TACITUS* says: *Liberos cuique ac propinquos NATURA carissimos esse voluit.* "Nature dictates that to every one his own children and relatives should be most dear." And *CICERO*, in *Epist. ad. Caption.*: *Suos quisque debet tueri.* "Every man should take care of his own family."

Verse 9. *Taken into the number*] Let her not be taken into the list of those for which the church must provide. But some think that the apostle means the

list of those who were *deaconesses* in the church ; and that no widow was to be admitted into that rank who did not answer to the following character. See on ver. 10.

Under threescore years] As it might be supposed that, previously to this age, they might be able to do something towards their own support. See on ver. 10.

Having been the wife of one man] Having lived in conjugal fidelity with her husband ; or having had but one husband at a time ; or, according to others, having never been but once married. But the former is the opinion of some of the most eminent of the Greek Fathers, and appears to be that most consistent with the scope of the place, and with truth.

Verse 10. *Well reported of for good works*] Numbers being able to bear testimony, as the word implies, that she has not only avoided all sin, but that she has walked according to the testimony of God.

Brought up children] It was customary among the Gentiles to expose their children, when so poor that they were not able to provide for them. Pious and humane people took these up ; and fed, clothed, and educated them. The words *brought up* may refer to the children of others, who were educated in the Christian faith by pious Christian women.

Lodged strangers] If she have been given to hospitality, freely contributing to the necessitous, when she had it in her power.

Washed the saints' feet] This was an office of humanity shown to all strangers and travellers in the Eastern countries, who, either walking barefoot, or having only a sort of sole to defend the foot, needed washing when they came to their journey's end. Pious women generally did this act of kindness.

Relieved the afflicted] Visited and ministered to the sick.

Diligently followed every good work.] In a word, if she have been altogether a Christian, living according to the precepts of the gospel, and doing the Lord's work with all her heart, soul, and strength.

From the character given here of the widow indeed, it may be doubted whether *χρηρα*, widow, was not in some cases the name of an office, which name it might have from being ordinarily filled by widows. It can hardly be supposed that any widow, unless she had considerable property, could have done the things enumerated in this verse, some of which would occasion no small expense. The widow indeed may mean a person who was to be employed in some

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A. U. C. 818.
An. Imp. Neronis
Cæs. Aug. 12.

11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;

12 Having damnation, because they have cast off their first faith.

13 ^a And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also, and busy-bodies,

^a 2 Thess. iii. 11.—^b 1 Cor. vii. 9.

office in the church; and Timothy is enjoined not to take any into that office unless she had been before remarkable for piety and humanity. Some think that the widows of whom the apostle speaks had been *deaconesses*, and wished now to be taken on what might be termed the *superannuated list*; and the apostle lays down *rules* for the admission of such, the sum of which is: Let none come on this superannuated list unless she be at least sixty years of age, and can bring proof of her having conscientiously discharged the office and duty of a *deaconess*.

Verse 11. *But the younger widows refuse*] Do not admit those into this office who are under sixty years of age. Probably those who were received into such a list *promised to abide* in their *widowhood*. But as young or comparatively young women might have both occasion and temptations to remarry, and so break their engagement to Christ, they should not be admitted. Not that the apostle condemns their remarrying as a crime in itself, but because it was contrary to their engagement. See on verse 14.

Wax wanton] *κατασφηνιασως* From *kata*, intensive, and *σφηνιαω*, to act in a luxurious or wanton manner. The word is supposed to be derived from *σρεπειν*, to remove, and *ιψια*, the rein; and is a metaphor taken from a pampered horse, from whose mouth the rein has been removed, so that there is nothing to check or confine him. The metaphor is plain enough, and the application easy.

Verse 12. *Having damnation*] In the sense in which we use this word I am satisfied the apostle never intended it. It is likely that he refers here to some promise or engagement which they made when taken on the list already mentioned, and now they have the *guilt* of having violated that promise; this is the *κριμα*, or condemnation, of which the apostle speaks.

They have cast off their first faith.] By pledging their *fidelity* to a husband they have cast off their *fidelity* to Christ, as a married life and their previous engagement are incompatible. Dr. Macknight translates these two verses thus: But the younger widows *reject*, for when they cannot endure Christ's *rein*, they will marry; *incurring condemnation*, because they have *put away* their first *fidelity*.

Verse 13. *And withal they learn to be idle*] They do not love work, and they will not work.

Wandering about from house to house] Gadding,

1614

speaking things which they ought not.

14 ^b I will therefore that the younger women marry, bear children, guide the house, ^c give none occasion to the adversary ^d to speak reproachfully.

15 For some are already turned aside after Satan.

16 If any man or woman that believeth

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^c Ch. vi. 1. Tit. ii. 8.—^d Gr. for *their railing*.

gossiping; never contented with home; always visiting.

And not only idle] If it went no farther, this would be intolerable; but they are *tattlers*—tale-bearers; whisperers; light, trifling persons; all noise and no work.

Busy-bodies] Persons who meddle with the concerns of others; who mind every one's business but their own.

Speaking things which they ought not.] Lies, slanders, calumnies; backbiting their neighbours, and every where sowing the seed of dissension.

Verse 14. *I will therefore that the younger women marry*] As the preceding discourse has been about the younger widows, and this is an inference from it; it is most evident that by the *younger women* the apostle means the young *widows*. These he considers unfit for the office of the female *diaconate*, and therefore wills them to marry, educate children, and give themselves wholly up to *domestic affairs*. Here the apostle, so far from forbidding *second marriages*, positively enjoins or at least recommends them. And what man of sense could have done otherwise in the cases he mentions? It is no sin in any case to marry, bear children, and take care of a family; but it is a sin in every case to be idle persons, gadders about, tattlers, busy-bodies, sifting out and detailing family secrets, &c., &c. The good sentiment, put by an able poet and pious divine into the mouths of *little children*, cannot be ill-applied to multitudes of women, mothers, and grandmothers:

“See how the little busy bee
Improves each shining hour,
And gathers honey all the day
From every opening flower!

In works of labour or of skill,
We should be busy too;

For Satan finds some mischief, still,
For idle hands to do.” Dr. WATTS.

The adversary] Any person, whether Jew or Gentile, who might be watching for an occasion to reproach, through the misconduct of its professors, the cause of Christianity.

Verse 15. *For some are already turned aside*] Some of these young widows, for he appears to be still treating of them, are turned aside to *idolatry*, to follow Satan instead of Christ. Slight deviations,

A. M. cir. 4069. have widows, let them relieve
A. D. 64 or 65. them, and let not the church
A. U. C. 818. be charged; that it may re-
An. Imp. Neronis lieve ^a them that are widows
Cæs. Aug. 12. indeed.

17 ^b Let the elders that rule well ^c be counted worthy of double honour, especially they who labour in the word and doctrine.

18 For the scripture saith, ^d Thou shalt not

muzzle the ox that treadeth out the corn. And, ^e The labourer ^f is worthy of his reward.

19 Against an elder receive not an accusation, but ^g before ^h two or three witnesses.

20 ^b Them that sin rebuke before all, ⁱ that others also may fear.

21 ^k I charge thee before God, and the

A. M. cir. 4069.
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^a Ver. 3, 5.—^b Rom. xii. 8. 1 Cor. ix. 10, 14. Gal. vi. 6. Phil. ii. 29. 1 Thess. v. 12, 13. Hebr. xiii. 7, 17.—^c Acts xviii. 10.—^d Deut. xxv. 4. 1 Cor. ix. 9.—^e Lev. xix.

13. Dent. xxiv. 14, 15. Matt. x. 10. Luke x. 7.—^f Or, *under*.—^g Deut. xix. 15.—^h Gal. ii. 11, 14. Tit. i. 13. ⁱ Deut. xiii. 11.—^k Ch. vi. 13. 2 Tim. ii. 14. iv. 1.

in the first instance, from a right line, may lead at last to an infinite distance from Christ.

Verse 16. *If any man or woman that believeth*] If any Christian man or woman have poor widows, which are their relatives, let them relieve them—provide them with the necessaries of life, and not burden the church with their maintenance, that the funds may be spared for the support of those widows who are employed in its service, teaching children, visiting the sick, &c., &c. For the performing of such offices it is very likely that none but widows were employed; and these were chosen, other things being equal, out of the most indigent of the widows, and therefore called by the apostle, here and in ver. 3, αἱ οὐρῶς χήραι, widows indeed—widows desolate, without support, and without relatives. See the note on ver. 10.

Verse 17. *Let the elders that rule well*] Elder is probably here the name of an ecclesiastical officer, similar to what we now term *presbyter*. See on ver. 1. Dr. Macknight has remarked that, “in the first age, the name πρεσβυτερος, elder, was given to all who exercised any sacred office in the church, as is plain from Acts xx. 28, where the persons are called επισκοποι, bishops, who, ver. 17, were called πρεσβυτερος, elders. The same thing appears from Tit. i. 5, where those are called elders who, ver. 7, are named bishops; and from 1 Tim. iv. 14, where, collectively, all who held sacred offices in Lystra are called πρεσβυτεριων, the presbytery or eldership, and are said to have concurred with St. Paul in setting Timothy apart to the ministry.”

Double honour] Διπλης τιμης. Almost every critic of note allows that τιμη here signifies reward, stipend, wages. Let him have a double or a larger salary who rules well; and why? Because in the discharge of his office he must be at expense, in proportion to his diligence, in visiting and relieving the sick, in lodging and providing for strangers; in a word, in his being given to hospitality, which was required of every bishop or presbyter.

Especially they who labour in the word and doctrine.] Those who not only preach publicly, but instruct privately, catechise, &c. Some think this refers to distinct ecclesiastical orders; but these technical distinctions were, in my opinion, a work of later times.

Verse 18. *The scripture saith, Thou shalt not*

muzzle the ox] This is a manifest proof that by τιμη, honour, in the preceding verse, the apostle means salary or wages: “Let the elders that rule well be accounted worthy of double honour,” a larger salary than any of the official widows mentioned before, for “the labourer is worthy of his hire.” The maintenance of every man in the church should be in proportion to his own labour, and the necessities of his family. He that does no work should have no wages. In the church of Christ there never can be a sinecure. They who minister at the altar should live by the altar; the ox that treadeth out the corn should not be muzzled; the labourer is worthy of his hire: but the altar should not support him who does not minister at it; if the ox won't tread out the corn, let him go to the common or be muzzled; if the man will not labour, let him have no hire.

Verse 19. *Against an elder*] Be very cautious of receiving evil reports against those whose business it is to preach to others, and correct their vices. Do not consider an elder as guilty of any alleged crime, unless it be proved by two or three witnesses. This the law of Moses required in respect to all. Among the Romans, a plebeian might be condemned on the deposition of one credible witness; but it required two to convict a senator. The reason of this difference is evident: those whose business it is to correct others will usually have many enemies; great caution, therefore, should be used in admitting accusations against such persons.

Verse 20. *Them that sin rebuke before all*] That is, before the members of the church; which was the custom of the Jews in their synagogues. But if the words refer to the elders alone, then the transgressing elder is to be reproved before his fellows, and be tried by them.

That others also may fear.] This is the grand object of church censures, to reclaim the transgressors, and to give warning to others.

Verse 21. *I charge thee before God*] The apostle would have Timothy to consider that all he did should be done as in the sight of God, the Father of the spirits of all flesh; in the sight of Christ, the Saviour of sinners, who purchased the church with his own blood; and in the sight of the most holy, approved, and eminent angels, whose office it was to minister to the heirs of salvation. The word εκλεκτοι, elect, applied to the angels here, is supposed

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Lord Jesus Christ, and the elect angels, that thou observe these things, ^a without preferring one before another, doing

nothing by partiality.

22 ^b Lay hands suddenly on no man, ^c neither be partaker of other men's sins: keep thyself pure.

23 Drink no longer water, but use a little

^a Or, *without prejudice*.—^b Acts vi. 6. xiii. 8. Ch. iv. 14. 2 Tim. i. 6.—^c 2 John 11.

to distinguish those who *stood*, when others fell from their first estate. The former were *elect*, or *approved*; the latter *reprobate*, or *disapproved*. This is not an unfrequent sense of the word *εκλεκτος*, *elect*. Perhaps there is nothing else meant than the angels that are chosen out from among others, by the Lord himself, to be ministering servants to the church.

Without preferring one before another] *Χωρις προκριματος* Without prejudice. Promote no man's cause; make not up thy mind on any case, till thou hast weighed both sides, and heard both parties, with their respective witnesses; and then act *impartially*, as the matter may appear to be *proved*. Do not treat any man, in religious matters, according to the rank he holds in life, or according to any personal attachment thou mayest have for him. Every man should be dealt with in the church as he will be dealt with at the judgment-seat of Christ. A minister of the gospel, who, in the exercise of discipline in the church, is swayed and warped by *secular* considerations, will be a curse rather than a blessing to the people of God. Accepting the persons of the rich, in ecclesiastical matters, has been a source of corruption in Christianity. With some ministers the *show* of piety in a *rich* man goes farther than the *soundest Christian experience* in the *poor*. What account can such persons give of their stewardship?

Verse 22. *Lay hands suddenly on no man*] Do not hastily appoint any person to the sacred ministry; let the person be well proved before he receives the *imposition of hands*. Some understand this of laying hands on the sick.

Neither be partaker of other men's sins] It is a sin for any improper person to *thrust himself* into the sacred office; and he partakes of that sin who introduces, helps him forward, or sanctions him in it. Oh, what an account will rash, undiscerning, and prejudiced bishops, presbyters, and others, have to render to God for their *ordinations*! Their laying rash or careless hands "on skulls that cannot teach, and will not learn;" while probably they refuse inducting others well qualified for the Christian ministry.

Keep thyself pure.] From this and every other evil.

Verse 23. *Drink no longer water, but use a little wine*] The whole of this verse seems, to several learned critics and divines, strangely inserted in this place; it might have been, according to them, a note which the apostle inserted in the margin of his letter,

wine ^d for thy stomach's sake and thine often infirmities.

24 ^e Some men's sins are open beforehand, going before to judgment; and some *men* they follow after.

25 Likewise also the good works of some are manifest beforehand; ^f and they that are otherwise cannot be hid.

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^d Pa. civ. 15.—^e Gal. v. 19. Rev. xiv. 13.—^f Matt. vii. 17—20.

on recollecting the precarious state of Timothy's health, and his great abstemiousness and self-denial. I believe the verse to be in its proper place; and, for reasons which I shall adduce, not less necessary than the directions which precede and follow it. But it may be necessary to inquire a little into the reasons of the advice itself. The priests under the *Mosaic law*, while performing sacred rites, were forbidden to drink wine: *Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever through your generations; Lev. x. 9; Ezek. xliv. 21.* It was the same with the Egyptian priests. It was forbidden also among the Romans, and particularly to *women* and *young persons*. PLATO, *De Legibus*, lib. ii., Edit. Bip., vol. viii., page 86, speaks thus: *Αρ' ου νομοθετησομεν, πρωτον μιν, τους παιδας μεχρι ετων οκτωκαιδεκα τοπαρκααν οιονυ μη γεινεσθαι;—μετα δε τουτο, οιονυ μιν δη γεινεσθαι του μετριου, μεχρι τριακοντα ετων—τετταρακοντα δε επιβαινοντα ετων, εν τοις ζουσιτοις ευωχηθεντα, κ. τ. λ.* "Shall we not ordain by law, in the first place, that *boys* shall not, on any account, taste *wine* till they are *eighteen* years old? In the next place, we should inform them that *wine* is to be used moderately till they are *thirty* years old. But when they have attained the *fortieth* year, then they may attend feasts; for Bacchus has bestowed wine upon men as a remedy against the austerity of old age, της του γηρους αυστηροτητος εδωρησατο τον οιονυ φαρμακον, ωστ' ανηβαν ημας, και δυσθυμιας ληθη γιγνεσθαι, μαλακωτερον εκ σκληροτερον το της ψυχης ηθος, καθαπερ εις πυρ σιδηρον εντεθεντα, γιγνομενον that through this we might acquire a second youth, forget sorrow, and the manners of the mind be rendered softer, as iron is softened by the action of the fire." But *wine*, according to the assertions of some, was given to men as a *punishment*, that they might be rendered insane: *Ο δε νυν λεγομενος υφ' ημων, φαρμακον επι τουναντιον φησιν αιδους μιν ψυχης ετησεως ενεκα δεδοσθαι, σωματος δε υγιειας τε και ισχυος* page 100. "But we have now said that it is, on the contrary, *medicine*; and was given that the soul might acquire modesty, and the body, health and vigour."

From Atheneus we learn that the *Greeks* often mingled their *wine* with *water*; sometimes one part of wine to two of water; three parts of water to one of wine; and at other times three parts of water to

two of wine. See his *Deipnosophistæ*, lib. ix. "Among the Locrians, if any one was found to have drunk unmixed wine, unless prescribed by a physician, he was punished with death; the laws of Zaleucus so requiring. And among the Romans, no servant, nor free woman, οὐτε τῶν ἐλευθέρων οἱ ἐφηβοὶ μὴν τριακοντα ἔτων, nor youths of quality, drank any wine till they were thirty years of age." *Deipnosoph.*, lib. x., c. 7, p. 429. And it was a maxim among all, that continued water-drinking injured the stomach. Thus *Libanius*, Epist. 1578: Πεκτώκει καὶ ἡμῖν ὁ σπασαχὸς τὰς συνεχεῖσιν ὑδροποσίαις "Our stomach is weakened by continual water-drinking."

From chap. iv. 12, we learn that Timothy was a young man; but as among the Greeks and Romans the state of youth, or adolescence, was extended to thirty years, and no respectable young men were permitted to drink wine before that time; allowing that Timothy was about twenty when Paul had him circumcised, which was, according to Calmet, in the year of our Lord 51, and that this epistle was written about A. D. 64 or 65, then Timothy must have been about thirty-five when he received this epistle; and as that was on the borders of adolescence, and as the scripture generally calls that youth that is not old age, Timothy might be treated as a young man by St. Paul, as in the above text, and might still feel himself under the custom of his country relative to drinking wine (for his father was a Greek, Acts xvi. 1), and, through the influence of his Christian profession, still continue to abstain from wine, drinking water only; which must have been very prejudicial to him, his weak state of health considered, the delicacy of his stomach, and the excess of his ecclesiastical labours.

As Timothy's life was of great consequence to the church of God at Ephesus, it was not unworthy of the Spirit of God to give the direction in the text, and to mingle it immediately with what some have called more solemn and important advice. 1. It was necessary that the work should be done in the church at Ephesus which the apostle appointed to Timothy. 2. There was no person at Ephesus fit to do this work but Timothy. 3. Timothy could not continue to do it if he followed his present mode of abstemiousness. 4. It was necessary, therefore, that he should receive direction from divine authority relative to the preservation of his life, and consequently the continuation of his usefulness, as it is not likely that a minor authority would have weighed with him.

Verse 24. *Some men's sins are open beforehand*] In appointing men to sacred offices in the church, among the candidates Timothy would find, 1. Some of whom he knew nothing, but only that they professed Christianity; let such be tried before they are appointed. 2. Some of whose faith and piety he had the fullest knowledge, and whose usefulness in the church was well known. 3. Some whose lives were not at all or but partially reformed, who were still unchanged in their hearts, and unholy in their lives. The sins of these latter were known to all; they go before to judgment; with them he could have no dif-

faculty. With the first class he must have more difficulty; there might have been hypocrites among them whose sins could not be known till after they were brought into the sacred office. The characters of all should be fully investigated. The sins of some, before this investigation, might be so manifest as to lead at once *εἰς κρίσιν*, to condemnation. The sins of others might be found out after, or in consequence of, this investigation; and those that were otherwise could not be long hid from his knowledge, or the knowledge of the church. On all these accounts the exhortation is necessary: *Lay hands suddenly on no man.*

Verse 25. *Likewise also the good works of some*] Though those who are very holy and very useful in the church cannot be unknown, yet there are others not less holy who need to be brought forward; who do much good in private; and their character and good works are not fully known till after diligent inquiry. These are they who do not let their left hand know what their right doeth.

1. After so long and minute an examination of the subjects in this chapter, little remains to be said in the way of farther and more satisfactory explanation. The whole account concerning the widows, who they were, and what their provision, and what their occupation, and how supported, are to me questions of considerable difficulty. In the notes I have given the best account of the different subjects in my power. If the reader be satisfied and edified, I have gained my end.

2. On the subject of the imposition of hands, or what is vulgarly but improperly called ordination, I have not said much here, having given my views of the subject elsewhere in these notes. See on chap. iii. 1, &c. I must again state my conviction that what is said on this subject in this chapter, and indeed in the epistle, is rather to be understood prophetically; and to have been intended for a much lower age of the Christian church. That any person should, from impure or secular motives, desire to be appointed to the ministerial office at such a time, when poverty and persecution were the least they would reasonably expect, to me seems altogether inexplicable. But that many, after the church got accredited and established, and an ample revenue appointed for its ministers by emperors and kings, should wish to get into the priesthood for its emoluments, is a melancholy truth, which every year's experience testifies. To those who have the authority from the state to appoint ministers for the church, this chapter reads a solemn and awful lesson. And not to them only, but to all who have the appointment of ministers or preachers in every sect and party. How few are there who would kindle a fire on God's altar were there not secular emoluments attending it! I am afraid the Scottish poet spoke the truth who said:

"Tis *gow'd* maks sogers feight the fiercer,
Without it, preaching wad be scarcer."

Gold or money is the *primum mobile* through every department of life. *Proh dolor!*

CHAPTER VI.

Of the duty of servants, 1, 2. Of false teachers, who suppose gain to be godliness, 3—5. Of true godliness and contentment, 6—8. Of those, and their dangerous state, who determine to be rich; and of the love of money, 9, 10. Timothy is exhorted to fight the good fight of faith, and to keep the charge delivered to him, 11—14. A sublime description of the majesty of God, 15, 16. How the rich should behave themselves; and the use they should make of their property, 17—19. Timothy is once more exhorted to keep what was committed to his trust; and to avoid profane babblings, through which some have erred from the faith, 20, 21.

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LET as many *servants as are under the yoke count their own masters worthy of all honour, ^b that the name of God and his doctrine be not blasphemed.

2 And they that have believing masters, let them not despise *them*, ^c because they are

* Eph. vi. 5. Col. iii. 22. Tit. ii. 9. 1 Pet. ii. 18.—^b Isai. lii. 5. Rom. ii. 24. Tit. ii. 5, 8.

NOTES ON CHAP. VI.

Verse 1. *Let as many servants as are under the yoke*] The word δουλοι here means slaves converted to the Christian faith; and the ζυγον, or yoke, is the state of slavery; and by δεσποται, masters, despots, we are to understand the heathen masters of those Christianized slaves. Even these, in such circumstances, and under such domination, are commanded to treat their masters with all honour and respect, that the name of God, by which they were called, and the doctrine of God, Christianity, which they had professed, might not be blasphemed—might not be evilly spoken of in consequence of their improper conduct. Civil rights are never abolished by any communications from God's Spirit. The civil state in which a man was before his conversion is not altered by that conversion; nor does the grace of God absolve him from any claims which either the state or his neighbour may have on him. All these outward things continue unaltered. See the notes on Eph. vi. 5, &c., and 1 Cor. vii. 21, &c., and especially the observations at the end of that chapter.

Verse 2. *And they that have believing masters*] Who have been lately converted as well as themselves.

Let them not despise them] Supposing themselves to be their equals, because they are their brethren in Christ; and grounding their opinion on this, that in him there is neither male nor female, bond nor free; for, although all are equal as to their spiritual privileges and state, yet there still continues in the order of God's providence a great disparity in their station: the master must ever be in this sense superior to the servant.

But rather do them service] Obey them the more

brethren; but rather do *them* service, because they are ^d faithful and beloved, partakers of the benefit. ^e These things teach and exhort.

3 If any man ^f teach otherwise, and consent ^g not to wholesome words, *even* the words of

^c Col. iv. 1.—^d Or, believing.—^e Ch. iv. 11.—^f Ch. i. 3. ^g Ch. i. 10. 2 Tim. i. 13. iv. 3. Tit. i. 9.

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cheerfully, because they are faithful and beloved; faithful to God's grace, beloved by him and his true followers.

Partakers of the benefit.] Της ευεργεσιας ανταλλαβομενοι Joint partakers of the benefit. This is generally understood as referring to the master's participation in the services of his slaves. Because those who are partakers of the benefit of your services are faithful and beloved; or it may apply to the servants who are partakers of many benefits from their Christian masters. Others think that benefit here refers to the grace of the gospel, the common salvation of believing masters and slaves; but Dr. Macknight well observes that ευεργεσια is no where used to denote the gospel. One of Uffenbach's MSS. has εργασιας, of the service; this reading is plainly a gloss; it is not acknowledged by any other MS, nor by any Version. FG, and the Codex Augustanus 6, have ευσεβειας, of godliness; a term by which the whole gospel doctrine is expressed, chap. iv. 7, 8, as also in the 6th verse of this chapter.

Verse 3. *If any man teach otherwise*] It appears that there were teachers of a different kind in the church, a sort of religious levellers, who preached that the converted servant had as much right to the master's service as the master had to his. Teachers of this kind have been in vogue long since the days of Paul and Timothy.

And consent not to wholesome words] Ύγιασεν λογους Healing doctrines—doctrines which give nourishment and health to the soul, which is the true character of all the doctrines taught by our Lord Jesus Christ; doctrines which are according to godliness—securing as amply the honour and glory of

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our Lord Jesus Christ, ^a and to the doctrine which is according to godliness;

4 He is ^b proud, ^c knowing nothing, but ^d doting about ^e questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

5 ^f Perverse ^g disputings of ^h men of corrupt minds, and destitute of the truth, ⁱ supposing

^a Tit. i. 1. — ^b Or, a fool. — ^c 1 Cor. viii. 2. Ch. i. 7. ^d Or, sick. — ^e Ch. i. 4. 2 Tim. ii. 23. Tit. iii. 9. — ^f 1 Cor. xi. 16. Ch. i. 6. — ^g Or, gallings one of another. ^h 2 Tim. iii. 8. — ⁱ Tit. i. 11. 2 Pet. ii. 3. — ^k Rom. xvi. 17.

God, as they do the peace, happiness, and final salvation of man.

All this may refer to the general tenour of the gospel; and not to any thing said, or *supposed to have been said, by our Lord*, relative to the condition of slaves. With political questions, or questions relative to private rights, our Lord scarcely ever meddled; he taught all men to *love one another*; to respect each other's rights; to submit to each other; to show all fidelity; to be obedient, humble, and meek; and to know that his kingdom was not of this world.

Verse 4. *He is proud*] *Τρυφῶραι* He is blown up, or inflated with a vain opinion of his own knowledge; whereas his knowledge is foolishness, for he knows nothing.

Dotting about questions] He is sick, distempered, about these questions relative to the Mosaic law and the traditions of the elders; for it is most evident that the apostle has the *Judaizing teachers* in view, who were ever, in questions of theology, straining out a gnat, and swallowing a camel.

Strifes of words] *Λογομαχίας* *Logomachies*; verbal contentions; splitting hairs; producing *Hillel* against *Shammai*, and *Shammai* against *Hillel*, relative to the particular mode in which the punctilios of some rites should be performed. In this sort of sublime nonsense the works of the Jewish rabbins abound.

Whereof cometh envy, strife, &c.] How little good have religious disputes ever done to mankind, or to the cause of truth! Most controversialists have succeeded in getting their own tempers *swayed*, and in *irritating* their opponents. Indeed, truth seems rarely to be the object of their pursuit; they labour to accredit their own party by abusing and defaming others; from *generals* they often descend to *particulars*; and then *personal* abuse is the order of the day. Is it not strange that Christians either cannot or will not see this? Cannot any man support his own opinions, and give his own views of the religion of Christ, without abusing and calumniating his neighbour? I know not whether such controversialists should not be deemed *disturbers of the public peace*, and come under the notice of the civil magistrate. Should not all Christians know that the *wrath of man worketh not the righteousness of the Lord*?

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that gain is godliness: ^k from such withdraw thyself.

6 But ^l godliness with contentment is great gain.

7 For ^m we brought nothing into *this* world, and *it is* certain we can carry nothing out.

8 And ⁿ having food and raiment, let us be therewith content.

9 But ^o they that will be rich fall into

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2 Tim. iii. 5. — ^l Ps. xxxvii. 16. Prov. xv. 16. xvi. 8. Hebr. xiii. 5. — ^m Job i. 21. Ps. xlix. 17. Prov. xxvii. 24. Eccles. v. 15. — ⁿ Gen. xxviii. 20. Hebr. xiii. 5. — ^o Prov. xv. 27. xx. 21. xxviii. 20. Matt. xiii. 22. James v. 1.

Verse 5. *Perverse disputings of men of corrupt minds*] Disputations that cannot be settled, because their partizans will not listen to the truth; and they will not listen to the truth because their *minds* are corrupt. Both under the law and under the gospel the true religion was: *Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength; and thy neighbour as thyself*. Where, therefore, the love of God and man does not prevail, *there* there is no religion. Such corrupt disputers are as *destitute of the truth* as they are of love to God and man.

Supposing that gain is godliness] Professing religion only for the sake of secular profit; defending their own cause for the emoluments it produced; and having no respect to another world.

From such withdraw thyself.] Have no religious fellowship with such people. But this clause is wanting in AD*FG, some others, the *Coptic, Sahidic, Æthiopic, Vulgate, and Itala*, one copy excepted. It is probably spurious.

Verse 6. *But godliness with contentment is great gain.*] The word *godliness*, *εὐσεβεία*, here, and in several other places of this epistle, signifies the true religion, *Christianity*; and the word *contentment*, *αὐραπεία*, signifies a *competency*, a *sufficiency*; that measure or portion of secular things which is necessary for the support of life, while the great work of regeneration is carrying on in the soul. Not what this or the other person may deem a *competency*, but what is necessary for the mere purposes of life in reference to another world; *food, raiment, and lodging*. See ver. 7. So, if a man have the life of God in his soul, and just a sufficiency of food and raiment to preserve and not burden life, he has what God calls *great gain*, an abundant portion.

It requires but little of this world's goods to satisfy a man who feels himself to be a citizen of another country, and knows that this is not his *rest*.

Verse 7. *We brought nothing into this world*] There are some sayings in *Seneca* which are almost verbatim with this of St. Paul: *Nemo nascitur dives; quisquis exit in lucem jussus est lacte et panno esse contentus*; Epist. xx. "No man is born rich; every one that comes into the world is commanded to be content with food and raiment." *Excuit natura redeuntem, sicut intrantem; non licet plus auferre, quam*

A. M. cir. 4069. temptation ^a and a snare, and
 A. D. 64 or 65. into many foolish and hurtful
 A. U. C. 818. lusts, ^b which drown men in
 An. Imp. Neronis destruction and perdition.
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evil; which while some coveted
 after, they have ^derred from the
 faith, and pierced themselves
 through with many sorrows.

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10 ^c For the love of money is the root of all

11 ^e But thou, ^f O man of God, flee these

^a Ch. iii. 7.—^b Ch. i. 19.—^c Εξοχ. xxiii. 9. Deut. xvi. 19.—^d Or, *been seduced*.

^e 2 Tim. ii. 22.—^f Deut. xxxiii. 1. 2 Tim. iii. 17.

intuleris; Epist., cap. ii. "Nature, in returning, shakes off all incumbrances as in entering; thou canst not carry back more than thou broughtest in." Seneca and St. Paul were contemporary; but all the Greek and Latin poets, and especially the *stoic philosophers*, are full of such sentiments. It is a self-evident truth; relative to it there can be no controversy.

Verse 8. *Having food and raiment, let us be therewith content.*] Αρκισθησομεθα Let us consider this a competency. And it is evident that the apostle considers this a competency, and by these words explains what he said verse 6.

The word σκεπασματα, which we translate *raiment*, signifies *covering* in general; and here means *house* or *lodging*, as well as *clothing*.

Verse 9. *But they that will be rich*] Οι δε βουλομενοι πλουτειν. The words are *emphatic*, and refer to persons who are *determined* to get riches; who make this their *object* and *aim* in life; who live to get money; who get all they can, save all they can, and keep all they get; and yet are apprehensive of no danger, because they seek to be rich by *honest means*; for it is likely that the apostle does not refer to those who wish to get riches by *robbery, plunder, extortion, &c.*

By the term *rich* it is very likely that the apostle refers to what he had said above: *Having food and raiment, let us be therewith content.* He that has more than these is *rich* in the sense in which the apostle uses the term.

Fall into temptation and a snare] Του διαβολου, *Of the devil*, is added by D*FG, *Vulgate, Itala*, and many of the *Fathers*. It is in consequence of the *temptation of the devil* that they have determined to be rich; this temptation once received, others quickly succeed: and when they have swallowed down the temptation to the *thing*, then they drink in a thousand temptations to the *means*; and all these lead them *ες παγιδα*, into an unforeseen and concealed trap. Παγίς signifies a net, trap, gin, snare, springe, or pit dug in the ground filled with sharp stakes, and slightly covered over; so that when a man, or any animal, steps upon it, he tumbles in, and is taken or destroyed. Such a snare is that into which those *who will be rich* must necessarily fall. But who will believe this? See on verse 10.

And into many foolish and hurtful lusts] ^b The whole conduct of such a person is a tissue of *folly*; scraping, gathering, and heaping up riches, and scarcely affording to take the necessaries of life out of them for himself. These lusts or desires are not only *foolish*, but they are *hurtful*; the mind is debased and narrowed by them; benevolent and

generous feelings become extinct; charity perishes; and *selfishness*, the last and lowest principle in mental degradation, absorbs the soul; for these *foolish and hurtful lusts drown men in destruction and perdition*—the soul is *destroyed* by them here, and brought through them into a state of *perdition* hereafter. The apostle considers these persons like mariners in a storm; by the concurrence of winds, waves, and tide, they are violently driven among the rocks, the vessel is dashed to pieces, and in a moment they are all ingulphed in the great deep! Such is the lot and unavoidable catastrophe of them *that will be rich*, even though they should strive to accomplish their desires by means the most rigidly honest.

In this place I beg leave to refer the reader to a *sermon* on this text by the late Rev. JOHN WESLEY, in which the whole of this subject is treated by the hand of a master; and, for usefulness, the sermon is superior to every thing of the kind ever published. It is entitled, *The Danger of Riches*; and is found in his *Works*, Vol. X., page 101., edit. 1811.

Verse 10. *The love of money is the root of all evil*] Perhaps it would be better to translate παντων των κακων, *of all these evils*; i. e. the evils enumerated above; for it cannot be true that the love of money is the root of *all evil*, it certainly was not the root whence the transgression of Adam sprang, but it is the root whence all the evils mentioned in the preceding verse spring. This text has been often very incautiously quoted; for how often do we hear, "the scripture says, *Money is the root of all evil!*" No, the scripture says no such thing. *Money* is the root of *no evil*, nor is it an evil of any kind; but the *love of it* is the root of all the evils mentioned here.

While some coveted after] Ορεγομενοι: Insatiably desiring.

Have erred from the faith] Απεπλανηθησαν Have *totally erred*—have made a most fatal and ruinous departure from the religion of Christ.

And pierced themselves through with many sorrows.] The word περιεπειραν signifies to be *transfixed in every part*; and is an allusion to one of those *mares, παγιδα*, mentioned ver. 9, where a hole is dug in the earth, and filled full of sharp stakes, and, being slightly covered over with turf, is not perceived; and whatever steps on it falls in, and is *pierced through and through* with these *sharp stakes*, the οδυναι πολλαίς, the *many torments*, mentioned by the apostle. See on verse 9.

Verse 11. *But thou, O man of God*] Thou, who hast taken God for thy portion, and art seeking a city that hath foundations, whose builder is the living

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things; and follow after righteousness, godliness, faith, love, patience, meekness.

12 * Fight the good fight of faith, ^b lay hold on eternal life, whereunto thou art also called, ^c and hast professed a good profession before many witnesses.

13 ^d I give thee charge in the sight of God, ^e who quickeneth all things, and *before* Christ Jesus, ^f who before Pontius Pilate witnessed a good ^g confession;

14 That thou keep *this* commandment without spot, unrebukeable, ^b until the appearing of our Lord Jesus Christ:

15 Which in his times he shall shew, *who* is ⁱ the blessed and only Potentate, ^k the King of kings, and Lord of lords;

16 ^l Who only hath immortality, dwelling in the light which no man can approach unto; ^m whom no man hath seen nor can see: ⁿ to whom *be* honour and power everlasting. Amen.

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^a 1 Cor. ix. 25, 26. Ch. i. 18. 2 Tim. iv. 7. — ^b Phil. iii. 12, 14. Ver. 19. — ^c Hebr. xiii. 23. — ^d Ch. v. 21. ^e Deut. xxxiii. 39. 1 Sam. ii. 6. John v. 21. — ^f Matt. xviii. 11. John xviii. 37. Rev. i. 5. iii. 14. — ^g Or, pro-

fession. — ^b Phil. i. vi. 10. 1 Thess. iii. 13. v. 23. — ⁱ Ch. i. 11, 17. — ^k Rev. xvii. 14. xix. 16. — ^l Ch. i. 17. ^m Exod. xxxiii. 20. John vi. 46. — ⁿ Eph. iii. 21. Phil. iv. 20. Jude 25. Rev. i. 6. iv. 11. vii. 12.

God, *see these things*. Escape for thy life. Even thou art not out of the reach of the *love of money*. How many of the ministers of religion have been ruined by this! And how much has religion itself suffered by *their* love of money!

Follow after righteousness] Justice and uprightness in all thy dealings with men. *Godliness*—a thorough conformity to the image of God and mind of Christ. *Faith* in Jesus, and in all that he has spoken; and *fidelity* to the talents thou hast received, and the office with which thou art intrusted.

Love] To God and all mankind. *Patience* in all trials and afflictions.

Meekness.] Bearing up with an *even mind* under all adversities and contradictions.

Verse 12. *Fight the good fight of faith*] “Agonize the good agony.” Thou hast a *contest* to sustain in which thy honour, thy life, thy soul, are at stake. Live the gospel, and defend the cause of God. Unmask hypocrites, expel the profligate, purge and build up the church, live in the spirit of thy religion, and give thyself wholly to this work.

Lay hold on eternal life] All this is in allusion to the exercises in the public Grecian games: Fight, conquer, and seize upon the prize; carry off the crown of eternal life!

Whereunto thou art also called] The allusion to the public games is still carried on: Thou hast been called into this *palaestra*; thou hast been *accepted* as one proper to enter the lists with any antagonists that may offer; in the *presence of many witnesses* thou hast taken the necessary *engagements* upon thee, and submitted to be governed by the laws of the *stadium*; many eyes are upon thee, to see whether thou wilt fight manfully, and be faithful. Timothy’s faith was undoubtedly tried by severe persecution. In Heb. xiii. 23, it is said: *Know ye that our brother Timothy is set at liberty*. Hence it appears that he was *imprisoned* for the testimony of Christ, and perhaps it was *then*, more than at his *ordination*, that he made the *good confession* here mentioned. He risked his life and conquered. If not a *martyr*, he was a *confessor*.

Verse 13. *I give thee charge*] This is similar to that in verse 21 of the preceding chapter, where see the note.

Who quickeneth all things] God, who is the fountain of life, and who is the resurrection; and who will raise thee up at the last day to a life of ineffable glory, if thou be faithful unto death. And should thy life fall a sacrifice to the performance of thy duty, all will be safe; for thy life is hid with Christ in God, and when he who is thy life shall appear, then shalt thou also appear with him in glory! Thy kingdom is not of this world; remember that this good confession was made by thy master before Pilate. Keep disentangled from all earthly things, live to and for God, and all will be well.

A good confession] The confession made by Christ before Pontius Pilate is, that *he was Messiah the King*; but that *his kingdom was not of this world*; and that *hereafter he should be seen coming in the clouds of heaven to judge the quick and dead*. See John xviii. 36, 37; and Mark xiv. 61, 62.

Verse 14. *That thou keep this commandment without spot*] *Two* things are mentioned here: 1. That the *commandment* itself—the whole *doctrine of Christ*, should be kept *entire*. 2. That his *life* should be agreeable to that doctrine. Keep it *without spot*—let there be no *blot* on the sacred book; *add* nothing to it; *take* nothing from it; *change* nothing in it. Deliver down to thy successors the truth as thou hast had it from God himself.

Unrebukeable] Let there be nothing in thy *conduct* or *spirit* contrary to this truth. Keep the truth, and the truth will keep thee.

Until the appearing of our Lord] Hand it down pure, and let thy conduct be a comment on it, that it may continue in the world and in the church till the coming of Christ.

Verse 15. *Which in his times he shall shew*] Jesus will appear in the *most proper time*; the time which the infinite God in his wisdom has appointed for the second coming of his Son.

The blessed and only Potentate] Δυναστος, *Potentate*, is applied to *secular governors*; but none of

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17 Charge them that are rich
in this world, that they be not
high-minded, nor trust in un-

certain riches, but in the
living God, who giveth us
richly all things to enjoy ;

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* Job xxxi. 24. Ps. lii. 7. lxxii. 10. Mark x. 24. Luke xii. 21.
b Gr. the uncertainty of riches.

c Prov. xxiii. 5.—d 1 Thess. i. 9. Ch. iii. 15. iv. 10.
e Acts xiv. 17. xvii. 25.

these can be styled *ὁ μακαριος και μονος*, the *happy and only One* ; *ὁ βασιλευς των βασιλευντων*, the *King of kings* or the *King over all kings* ; and *Κυριος των κυριουντων*, the *Lord over all lords* or *rulers*. These are titles which could not be given to any mortals. This is made more specific by the verse following.

Verse 16. *Who only hath immortality*] All beings that are not *eternal* must be *mutable* ; but there can be only *one eternal* Being, that is God ; and he only can have *immortality*.

Dwelling in the light which no man can approach unto] All this is said by the apostle in three words: *φως οικων ακροστων*, *inhabiting unapproachable light*. Such is the excessive glory of God, that neither angel nor man can approach it. It is indeed equally unapproachable to all created beings.

Whom no man hath seen nor can see] Moses himself could only see the symbol of the divine presence ; but the *face of God* no man could ever see. Because he is infinite and eternal, therefore he is *incomprehensible* ; and if incomprehensible to the *mind*, consequently invisible to the eye.

To whom] As the author of being, and the dispenser of all good, be ascribed *honour and power*—the sole authority of all-pervading, all-superintending, all-preserving, and everlasting might.

The words of St. Paul are inimitably sublime. It is a doubt whether human language can be carried much higher, even under the influence of inspiration, in a description of the Supreme Being. It is well known that St. Paul had read the Greek poets. He quotes *Aratus*, *Epimenides*, and *Menander* ; this is allowed on all hands. But does he not quote, or refer to, *Æschylus* and *Sophocles* too ? Scarcely any person suspects this ; and yet there is such a complete similarity between the following quotations from the above poets and the apostle's words, that we are almost persuaded he had them in his eye. But if so, he extends the thought infinitely higher, by language incomparably more exalted. I shall introduce and compare with the text the passages I refer to.

Verse 15. Ὁ μακαριος και μονος Δυναστης, ὁ βασιλευς των βασιλευντων, και Κυριος των κυριουντων.

The Supreme Being is also styled the King of kings, and the Blessed, by *ÆSCHYLUS* in his tragedy of the *Supplicants* :

Ἀνάξ ανακτων, μακαρων
Μακαρτατε, και τελειω

Τελιοστατον κρατος. Ver. 520, Ed. Porson.

“O King of kings ! most Blessed of the blessed ! most Perfect of the perfect !”

VER. 16. Ὁ μονος ιχων αθανασιαν, φωρικων ακροστων.

1622

In the *Antigone* of *SOPHOCLES* there is a sublime address to *Jove*, of which the following is an extract :

Ἀγηρωσ χρονη Δυναστας,
Κατεχεις Ολυμπου
Μαρμαροισσαν αιγλαν.

Ver. 608, Edit. Brunk.

“But thou, an ever-during Potentate, dost inhabit the refulgent splendour of Olympus !”

This passage is grand and noble ; but how insignificant does it appear when contrasted with the superior sublimity of the inspired writer ! The deity of *Sophocles* dwells in the dazzling splendour of heaven ; but the God of Paul inhabits light so dazzling and so resplendent that it is perfectly unapproachable !

Synesius, in his third hymn, has a fine idea on the mode of God's existence, which very probably he borrowed from St. Paul :

Κικαλυμμενε νου
Ιδιας αυγας.

“O intellectual Being ! veiled in thine own effulgence !”

And a few lines after, he says,

Συ το κρυπτομενον
Ιδιας αυγας.

“Thou art He who art concealed by thy splendours.”

All these are excellent, but they are *stars* of the twelfth magnitude before the apostolic sun.

See a quotation from *Euripides*, 2 *Tim.* iv. 8.

Verse 17. *Charge them that are rich*] He had before, in verses 9, 10, given them a very awful lesson concerning their *obtaining riches* ; and now he gives them one equally so concerning their *use* of them.

That they be not high-minded] That they do not value themselves on account of their wealth, for this adds nothing to mind or moral worth.

Nor trust in uncertain riches] *Πλοουρου αδηλοτη* The uncertainty of riches ; things which are never at a *stay*, are ever changing, and seldom continue long with one proprietor ; therefore, as well as on many other accounts, they are not to be trusted in : they cannot give happiness, because they are not *fixed* and *permanent* ; neither can they meet the wishes of an immortal spirit ; *but in the living God*, who is the unchangeable fountain of perfection.

Who giveth us richly all things to enjoy] Who not only has all good, but dispenses it liberally for the supply of the wants of all his creatures ; and he does not give merely what is *necessary*, but he gives what tends to render life *comfortable*. The *comforts* of life come from God, as well as the *necessaries*. He

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18 That they do good, that
they be rich in good works,
ready to distribute, willing
to communicate;

19 Laying up in store for themselves a
good foundation against the time to come,
that they may lay hold on eternal life.

20 O Timothy, keep that which is com-
mitted to thy trust, avoiding profane and

^a Luke xii. 21. Ch. v. 10. Tit. iii. 8. James ii. 5.
^b Rom. xii. 13. — ^c Or, sociable. — ^d Gal. vi. 6. Hebr. xiii.
16. — ^e Matt. vi. 20. xix. 21. Luke xii. 33. xvi. 9.

not only gives us a bare *subsistence*, but he gives us
enjoyments. Were it not for the oppression and
rapine of wicked men, every situation and state in
life would be comparatively comfortable. God gives
liberally; man divides it badly.

Verse 18. *That they do good*] That they relieve
the wants of their fellow-creatures, according to the
abundance which God has given them. The highest
luxury a human being can enjoy on this side of the
grave.

Rich in good works] That their good works may
be as abundant as their riches.

Ready to distribute] *Ευμεταδοτους ειναι*: That they
give nothing through partiality or favour, but be
guided in their distribution by the necessities of the
objects presented to them; and that they confine
not their charity at home, but scatter it abroad.

Willing to communicate] *Κοινωνικους*: Bringing
every poor person into a state of *fellowship* with
themselves.

Verse 19. *Laying up in store for themselves a good
foundation*] St. Paul seems to have borrowed this
form of speech from Tobit. See chap. iv. 8, 9:
*If thou hast abundance, give alms accordingly: if
thou hast but a little, be not afraid to give according
to that little: for thou treasurest up a good reward
for thyself against the day of necessity.* *Θεμα γαρ
εραδον θησαυριζεις σεαυτη εις ημεραν αναγκης.* The
apostle says: *Αποθησαυριζοντας εαυτους θεμελιον καλον
εις το μελλον, ινα εκπλαβωνται της αιωνιου ζωης*:
"Treasuring up a good foundation to them for the
future, that they may lay hold on eternal life." The
sentiment is the same in both writers; the words
nearly so; and the meaning is simply this, as it is
judiciously paraphrased by Mr. J. Wesley in his note
on this passage: "*Treasuring up for themselves a
good foundation*, of an abundant reward by the free
mercy of God, *that they may lay hold on eternal life*.
This cannot be done by almsdeeds; yet, they come
up for a memorial before God; Acts x. 4. And the
lack even of *this* may be the cause why God will
withhold grace and salvation from us." Christ has
said: *Blessed are the merciful, for they shall obtain
mercy.* They who have not been merciful according
to their power, shall not obtain mercy; they that
have, shall obtain mercy: and yet the eternal life

vain babblings, and oppositions
of science falsely so called:

21 Which some professing,
I have erred concerning the
faith. Grace be with thee. Amen.

¶ The first to Timothy was written
from Laodicea, which is the chiefest
city of Phrygia Pacatiana.

^f Ver. 12. — ^g 2 Tim. i. 14. Tit. i. 9. Rev. iii. 3. — ^h Ch.
i. 4, 6. iv. 7. 2 Tim. ii. 14, 16, 23. Tit. i. 14. iii. 9. — ⁱ Ch.
i. 6, 19. 2 Tim. ii. 18.

which they obtain they look for from the mercy of
God through Jesus Christ.

Verse 20. *O Timothy, keep that which is committed
to thy trust*] This is another repetition of the apostolic
charge. (See chap. i. 5, 18, 19; iv. 6, 7, 14, 15, 16;
v. 21; vi. 13.) Carefully preserve that doctrine which
I have delivered to thee. Nothing can be more
solemn and affectionate than this charge.

Avoiding profane and vain babblings] See on chap.
i. 4, and iv. 7.

And oppositions of science falsely so called] *Κα
αντιθεσις της ψευδωνυμου γνωσεως*: *And oppositions
of knowledge falsely so named.* Dr. Macknight's
note here is worthy of much attention: "In the
enumeration of the different kinds of inspiration
bestowed on the first preachers of the gospel, 1 Cor.
xii. 8, we find the *word of knowledge* mentioned; by
which is meant that kind of inspiration which gave
to the apostles and superior Christian prophets the
knowledge of the true meaning of the Jewish scriptures.
This inspiration the false teachers pretending to pos-
sess, dignified their misinterpretations of the ancient
scriptures with the name of *knowledge*, that is, *in-
spired knowledge*; for so the word signifies, 1 Cor.
xiv. 6. And as by these interpretations they en-
deavoured to establish the efficacy of the Levitical
atonements, the apostle very properly termed
these interpretations *oppositions of knowledge*, because
they were framed to establish doctrines opposite to,
and subversive of, the gospel. To destroy the credit
of these teachers, he affirmed that the *knowledge* from
which they proceeded was *falsely called inspired
knowledge*; for they were not inspired with the
knowledge of the meaning of the scriptures, but
only pretended to it." Others think that the apostle
has the *Gnostics* in view. But it is not clear that
these heretics, or whatever they were, had any proper
existence at this time. On the whole, Dr. Mac-
knight's interpretation seems to be the best.

Verse 21. *Which some professing*] Which *inspired
knowledge* some pretending to, have set up *Levitical
rites* in opposition to the great *Christian sacrifice*,
and consequently *have erred concerning the faith*—
have completely mistaken the whole design of the
gospel. See chap. i. 6, 7.

Grace be with thee.] May the favour and influence

of God be with thee, and preserve thee from these and all other errors!

Amen.] This word, as in former cases, is wanting in the most ancient MSS. In a majority of cases it appears to have been added by different transcribers nearly in the same way in which we add the word FINIS, simply to indicate the end of the work.

The *subscriptions* as usual are various. The following are the most remarkable afforded by the MSS:

The First to Timothy is completed; the Second to Timothy begins.—DE. The First Epistle to Timothy is completed; the Second to him begins.—G. The First to Timothy, written from Laodicea.—A. The First to Timothy, written from Ladikia.—CLAROMONT. Written from Laodicea, which is the metropolis of Phrygia.—The First to Timothy, written from Laodicea, which is the metropolis of Phrygia of Pacatiana.—COMMON GREEK TEXT, and several MSS. Instead of *Pacatiana*, some have *Pancatiana*, *Capatiana*, and *Paracatiana*.

The VERSIONS are not less discordant:

The First Epistle to Timothy, which was written from Laodicea.—SYR.

The VULGATE has no subscription.

The end of the Epistle. It was written from Laodicea, which is the metropolis of the cities of Phrygia. ARAB.

To the man Timothy.—ÆTHIOPIC.

The First Epistle to Timothy, written from Athens. ARABIC of *Erpenius*.

Written from Athens, and sent by Titus his disciple.—COPTIC.

Written from Macedonia.—AUCTOR SYNOPS.

The First Epistle to Timothy is ended. It was written from Laodicea, the metropolis of Phrygia of Pacatiana.—PHILOXENIAN SYRIAC.

There is *one* authority in Griesbach, Mt. c., for its being written from NICOPOLIS. This is the opinion also of Dr. Macknight.

That the epistle was not written from *Laodicea* nor *Athens*, but from Macedonia, has been rendered probable by the arguments produced in the preface, to which the reader is referred for this and the date of the epistle itself.

In reviewing the whole of this epistle, I cannot help considering it of the first consequence to the church of God. In it we see more clearly than elsewhere what the *ministers* of the gospel should be, and what is the character of the *true church*. *Bishops, presbyters*, and *deacons* are particularly described; and their qualifications so circumstantially detailed, that it is impossible to be ignorant on this head. What the *church* should be is also particularly stated; it is the house of the living God; the place where he lives, works, and manifests himself. The *doctrines* and *discipline* of the church are not less specifically noted. All these subjects are considered at large in the notes, and here nothing need be added.

Should it be said, the apostle, in giving the qualifi-

fications of a bishop, "no where insists on *human learning*," it may be answered in general, that no *ignorant person* in those times could have possibly got admittance into the church as a teacher of Christianity. Every person, acknowledged as a teacher, was himself well taught in the word of God, and well taught by the Spirit of God; and much teaching of the divine Spirit was then necessary, as the New Testament scriptures were not then completed; and, if we were to allow the *earlier* date of this epistle, scarcely any part of the New Testament had then been written. The *gospels* had not come as yet into general circulation; and only a few of St. Paul's epistles, viz. those to the Thessalonians, and that to the Galatians, and the first to the Corinthians, had been written before the year 56. At such times much must have been done by immediate revelations, and a frequent communication of miraculous powers.

It is natural for men to run into extremes; and there is no subject on which they have run into wider extremes than that of the necessity of human learning; for in order to a proper understanding of the sacred scriptures, on one hand, all *learning* has been cried down, and the necessity of the inspiration of the Holy Spirit, as the sole interpreter, strongly and vehemently argued. On the other, all *inspiration* has been set aside, the *possibility* of it questioned, and all pretensions to it ridiculed in a way savouring little of Christian charity or reverence for God. That there is a middle way from which these extremes are equally distant, every candid man who believes the Bible must allow. That there is an inspiration of the Spirit which every conscientious Christian may claim, and without which no man can be a Christian, is sufficiently established by innumerable scriptures, and by the uninterrupted and universal testimony of the church of God; this has been frequently proved in the preceding notes. If any one, professing to be a preacher of the gospel of Jesus, denies, speaks, or writes against this, he only gives awful proof to the Christian church how utterly unqualified he is for his sacred function. *He* is not sent by God, and therefore he shall not profit the people at all. With such, human learning is all in all; it is to be a substitute for the unction of Christ, and the grace and influences of the Holy Spirit.

But while we flee from such sentiments, as from the influence of a pestilential vapour, shall we join with those who decry learning and science, absolutely denying them to be of any service in the work of the ministry, and often going so far as to assert that they are dangerous and subversive of the truly Christian temper and spirit, engendering little besides pride, self-sufficiency, and intolerance?

That there have been *pretenders to learning*, proud and intolerant, we have too many proofs of the fact to doubt it; and that there have been *pretenders to divine inspiration*, not less so, we have also many facts to prove. But such are only *pretenders*; for a truly learned man is ever humble and complacent, and one who is under the influence of the divine Spirit is ever meek, gentle, and easy to be entreated. The proud and the insolent are neither Christians nor

scholars. Both religion and learning disclaim them, as being a disgrace to both.

But what is that learning which may be a useful handmaid to religion in the ministry of the gospel? Perhaps we may find an answer to this important question in one of the qualifications which the apostle requires in a Christian minister, 1 Tim. iii. 2: He should be *apt to teach*—capable of teaching others. See the note. Now, if he be capable of teaching others, he must be well instructed himself; and in order to this he will need all the learning that, in the course of the divine providence, he is able to acquire. But it is not the ability merely to interpret a few *Greek* and *Latin* authors that can constitute a man a scholar, or qualify him to teach the gospel. Thousands have this knowledge who are neither wise unto salvation themselves, nor capable of leading those who are astray into the path of life. *Learning* is a word of extensive import; it signifies *knowledge* and *experience*; the knowledge of God and of nature in general, and of man in particular; of man in all his relations and connexions; his history in all the *periods* of his being, and in all the *places* of his existence; the means used by divine providence for his support; the manner in which he has been led to employ the powers and faculties assigned to him by his Maker; and the various dispensations of grace and mercy by which he has been favoured. To acquire this *knowledge*, an acquaintance with some languages, which have long ceased to be vernacular, is often not only highly expedient, but in some cases indispensably necessary. But how few of those who pretend most to learning, and who have spent both much time and much money in seats of literature in order to obtain it, have got *this* knowledge! All that many of them have gained is merely the *means* of acquiring it; with this they become satisfied, and most ignorantly call it *learning*. These resemble persons who carry large unlighted tapers in their hand, and boast how well qualified they are to give light to them who sit in darkness, while they neither emit light nor

heat, and are incapable of kindling the taper they hold. Learning, in one proper sense of the word, is the means of acquiring knowledge; but multitudes who have the *means* seem utterly unacquainted with their *use*, and live and die in a *learned ignorance*. Human learning, properly applied and sanctified by the Divine Spirit, is of inconceivable benefit to a Christian minister in teaching and defending the truth of God. No man possessed more of it in his day than St. Paul, and no man better knew its use. In this, as well as in many other excellences, he is a most worthy pattern to all the preachers of the gospel. By learning a man may acquire knowledge; by knowledge reduced to practice, experience; and from knowledge and experience *wisdom* is derived. The learning that is got from books or the study of languages is of little use to any man, and is of no estimation, unless practically applied to the purposes of life. He whose learning and knowledge have enabled him to do good among men, and who lives to promote the glory of God and the welfare of his fellow-creatures, can alone, of all the literati, expect to hear in the great day: Well done, good and faithful servant! Enter thou into the joy of thy Lord.

How necessary learning is at present to interpret the sacred writings, any man may see who reads with attention; but none can be so fully convinced of this as he who undertakes to write a comment on the Bible. Those who despise helps of this kind are to be pitied. Without them they may, it is true, understand enough for the mere salvation of their souls; and yet even much of this they owe, under God, to the teaching of experienced men. After all, it is not a knowledge of *Latin* and *Greek* merely that can enable any man to understand the scriptures, or interpret them to others; if the Spirit of God take not away the veil of ignorance from the heart, and enlighten and quicken the soul with his all-pervading energy, all the learning under heaven will not make a man wise unto salvation.

Finished correcting for a new edition, Dec. 22, 1831.—A. C.

PREFACE

TO THE

SECOND EPISTLE OF PAUL THE APOSTLE

TO

TIMOTHY.

IN the preface to the *first* of these epistles, particular mention has been made of the parentage, country, and education of Timothy; his call to the evangelic office; and of his appointment to the presidency of the church at Ephesus. And for every particular of this kind the reader is referred to that preface. What remains to be done in reference to the present epistle is to inquire into the *time* in which it was most probably written. The disagreement on this question among learned men is very great; some arguing that it was written about the year 61, others referring it to the year 66. Some asserting that it is the *first*, in order of time, of these two epistles; and that it was written on Paul's first imprisonment at Rome. Several of the most eminent critics are of this opinion; and they have supported their sentiments with arguments of no small weight. *Hammond*, *Lightfoot*, and *Lordner*, as well as several critics on the continent, contend for this earlier date. *Macknight* and *Paley* take the opposite side. Were I convinced that the weight of the argument lay with the former, I should have fixed its chronology accordingly; but the latter appearing to me to have the more direct and the most weighty evidence in their favour, I am led, from the reasons which they give, to adopt their opinion.

Dr. Paley observes, that it was the uniform tradition of the primitive church that St. Paul visited Rome *twice*, and *twice* there suffered imprisonment; and that at the conclusion of his *second* imprisonment he was put to death; and he thinks that the opinion concerning these *two* journeys of St. Paul is confirmed by many hints and allusions in this epistle, compared with what St. Paul has said in other epistles, which are allowed to have been written from Rome. I shall give his principal reasons:

“That this epistle was written while Paul was a *prisoner* is distinctly marked by the 8th verse of the first chapter: ‘Be not thou therefore ashamed of the testimony of our Lord, nor of me his *prisoner*.’ And that it was written whilst he was prisoner *at Rome* is proved by the 16th and 17th verses of the same chapter: ‘The Lord give mercy to the house of Onesiphorus, for he often refreshed me, and was not ashamed of my *chain*; but when he was in *Rome*, he sought me out very diligently, and found me.’ Since it appears from the

former quotation that St. Paul wrote this epistle in confinement, it will hardly admit of doubt that the word *chain* in the latter quotation refers to that confinement—the *chain* by which he was then bound, the *custody* in which he was then kept. And if the word *chain* designate the author's confinement at the time of writing this epistle, the next words determine it to have been written from *Rome*: ‘*He was not ashamed of my chain, but when he was at Rome he sought me out very diligently.*’” Dr. Macknight thinks that Paul was now a *close* prisoner, very different in his circumstances from his first imprisonment, in which he was permitted to *dwell alone in his own hired house, and receive all that came to him, and publicly to preach the gospel, being guarded only by a single soldier.* That he was in close confinement he argues from the circumstance that when Onesiphorus came to Rome he found that Paul was no longer that well-known public character which he had been while in his first imprisonment, but being closely confined he had some difficulty to find him out; and this appears to be fully implied in the apostle's words: *Σπουδαιοτέρων ἐζητήσεν με, καὶ εὑρέ.* “*He very diligently sought me out, and found me;*” chap. i. 17. And, that crimes were now laid to his charge widely different from those formerly alleged against him, appears from chap. ii. 9: *Κακοπαθῶ μέχρι δεσμών, ὡς κακούργος.* “*I suffer evil even to bonds as a malefactor;*” plainly implying that he was not only abridged of all liberty, but was *bound hands and feet* in a *close* dungeon. And this was probably on the pretence that he was one of those Christians whom Nero accused with having set Rome on fire. Hence the word *malefactor*, *κακούργος*, which may mean here that the apostle was treated as the worst of criminals.

That this epistle was not written during St. Paul's first imprisonment at Rome, or during the time in which the epistles to the *Ephesians*, *Colossians*, *Philippians*, and *Philemon* were written, may be gathered, says Dr. Paley, with considerable evidence from a comparison of these several epistles with the present.

I. “In the former epistles the author confidently looked forward to his *liberation* from confinement, and his speedy departure from Rome. He tells the Philippians, chap. ii. 24: ‘*I trust in the Lord that I also myself shall come shortly.*’ Philemon he bids to *prepare for him a lodging*; ‘*for I trust (says he) that through your prayers I shall be given unto you;*’ ver. 22. In the epistle before us he holds a language extremely different: ‘*I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day;*’ chap. iv. 6–8.”

Those who espouse the contrary opinion suppose that these words only express the *strong apprehensions* and despair of life which the apostle had when he was *first* imprisoned; but that afterwards, finding he was treated with kindness, he altered his language, and so strongly anticipated that he predicted his *enlargement*. This reflects little honour upon the apostle's character; it shows him to be a person subject to alarms, and presaging the *worst* from every gloomy *appearance*. The whole of St. Paul's conduct shows him to have been the reverse of what this opinion represents him.

II. “When the former epistles were written from Rome Timothy was *with* St. Paul, and is joined with him in writing to the Colossians, the Philippians, and Philemon; the present epistle implies that he was *absent*.”

III. “In the former epistles *Demas* was *with* St. Paul at Rome: ‘*Luke the beloved physician, and Demas, greet you.*’ In the epistle now before us: ‘*Demas hath forsaken me, having loved this present world, and is gone to Thessalonica.*’

IV. “In the former epistles *Mark* was *with* St. Paul, and joins in saluting the Colossians.

In the present epistle Timothy is ordered to bring him *with him*, 'for he is profitable to me for the ministry;' chap. iv. 11."

The circumstance of Demas being *with* St. Paul while he wrote the former epistles, which was certainly during his *first* imprisonment, and of his having *forsaken* him when he wrote this, is a strong proof of the posterior date of this epistle; nor can the feelings of the apostle, so contradictorily expressed in this and the preceding epistles, be ever cleared (on the supposition of their relating to the same time and circumstances) from *weakness and contradiction*.

Lewis Capellus has suggested the following considerations, which are still more conclusive:

1. "In chap. iv., ver. 20, St. Paul informs Timothy that *Erastus abode at Corinth*, *Ἐραστός ἐμείνεν ἐν Κορίνθῳ*' the form of expression (the verb being in the first aorist) implies that Erastus had staid behind at Corinth when St. Paul left it: but this could not be meant of any journey from Corinth which St. Paul took prior to his first imprisonment at Rome; for when Paul departed from Corinth, as related in the 20th chapter of the Acts, Timothy was with him; and this was the last time the apostle left Corinth before his coming to Rome, because he left it on his way to proceed to Jerusalem soon after his arrival, at which place he was taken into custody, and continued in that custody till he was brought to Cæsar's tribunal."

There could be no need, therefore, to inform Timothy that *Erastus staid behind at Corinth*, upon this occasion; because, if the fact were so, it must have been known to Timothy, who was *present* as well as St. Paul.

2. "In the same verse our epistle also states the following article: 'Trophimus have I left at Miletus sick.' When St. Paul passed through Miletus, on his way to Jerusalem, as related Acts xx., *Trophimus was not left behind*, but accompanied him to that city. He was indeed the occasion of the uproar at Jerusalem, in consequence of which St. Paul was apprehended: 'For they had seen,' says the historian, 'before with him in the city, Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.' This was evidently the last time of Paul's being at Miletus before his first imprisonment; for, as has been said, after his apprehension at Jerusalem he remained in custody till he was sent to Rome.

"In these two articles we have a journey referred to, which must have taken place subsequent to the conclusion of St. Luke's history; and, of course, after St. Paul's liberation from his first imprisonment. The epistle, therefore, which contains this reference, since it appears from other parts of it to have been written while St. Paul was a prisoner at Rome, proves that he had *returned* to that city again, and undergone there a *second imprisonment*."

"These particulars," adds Dr. Paley, "I have produced, not merely for the support they lend to the testimony of the Fathers concerning St. Paul's *second* imprisonment, but to remark their consistency and agreement with one another. They are all resolvable into one supposition, viz.: that this epistle was not written during St. Paul's *first* residence at Rome, but in some future imprisonment in that city. The epistle touches upon *names* and *circumstances* connected with the *date* and with the *history* of the first imprisonment, and mentioned in letters during that imprisonment; and so touches upon them as to leave what is said of one consistent with what is said of others, and consistent also with what is said of them in different epistles."

From the whole, there seems the fullest evidence, 1. That this epistle was not written

during St. Paul's *first imprisonment* at Rome. 2. That he was at *Rome* when he wrote *this* epistle. 3. That he was there a *prisoner*, and in such confinement as we know, from the Acts of the Apostles, he was not in during the time of his first imprisonment there. 4. That this must have been some subsequent imprisonment. 5. That as the general consent of all Christian antiquity states that St. Paul was *twice* imprisoned at Rome, and that from his *second* imprisonment he was never liberated, but was at its conclusion martyred; therefore this epistle must have been written while St. Paul was in his second imprisonment at Rome, and but a short time before his martyrdom. And as the Christian church has generally agreed that this apostle's martyrdom took place on the 29th of June, A. D. 66, the second epistle to Timothy might have been written some time towards the end of the *spring* or beginning of *summer* of that year. It is supposed that St. Paul went from Crete to Rome, about the end of the year 65, on hearing of the persecution which Nero was then carrying on against the Christians, on pretence that they had set Rome on fire: for, as he knew that the church must be then in great tribulation, he judged that his presence would be necessary to comfort, support, and build it up. Like a true soldier of Jesus Christ, he was ever at the post of danger; and in *this* case he led on the *Forlorn Hope*.

Other matters relative to the state and circumstances of the apostle, and those of Timothy; and the church at Ephesus, will be carefully brought before the reader in the course of the notes on this epistle.

THE SECOND EPISTLE OF PAUL THE APOSTLE

TO

T I M O T H Y .

Chronological Notes relative to this Epistle.

Year of the Constantinopolitan era of the world, or that used by the Byzantine historians, 5573.—Year of the Alexandrian era of the world, 5567.—Year of the Antiochian era of the world, 5557.—Year of the Julian period, 4775.—Year of the world, according to archbishop Usher, 4069.—Year of the world, according to Eusebius, in his *Chronicon*, 4293.—Year of the minor Jewish era of the world, or that in common use, 3825.—Year of the Greater Rabbinical era of the world, 4424.—Year from the Flood, according to archbishop Usher, and the English Bible, 2413.—Year of the Cali Yuga, or Indian era of the Deluge, 3167.—Year of the era of Iphitus, or since the first commencement of the Olympic games, 1005.—Year of the era of Nabonassar, king of Babylon, 812.—Year of the CCXith Olympiad, 1.—Year from the building of Rome, according to Fabius Pictor, 812.—Year from the building of Rome, according to Frontinus, 816.—Year from the building of Rome, according to the *Fasti Capitolini*, 817.—Year from the building of Rome, according to Varro, which was that most generally used, 818.—Year of the era of the Seleucidæ, 377.—Year of the Cæsarean era of Antioch, 113.—Year of the Julian era, 110.—Year of the Spanish era, 103.—Year from the birth of Jesus Christ, according to archbishop Usher, 69.—Year of the vulgar era of Christ's nativity, 65 or 66.—Year of Gessius Florus, governor of the Jews, 1.—Year of Vologesus, king of the Parthians, 16.—Year of L. C. Gallus, governor of Syria, 1.—Year of Matthias, high-priest of the Jews, 3.—Year of the Dionysian period, or Easter Cycle, 66.—Year of the Grecian Cycle of nineteen years, or Common Golden Number, 9; or the first after the third embolismic.—Year of the Jewish Cycle of nineteen years, 6, or the second embolismic.—Year of the Solar Cycle, 18.—Dominical Letter, it being the first after the Bissextile or Leap-year, F.—Day of the Jewish Passover, according to the Roman computation of time, the VIIth of the ides of April, or, in our common mode of reckoning, the seventh of April, which happened in this year on the day after the Jewish Sabbath.—Easter Sunday, the day after the ides of April, or the XVIIIth of the Calends of May, named by the Jews the 22nd of Nisan or Abib; and by Europeans, in general, the 14th of April.—Epect, or age of the moon on the 22nd of March (the day of the earliest Easter Sunday possible), 28.—Epect, according to the present mode of computation, or the moon's age on New Year's day, or the Calends of January, 5.—Monthly Epects, or age of the moon on the Calends of each month respectively (beginning with January), 5, 7, 6, 7, 8, 9, 10, 11, 12, 12, 14, 14.—Number of Direction, or the number of days from the twenty-first of March to the Jewish Passover, 17.—Year of the reign of Caius Tiberius Claudius Nero Cæsar, the fifth Roman emperor, computing from Augustus Cæsar, 12.—Roman Consuls, A. Licinius Nerva Silanus, and M. Vestinius Atticus; the latter of whom was succeeded by Anicius Cerealis, on July 1st. Dr. Lardner and others suppose this epistle to have been written in A. D. 56, i. e. nine years earlier than is stated above. See the preface to the First Epistle to Timothy, where this point is largely considered, and also the general observations prefixed to the Acts of the Apostles.

CHAPTER I.

Paul's address to Timothy, and declaration of his affection for him, 1—4. His account of the piety of Timothy's mother and grandmother, and the religious education they had given their son, 5. He exhorts him to stir up the gift of God that is in him, and not to be ashamed of the testimony of the Lord, 6—8. How God has saved them that believe; and

how Christ has brought life and immortality to light by the gospel, 9, 10. The apostle's call to preach it, and the persecutions which he had been obliged in consequence to endure, 11, 12. Timothy is exhorted to hold fast the form of sound words, 13, 14. And is informed of the apostasy of several in Asia; and particularly of Phygellus and Hermogenes, 15. And of the great kindness of Onesiphorus to the apostle in his imprisonment, 16—18.

A. M. cir. 4069.
A. D. 65 or 66.
A. U. C. 818.
An. Imp. Neronis
Cæs. Aug. 12.

PAUL, ^a an apostle of Jesus Christ, by the will of God, according to ^b the promise of life which is in Christ Jesus,

2 ^c To Timothy, *my* dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

3 ^d I thank God, ^e whom I serve from *my*

^a 2 Cor. i. 1.—^b Eph. iii. 6. Tit. i. 2. Hebr. ix. 15.
^c 1 Tim. i. 2.—^d Rom. i. 8. Eph. i. 16.—^e Acts xxii. 3.

NOTES ON CHAP. I.

Verse 1. *Paul, an apostle*] St. Paul at once shows his office, the authority on which he held it, and the end for which it was given him. He was an apostle—an extraordinary ambassador from heaven. He had his apostleship by the will of God—according to the counsel and design of God's infinite wisdom and goodness. And he was appointed that he might proclaim that eternal life which God had in view for mankind by the incarnation of his Son Jesus Christ, and which was the end of all the promises he had made to men, and the commandments he had delivered to all his prophets since the world began. The mention of this life was peculiarly proper in the apostle, who had now the sentence of death in himself, and who knew that he must shortly seal the truth with his blood. His life was hidden with Christ in God; and he knew that, as soon as he should be absent from the body, he should be present with the Lord. With these words he both comforted himself and his son Timothy.

Verse 2. *To Timothy, my dearly beloved son*] See the note on 1 Tim. i. 2.

Verse 3. *Whom I serve from my forefathers*] Being born a Jew, I was carefully educated in the knowledge of the true God, and the proper manner of worshipping him.

With pure conscience] Ever aiming to please him, even in the time when through ignorance I persecuted the church.

Without ceasing I have remembrance of thee] The apostle thanks God that he has constant remembrance of Timothy in his prayers. It is a very rare thing now in the Christian church, that a man particularly thanks God that he is enabled to pray for others. And yet he that can do this most must have an increase of that brotherly love which the second greatest commandment of God requires: *Thou shalt love thy neighbour as thyself*. It is also a great blessing to be able to maintain the spirit of a pure friend-

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forefathers with pure conscience, that 'without ceasing I have remembrance of thee in my prayers night and day;

4 ^e Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

5 When I call to remembrance ^b the unfeigned faith that is in thee, which dwelt first

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xxiii. i. xxiv. 14. xxvii. 23. Rom. i. 9. Gal. i. 14.—^f 1 Thess. i. 2. iii. 10.—^g Ch. iv. 9, 21.—^h 1 Tim. i. 5. iv. 6.

ship, especially through a considerable lapse of time and absence. He that can do so may well thank God that he is saved from that fickleness and unsteadiness of mind, which are the bane of friendships, and the reproach of many once warm-hearted friends.

Verse 4. *Being mindful of thy tears*] Whether the apostle refers to the affecting parting with the Ephesian church, mentioned Acts xx. 37, or to the deep impressions made on Timothy's heart when he instructed him in the doctrine of Christ crucified, or to some interview between themselves, it is not certainly known. The mention of this by the apostle is no small proof of his most affectionate regards for Timothy, whom he appears to have loved as a father loves his only son.

Verse 5. *The unfeigned faith that is in thee*] Timothy had given the fullest proof of the sincerity of his conversion, and of the purity of his faith.

Which dwelt first in thy grandmother Lois] In Acts xvi. 1, we are informed that Paul came to Derbe and Lystra; and behold, a certain disciple was there, named Timotheus, the son of a certain woman, who was a Jewess, and believed; but his father was a Greek. Luke, the historian, it appears, was not particularly acquainted with the family; Paul evidently was. Luke mentions the same circumstance which the apostle mentions here; but in the apostle's account there are particulars which argue an intimate acquaintance with the family and its history. Luke says Timothy's father was a Greek, consequently we may believe him to have been then in his heathen state: Paul, in mentioning the grandmother, mother, and son, passes by the father in silence; which intimates that either the father remained in his unconverted state, or was now dead. Lois and Eunice are both Grecian, and indeed heathen, names; hence we are led to conclude that, although Timothy's mother was a Jewess according to St. Luke, yet she was a Grecian or Hellenist by birth. Lois, the grand-

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 A. D. 65 or 66. thy mother Eunice; and I
 A. U. C. 818. am persuaded that in thee
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6 Wherefore I put thee in remembrance
 that thou stir up the gift of God, which is
 in thee by the putting on of my hands.

7 For God hath not given us the spirit of

^a Acts xvi. 1. — ^b 1 Thess. v. 19. 1 Tim. iv. 14. — ^c Rom. viii. 15. — ^d Luke xxiv. 49. Acts i. 8. — ^e Rom. i. 16. 1 Tim. ii. 6. Rev. i. 2. — ^f Eph. iii. 1. Phil. i. 7. — ^g Col.

mother, appears to have been the *first* convert to Christianity; she instructed her daughter *Eunice*, and both brought up *Timothy* in the Christian faith; so that he had a general knowledge of it before he met with St. Paul at Lystra. There, it appears, the apostle was the instrument of the conversion of his heart to God; for a man may be *well instructed* in divine things, have a very orthodox creed, and yet his heart not be changed. Instruction precedes conversion; conversion should follow it. To be brought up in the fear of God is a great blessing, and a truly religious education is an advantage of infinite worth.

Verse 6. *Stir up the gift of God, which is in thee*] The gift which Timothy had received was the Holy Spirit, and through him a particular power to preach and defend the truth. This gift is represented here under the notion of a *fire* which, if it be not *frequently stirred up*, and *fresh fuel added* to it, will go out. This is the precise idea which the apostle had in his mind; hence the term *αναζωπυρευ*, which signifies *to stir up the fire, to add fresh fuel to it*. From this it plainly appears that, if Timothy had not continued to be a daily worker with God, he would have received the grace of God in vain. The *Latins* have a similar metaphor: *Excitare igniculos ingenii, to stir up the sparks of genius*.

By the putting on of my hands.] See on 1 Tim. iv. 14.

Verse 7. *God hath not given us the spirit of fear*] Here is an allusion to the giving of the law on mount Sinai. This was communicated with such *terrible majesty* as to engender fear in all the Israelites; even Moses on the occasion *did exceedingly fear and tremble*. The gospel was ushered in in a much milder manner; every thing was placed on a level with the human intellect, and within reach of every human spirit. Nothing was *terrific*, nothing *forbidding*; but all was *inviting*. The very spirit and genius of it was a spirit of power, of love, and of a sound mind.

Instead of *δουλειας*, *fear*, some MSS. and Versions have *δουλειας*, *servitude* or *bondage*; *God hath not given unto us the spirit of BONDAGE*; but of power, *δυναμεις*, to work miracles, to confound enemies, to support us in trials, and enable us to do that which is lawful and right in his sight. *And of love*, which enables us to bear, believe, hope, and endure

fear; ^d but of power, and of love, and of a sound mind.

8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

9 Who hath saved us, and called us with

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i. 24. Ch. iv. 5. — 1 Tim. i. 1. Tit. iii. 4. — 1 Thess. iv. 7. Hebr. iii. 1.

all things; and is the incentive to all obedience. *Of a sound mind*, *σωφρονισμου*, of *self-possession* and *government*, according to some. But a sound mind implies much more; it means a clear understanding, a sound judgment, a rectified will, holy passions, heavenly tempers; in a word, the whole soul harmonized in all its powers and faculties, and completely regulated and influenced, so as to think, speak, and act aright in all things. The apostle says God has given the *spirit* of these things; they are not *factitious*; they are not *assumed* for times and circumstances; they are *radical* powers and tempers; each produced by its proper principle.

Verse 8. *Be not—ashamed of the testimony*] The testimony of Christ is the *gospel* in general, which proclaims *Christ crucified*, and redemption *through his blood*. In the sight of the *world* there appeared to be reason why a man should be ashamed of this, ashamed of him who was crucified as a malefactor; but when this gospel became the power of God to the salvation of every one that believed, it was a subject to exult in. Hence the apostle, Rom. i. 16, said: *I am not ashamed of the gospel of Christ*; where see the note.

Nor of me his prisoner] When our *friends* are in power and credit we can readily acknowledge them, and take opportunities to show that we have such and such connexions; but when the person falls into disgrace or discredit, though we cannot pretend *not to know* him, yet we take care *not to acknowledge* him. This induced Cicero, in relation to friendships, to give for a maxim: *Amicus certus in re incerta cernitur*, "A true friend is known in adverse circumstances;" and from this we have borrowed our proverb: *A friend in need is a friend indeed*.

Be thou partaker of the afflictions of the gospel] No parent could love a child better than Paul loved Timothy; and, behold! he who could wish him nothing but what was *great*, *honourable*, and *good*, wishes him to be a *partaker of the afflictions of the gospel*! Because, to suffer for Christ, and suffer with Christ, was the highest glory to which any human being in this state could arrive. The royal way to the crown of glory is by the cross of Christ.

According to the power of God] While thou hast no more affliction than thou hast grace to sustain thee under, thou canst have no cause to complain. And God will take care that if a faithful discharge of thy

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an holy calling, ^a not according to our works, but ^b according to his own purpose and grace, which was given us in Christ

Jesus ^c before the world began;

10 But ^d is now made manifest by the appearing of our Saviour Jesus Christ, ^e who hath abolished death, and hath brought life and immortality to light through the gospel:

^a Rom. iii. 20. ix. 11. Tit. iii. 5.—^b Rom. viii. 28.
^c Rom. xvi. 25. Eph. i. 4. iii. 11. Tit. i. 2. 1 Pet. i. 20.
^d Rom. xvi. 26. Eph. i. 9. Col. i. 26. Tit. i. 3. 1 Pet. i. 20.
^e 1 Cor. xv. 54, 55. Hebr. ii. 14.—^f Acts ix. 15. Eph.

duty shall expose thee to afflictions, his power manifested in thee shall be in proportion to thy necessities. His load cannot be oppressive who is strengthened to bear it by the *power of God*.

Verse 9. *Who hath saved us*] From sin; the spirit of bondage, and all tormenting fear. This is the design of the gospel.

And called us with an holy calling] *Invited us to holiness and comfort here, and to eternal glory hereafter.*

Not according to our works] We have not *deserved* any part of the good we have received, and can never merit one moment of the exceeding great and eternal weight of glory which is promised. See the notes on the parallel passages.

Before the world began] *Προ χρονων αιωνων*. Before the *Mosaic dispensation* took place, God purposed the salvation of the Gentiles by Christ Jesus; and the *Mosaic dispensation* was intended only as the introducer of the gospel. *The law was our schoolmaster unto Christ*; Gal. iii. 24. See the parallel places, and the notes there.

Verse 10. *But is now made manifest*] This purpose of God to save the Gentiles as well as the Jews, and call them to the same state of salvation by Jesus Christ, was, previously to the manifestation of Christ, generally hidden; and what was revealed of it was only through the means of types and ceremonies.

Who hath abolished death] *Καταργησας τον θανατον* Who has *counterworked death*—operated against his operations, destroyed his batteries, under-sunk and destroyed his mines, and rendered all his instruments and principles of attack useless. By death here we are not to understand merely natural death, but the corruption and decomposition which take place in consequence of it; and which would be naturally endless but for the work and energy of Christ. By him alone comes the *resurrection* of the body; and through him eternal life and glory are given to the souls of believers.

Brought life and immortality to light] The literal translation of the original is: *He hath illustrated life and incorruption by the gospel*. Life eternal, or the doctrine of *life eternal*, even implying the resurrection of the body, was not unknown among the Jews. They expected this, for they found it in their pro-

11 ^f Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

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12 ^g For the which cause I also suffer these things: nevertheless I am not ashamed: ^h for I know whom I have ⁱ believed, and am persuaded that he is able to ^k keep that which I have committed unto him ^l against that day.

iii. 7. 8. 1 Tim. ii. 7. Ch. iv. 17.—^g Eph. iii. 1. Ch. ii. 9.
^h 1 Pet. iv. 19.—ⁱ Or, *trusted*.—^k 1 Tim. vi. 20.—^l Ver. 18. Ch. iv. 8.

phets. It abounded among them long before the incarnation, and they certainly never borrowed any notion in it from the Christians; therefore the gospel could not be stated as *bringing to light* what certainly was *in the light* before that time. But this doctrine was never *illustrated* and *demonstrated* before; it existed in *promise*, but had never been *practically exhibited*. Jesus Christ died, and lay under the empire of death; he arose again from the dead, and thus *illustrated the doctrine of the resurrection*; he took the same *human body* up into heaven in the sight of his disciples, and ever appears in the presence of God for us, and thus has *illustrated the doctrine of incorruption*. In his death, resurrection, and ascension, the doctrines of eternal life, and the resurrection of the human body, and its final *incorruptibility*, are fully illustrated by *example*, and established by *fact*.

Verse 11. *Whereunto I am appointed a preacher*] *Κηρυξ*: A *herald*. See the notes at the end of Matt., chap. iii.

And an apostle] Sent immediately from God to man.

A teacher] One whose business it is to *instruct* men, and particularly the Gentiles, to whom he was especially sent; to proclaim the doctrines of eternal life, the resurrection and final incorruptibility of the human body, and, in a word, the salvation both of the body and soul of man by Christ Jesus.

Verse 12. *I am not ashamed*] Though I suffer for the gospel, I am not ashamed of the gospel; nor am I *confounded* in my expectation, his grace being at all times sufficient for me.

For I know whom I have believed] I am well acquainted with the goodness, mercy, and power of Christ; and know that I cannot confide in him in vain.

That which I have committed unto him] This is variously understood. Some think he means his *life*, which he had put, as it were, into the hands of Christ, in order that he might receive it again in the resurrection at the great day. Others think he means his *soul*. This he had also given into the hands of his faithful Creator, knowing that, although wicked men might be permitted to take away his life, yet they could not destroy his soul, nor disturb its peace.

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13 ^a Hold fast ^b the form of ^c sound words, ^d which thou hast heard of me, ^e in faith and love which is in Christ Jesus.

14 ^f That good thing which was committed unto thee, keep by the Holy Ghost ^g which dwelleth in us.

15 This thou knowest, that ^h all they which are in Asia be ⁱ turned away from me; of whom are Phygellus and Hermogenes.

16 The Lord ^k give mercy unto ^l the house of Onesiphorus; ^m for he oft refreshed me, and ⁿ was not ashamed of ^o my chain :

17 But when he was in Rome, he sought me out very diligently, and found me.

18 The Lord grant unto him ^p that he may find mercy of the Lord ^q in that day : and in how many things he ^r ministered unto me at Ephesus, thou knowest very well.

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^a Ch. iii. 14. Tit. i. 9. Hebr. x. 23. Rev. ii. 25.
^b Rom. ii. 20. vi. 17. — ^c 1 Tim. i. 10. vi. 3. — ^d Ch. ii. 2.
^e 1 Tim. i. 14. — ^f 1 Tim. vi. 20. — ^g Rom. viii. 11. — ^h Acts
xix. 10. — ⁱ Ch. iv. 10, 16. — ^k Matt. v. 7. — ^l Ch. iv. 19.

^m Philem. 7. — ⁿ Ver. 8. — ^o Acts xxviii. 20. Eph. vi. 20.
^p Matt. xxv. 34—40. — ^q 2 Thess. i. 10. Ver. 12. — ^r Hebr.
vi. 10.

Others think that he is speaking of the *gospel*, which he knows will be carefully preserved by the great Head of the Church; for, though he shall be soon called to seal the truth with his blood, yet he knows that God will take care that the same truth shall be proclaimed to the world by others, whom God shall raise up for that very purpose.

Verse 13. *Hold fast the form of sound words*] The word *ἰσχυροῦς* signifies the *sketch*, *plan*, or *outline* of a building, picture, &c.; and here refers to the *plan of salvation* which the apostle had taught Timothy. No man was left to *invent a religion* for his own use, and after his own mind. God alone knows that with which God can be pleased. If God did not give a revelation of himself, the inventions of man, in religious things, would be endless error, involving itself in contortions of unlimited confusion. God gives, in his mercy to man, a *form of sound words* or doctrines; a perfect *plan* and *sketch* of the original building; fair and well defined outlines of every thing which concerns the present and eternal welfare of man, and his own glory.

In faith and love] *Faith* credits the divine doctrines. *Love* reduces them all to practice. *Faith* lays hold on Jesus Christ, and obtains that *love* by which every precept is cheerfully and effectually obeyed.

Verse 14. *That good thing*] The everlasting *gospel*, *keep by the Holy Ghost*; for without a continual *spiritual energy*, man can do nothing. This *indwelling Spirit* will make them effectual to thy own salvation, and enable thee to preach them to the salvation of the souls of others.

Verse 15. *All they which are in Asia*] It seems as if the apostle must refer to the Asiatic Christians which were then at Rome, or had been lately there. Finding the apostle in disgrace, and thinking it dangerous to own him or his cause, they neither visited him, nor confessed Christianity. He cannot be speaking of any general defection of the Asiatic churches, but of those Asiatics who had professed a particular friendship for him.

Phygellus and Hermogenes.] These were two of the persons of whom he complains; but who they were, or what office they held, or whether they were

any thing but private Christians who had for a time ministered to St. Paul in prison, and, when they found the state determined to destroy him, ceased to acknowledge him, we cannot tell.

Verse 16. *The Lord give mercy*] Onesiphorus had acknowledged him, and continued to do so; *he*, and his *house*, or *family*, ministered to him in prison, and were not ashamed of their imprisoned pastor, nor of the *cause* for which he was in disgrace and suffering. As *he* showed mercy to the apostle, the apostle prays the Lord to show mercy to him.

Verse 17. *When he was in Rome*] Onesiphorus was no doubt an Asiatic (probably an Ephesian, see below), who had frequent business at Rome; and when he came sought out the apostle, who, it is supposed, had been confined in some *close and private prison* (see the *preface*), so that it was with great difficulty he could find him out. This man had entertained the apostle when he was at Ephesus, and now he sought him out at Rome. Pure love feels no loads. Here was a true friend, one that sticketh closer than a brother.

Verse 18. *The Lord grant—that he may find mercy of the Lord*] Some think that this is a prayer to God the Father to communicate grace to him, that he might find mercy in the great day at the hand of Jesus Christ the Judge. It is probably only a Hebraism for, God grant that he may here be so saved by divine grace, that in the great day he may receive the mercy of the Lord Jesus Christ unto eternal life. See a similar form of expression, Gen. ix. 16; xix. 24; Exod. xxiv. 1, 2.

It is impossible to read this chapter over without feeling deeply interested for this most noble and amiable of men. To what trials did God expose him! His life was a life of perils and tribulations, his labours were superabundant, and his success all but incredible. Wherever he went, he left a track of light and life behind him. To him, as the grand instrument of God, the Gentiles, the whole habitable world, owe their salvation. Yet see him, in his old age, neglected by his friends, apparently forsaken of God, and abandoned to the hands of ruthless men;

in prison and in chains; triumphing over sufferings and death; perfectly unshaken, unshaken, with the evils with which he is obliged to contend, having the fullest persuasion of the truth of the doctrines which he had preached, and the strongest and most encouraging anticipation of the glory that was about to be revealed. He felt no evil, and he feared none. Sin had lost its power, and death its sting; the grave its victory, and hell its horrors. He had the happiness which heathenism spoke of, but could not attain, because it knew not the great *Source* whence it must proceed. This God *he* knew, feared, loved, obeyed, and was happy. Who but the righteous man can sing:

Felix, qui potuit rerum cognoscere causas;
Atque metus omnes et inexorabile fatum
Subject pedibus, strepitumque Acherontis avari!—

Illum non populi fasces, non purpura regum
Flexit, et infidos agitans discordia fratres;—
Non res Romanæ, perituraque regna.

VIRG. GEORG. II., v. 490.

No murmur is heard from his heart; he is persuaded that all things work together for good to them that love God; the *miserable uncertainty of friendship*, the defection of cowardly brethren, and the apostasy of once zealous professors, did not move *him*. As far as it is lawful, he courts death; knowing that to be absent from the body is to be present with the Lord. Glorious system of truth by which such an apostle was formed! and glorious *apostle* by whom this system was illustrated and confirmed! The character and conduct of St. Paul must make Christianity doubly amiable to believers, and highly respectable even to its enemies.

CHAPTER II.

He exhorts Timothy to constancy, fidelity, and courage; and to acquit himself as a true soldier of Jesus Christ; and patiently expect the fruit of his labours, 1—7. What the apostle's doctrine was relative to Christ, 8. He mentions his own sufferings and consolations, 9—13. What Timothy is to preach, how he is to acquit himself, and what he is to shun, 14—16. Of Hymeneus and Philetus, and their errors, 17, 18. Of the foundation of God, and its security, 19. The simile of a great house and its utensils, 20, 21. Timothy is to avoid youthful lusts, and foolish and unlearned questions, 22, 23. How he is to act in reference to false teachers, 24—26.

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THOU therefore, ^a my son, ^b be strong in the grace that is in Christ Jesus.

² ^c And the things that thou hast heard of me ^d among many witnesses, ^e the same commit thou to faithful men, who

^a 1 Tim. i. 2. Ch. i. 2.—^b Eph. vi. 10.—^c Ch. i. 13. iii. 10, 14.—^d Or, *by*.—^e 1 Tim. i. 18.

NOTES ON CHAP. II.

Verse 1. *Be strong in the grace*] Though the genuine import of the word *grace* is *favour*, yet it often implies an *active principle* communicated from God; *light* directing how to act, and *power* enabling to act according to the light.

Verse 2. *The things that thou hast heard of me*] Those doctrines which I have preached the most publicly, and which many persons can attest. But he seems to refer here to the doctrines delivered to him when, in the *presence of many witnesses*, he laid his hands upon him; see 1 Tim. vi. 12. Then the apostle gave him the proper form of sound words which he was to teach; and now he tells him to commit those truths to faithful men in the same way that they were committed to him, that the truth might be preserved in the church, and holy men appointed successively to preach it. These truths are

shall be ^f able to teach others also.

³ ^g Thou therefore endure hardness, ^h as a good soldier of Jesus Christ.

⁴ ⁱ No man that warreth entangleth himself

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^f 1 Tim. iii. 2. Tit. i. 9.—^g Ch. i. 8. iv. 5.—^h 1 Tim. i. 18.—ⁱ 1 Cor. ix. 25.

still continued in the church, and still there are faithful men who proclaim them. But where is the *uninterrupted* apostolical succession? Who can tell? Probably it does not exist on the face of the world. All the pretensions to it by certain churches are as stupid as they are idle and futile. He who appeals to this for his authority as a Christian minister, had best sit down till he has made it out; and this will be by the next Greek Kalends.

Verse 3. *Endure hardness*] He considers a Christian minister under the notion of a *soldier*, not so much for his continual conflicts with the world, the devil, and the flesh, for these are in a certain sense common to all Christians, but for the hardships and difficulties to which he must be exposed who faithfully preaches the gospel of Christ.

Verse 4. *No man that warreth entangleth, &c.*] It is well remarked by *Grotius*, on this passage, that the

A. M. cir. 4069. A. D. 65 or 66. A. U. C. 818. An. Imp. Neronis Cæs. Aug. 12. with the affairs of *this* life ; that he may please him who hath chosen him to be a soldier.

5 And ^a if a man also strive for masteries, yet is he not crowned, except he strive lawfully.

6 ^b The ^c husbandman that laboureth must be first partaker of the fruits.

7 Consider what I say ; and the Lord give thee understanding in all things.

8 Remember that Jesus Christ, ^d of the seed

of David, ^e was raised from the dead ^f according to my gospel : 9 ^g Wherein I suffer trouble, as an evil doer, ^h even unto bonds ; ⁱ but the word of God is not bound.

10 Therefore ^k I endure all things for the elect's sakes, ^l that they may also obtain the salvation which is in Christ Jesus with eternal glory.

11 ^m It is a faithful saying : For ⁿ if we be dead with *him*, we shall also live with *him* :

^a 1 Cor. ix. 25, 26.—^b 1 Cor. ix. 10.—^c Or, *The husbandman, labouring first, must be partaker of the fruits.* ^d Rom. i. 3, 4. Acts ii. 30. xiii. 23.—^e 1 Cor. xv. 1, 4, 20. ^f Rom. ii. 16.—^g Acts ix. 16. Ch. i. 12.—^h Eph. iii. 1.

Phil. i. 7. Col. iv. 3, 18.—ⁱ Acts xxviii. 31. Eph. vi. 19, 20. Phil. i. 13, 14.—^k Eph. iii. 13. Col. i. 24.—^l 2 Cor. i. 6.—^m 1 Tim. i. 15.—ⁿ Rom. vi. 5, 8. 2 Cor. iv. 10.

legionary soldiers among the Romans were not permitted to engage in husbandry, merchandise, mechanical employments, or any thing that might be inconsistent with their calling. Many *canons*, at different times, have been made to prevent ecclesiastics from intermeddling with secular employments. He who will preach the gospel thoroughly, and wishes to give full proof of his ministry, had need to have *no other work*. He should be *wholly in this thing*, that his profiting may appear unto all. There are many who sin against this direction. They love the world, and labour for it, and are regardless of the souls committed to their charge. But what are they, either in number or guilt, compared to the immense herd of men professing to be Christian ministers, who neither read nor study, and consequently never improve? These are too conscientious to meddle with secular affairs, and yet have no scruple of conscience to *while away time*, be among the chief in *needless self-indulgence*, and, by their burdensome and monotonous ministry, become an encumbrance to the church! Do you inquire: In what sect or party are these to be found? I answer: In ALL. Idle drones,

Fruges consumere nati,

"Born to consume the produce of the soil,"

disgrace every department in the Christian church. They cannot teach because they will not learn.

Verse 5. *If a man also strive for masteries*] *Ἐὰν τις ἀσθῆται μάχη* *If a man contend in the public games*—the Olympic or Isthmian games among the Greeks, so often alluded to and particularly explained in the notes on 1 Cor. ix. 24—26, to which the reader is referred for a full illustration of this verse.

Is he not crowned] Though he may have conquered, *except he strive lawfully*—unless he enter according to the rules of the athlete, and act as these direct. No man, however zealous he may have been, is to expect the *Well done, good and faithful servant*, from Jesus Christ, unless he have *laboured in the word and doctrine*, preached the *truth as it is in Jesus*, and *built up the church upon HIM* who is its only FOUNDATION.

Verse 6. *The husbandman that laboureth*] That is :

The *husbandman* must *first* till his ground before he can expect a crop ; and he must till it according to the proper *rules of agriculture*, else he cannot have a crop. The *combatant* must fight and conquer, and fight according to the laws of the *Agones*, before he can be crowned ; so the Christian minister must labour in the spiritual vineyard, and labour too under the eye and according to the direction of his Master, before he can expect that crown of righteousness that fadeth not away.

Verse 7. *Consider what I say*] Apply my metaphors and similitudes in a proper manner.

And the Lord give thee understanding] But instead of *δοῦναι*, may he give, ACDEFG, several others, besides *Versions* and *Fathers*, have *δοῦναι*, he will give. Consider thou properly, and God will give thee a proper understanding of all things that concern thy own peace, and the peace and prosperity of his church. *Think as well as read.*

Verse 8. *Remember that Jesus Christ*] The apostle seems to say: Whatever tribulations or deaths may befall us, let us remember that Jesus Christ, who was slain by the Jews, rose again from the dead, and his resurrection is the proof and pledge of ours. We also shall rise again to a life of glory and blessedness.

According to my gospel] The false teaching of Hymeneus and Philetus stated that the resurrection was past already. Paul preached the resurrection from the dead ; and founded his doctrine on the resurrection and promise of Christ. This was *his gospel* ; the other was of a different nature.

Verse 9. *Wherein I suffer trouble, as an evil doer*] This verse contains one of the proofs that this epistle was written while St. Paul was a prisoner the *second time* at Rome. See the *preface*, where this is particularly considered.

Verse 10. *For the elect's sakes*] For the sake of the *Gentiles*, elected by God's goodness to enjoy every privilege formerly possessed by the Jews, and, in addition to these, all the blessings of the gospel ; the salvation of Christ *here*, and eternal glory *hereafter*.

Verse 11. *If we be dead with him*] That is : As surely as Christ rose again from the dead, so surely shall we rise again ; and if we die for him, we shall

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12 ^a If we suffer, we shall also reign with *him*: if we ^b deny *him*, he also will deny us:

13 ^c If we believe not, yet he abideth faithful: ^d he cannot deny himself.

14 Of these things put *them* in remembrance, ^e charging *them* before the Lord ^f that they strive not about words to no profit, *but* to the subverting of the hearers.

15 Study to shew thyself approved unto

^a Rom. viii. 17. ¹ Pet. iv. 13.—^b Matt. x. 33. Mark viii. 38. Luke xii. 9.—^c Rom. iii. 3. ix. 6.—^d Numb. xxiii. 19.—^e ¹ Tim. v. 21. vi. 13. Ch. iv. 1.—^f ¹ Tim.

surely live again with him. This, says the apostle, is *πιστος ὁ λόγος, a true doctrine*. This is properly the import of the word; and we need not seek, as Bp. Tillotson and many others have done, for some *saying* of Christ which the apostle is supposed to be here quoting, and which he learnt from tradition.

Verse 12. *If we suffer—with him*] These are other parts of the *true doctrine*, which the apostle mentions above.

Verse 13. *If we believe not*] Should we deny the faith and apostatize, he is the same, as true to his threatenings as to his promises; *he cannot deny*—act contrary to, himself.

Verse 14. *That they strive not about words*] Words, not things, have been a most fruitful source of contention in the Christian world; and among religious people, the principal cause of animosity has arisen from the *different manner* of apprehending the same term, while, in *essence*, both meant the same thing. All preachers and divines should be very careful, both in speaking and writing, to explain the terms they use, and never employ them in any sense but that in which they have explained them.

The subverting of the hearers.] This is the general tendency of all polemical divinity and controversial preaching, when angry passions are called in to support the doctrines of the gospel.

Verse 15. *Study to shew thyself approved unto God*] Endeavour so to cultivate and improve thy heart and mind, that thou mayest not be a reproach to him from whom thou professest to receive thy commission.

Rightly dividing the word of truth.] It is generally supposed that the apostle alludes here to the care taken to divide the sacrifices under the law; the priests studied, in dividing the victim down the spine, to do it so scrupulously that one half of the spinal marrow should be found on each side the backbone. Probably nothing was much farther from the apostle's thoughts than this view which is now commonly taken of the subject. Indeed this scrupulously dividing does not appear to have been any original ordinance among the Jews; much stress was laid upon it in later times, but from the beginning it was not so. The word *ορθορομειν* signifies, 1. Simply to cut straight, or to rectify. 2. To walk in the right

God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

16 But ^g shun profane and vain babblings; for they will increase unto more ungodliness.

17 And their word will eat as doth a ^h canker: of whom is ⁱ Hymeneus and Philetus;

18 Who ^k concerning the truth have erred, ^l saying that the resurrection is past already;

i. 4. vi. 4. Tit. iii. 9, 11.—^g ¹ Tim. iv. 7. vi. 20. Tit. i. 14. ^h Or. *gangrene*.—^l ¹ Tim. i. 20.—^k ¹ Tim. vi. 21.—^l ¹ Cor. xv. 12.

way; it is thus used by Gregory Nazianzen, who, in *Orat. Apol. fugæ*, opposes *ορθορομειν* to *κακως ὀδεειν, walking in a right way to walking in a bad way*. Thus, *καινορομειν* signifies to walk in a new way, and *κατευθυνειν* to walk in a straight way. See *Ἐγρηκ*. Therefore, by *rightly dividing the word of truth*, we are to understand his continuing in the true doctrine, and teaching that to every person; and, according to our Lord's simile, *giving each his portion of meat in due season—milk to babes, strong meat to the full grown, comfort to the disconsolate, reproof to the irregular and careless*; in a word, finding out the necessities of his hearers, and preaching so as to meet those necessities.

Verse 16. *Shun profane and vain babblings*] This is the character he gives of the preaching of the false teachers. Whatever was not agreeable to the *doctrine of truth* was, in the sight of God, *empty and profane babbling*; engendering nothing but *ungodliness*, and daily increasing in that.

Verse 17. *Their word will eat as doth a canker*] *Ὠς γαγγραινα* As a gangrene; i. e. as a mortification in the flesh, where the circulation is entirely stopped, and putrefaction takes place which continues to corrupt all the circumjacent flesh, spreading more and more till death takes place, unless stopped by a timely and judicious application of medicine. Such is the influence of *false doctrine*; it fixes its mortal seed in the soul, which continues to corrupt and assimilate every thing to itself, till, if not prevented by a timely application of the *word of life*, under the direction of the heavenly Physician, it terminates in the bitter pains of an eternal death. To such a gangrene the apostle compares the corrupt doctrines of Hymeneus and Philetus.

Verse 18. *Who concerning the truth have erred*] They had the truth, but erred or wandered from it, saying the resurrection was already past, and thus denying the resurrection of the body, and, by consequence, future rewards and punishments; and thus necessarily sapped the foundation of all religion: and thus the gangrene had, in reference to their unhappy votaries, a rapid and unchecked operation.

Verse 19. *The foundation of God standeth sure*] The word *θεμελιος* signifies literally a *foundation*, and

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and overthrow the faith of some.
19 Nevertheless ^a the founda-
tion of God standeth ^b sure,
having this seal, The Lord

knoweth them that are his. And, Let every
one that nameth the name of Christ depart
from iniquity.

20 ^d But in a great house there are not only
vessels of gold and of silver, but also of wood
and of earth; ^e and some to honour, and some
to dishonour.

21 ^f If a man therefore purge
himself from these, he shall
be a vessel unto honour, sanc-
tified, and meet for the mas-
ter's use, and ^g prepared unto every good
work.

22 Flee also youthful lusts; but ^h follow
righteousness, faith, charity, peace, with them
that ⁱ call on the Lord ^h out of a pure heart.

23 But ^j foolish and unlearned questions
avoid, knowing that they do gender strifes.

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^a Matt. xxiv. 24. Rom. viii. 35. 1 John ii. 19.—^b Or,
steady.—^c Nah. i. 7. John x. 14, 27. See Numb. xvi. 5.
^d 1 Tim. iii. 15.—^e Rom. ix. 21.—^f See Isai. lii. 11.

^g Ch. iii. 17. Tit. iii. 1.—^h 1 Tim. vi. 11.—ⁱ Acts ix. 14.
1 Cor. i. 2.—^k 1 Tim. i. 5. iv. 12.—^l 1 Tim. i. 4. iv. 7.
vi. 4. Ver. 16. Tit. iii. 9.

especially the *foundation* of a *building*; and, meta-
phorically, the *building* itself, and often a *noble*
mansion or *palace*. In this place the apostle com-
pares the religion of Christ to a *great* or *noble mansion*.
See ver. 20. And as this religion is *founded* on the
authority and *power* of the *Almighty*, it necessarily
must *stand sure* and be *permanent*. This house has
an *inscription* on it, for so *σφραγίς*, *seal*, is frequently
understood; and this is evidently an allusion to the
ancient temples. Above the door of the temple of
Delphi there was the Greek word *εἰ, thou art*, on
which Plutarch has written an express treatise. In many
of the Mohammedan mosques the *walls are covered*
with inscriptions, which are ordinarily sentences taken
from the *Koran*, relative to the majesty of God, or
the nature of his worship. And we know that there
was an *inscription* on the mitre of the high-priest
among the Jews, viz.: קודש ליהוה *kodesh laihovah*,
"Holiness to the Lord;" Exod. xxviii. 36; xxxix. 30.
See also Zech. xiv. 20. And this inscription may
here be represented as being made with the *seal* of
God, for he stamps this on all things belonging to
himself and his worship.

But some suppose *θεμελιος* here to signify a *contract*
or *covenant* by which two parties are bound to fulfil
certain conditions and duties, the obligation to which
each takes on him by *sealing* the instrument with his
seal. Among the Asiatics, these seals have scarcely
ever any *image* or *figure* on them, but always some
very *expressive inscription*. I have seen many of
these, and several of them are now before me. The
twofold inscription, i. e. one on the seal of each party,
may be here alluded to; that on God's seal is, *Εγὼ*
Κυριος τους οντας αυτου *The Lord approveth of them*
that are his. That on the seal of his followers is,
Αποστητω απο αδικιας πας ο ονομαζων το ονομα Κυριου.
Let every one who nameth the name of the Lord (every
Christian) *depart from iniquity*. Thus each has his
peculiar inscription.

Κυριον, *Lord*, instead of *Χριστον*, *Christ*, is the
reading of almost all the MSS. of importance, and the
principal Versions.

The Lord knoweth] i. e. Approves, watches over,
and *provides for, them that are his* true followers. To

this his followers most cheerfully subscribe, and say:
*Let every one that nameth this Lord avoid every ap-
pearance of evil*.

Verse 20. *But in a great house*] Here the apostle
carries on the allusion introduced in the preceding
verse. As the *foundation of God* refers to God's
building, i. e. the whole system of Christianity, so
here the *great house* is to be understood of the same;
and the different kinds of vessels mean the different
teachers, as well as the different kinds of members.
In this sacred house at Ephesus there were *vessels of*
gold and silver—eminent, holy, sincere, and useful
teachers and members; and also *vessels of wood and*
of earth—false and heretical teachers, such as Hyme-
neus and Philetus, and their followers. There are
also in such houses vessels employed, some in a more
honourable, others in a *less honourable, office*. To
these he seems also to compare the same persons.

Verse 21. *If a man therefore purge himself from*
these] He that takes heed to his ways and to his
doctrines, and walks with God, will separate himself,
not only from all *false doctrine*, but from all *wicked*
men, and thus be sanctified and proper to be em-
ployed by the Master in every good word and work.
The apostle has not made the application of these
different similes; and it is very difficult to tell what
he means.

Verse 22. *Flee also youthful lusts*] Not only all
irregular and sensual desires, but *pride, ambition*, and,
above all, *the lust of power*, to which most men will
sacrifice all other propensities, their ease, pleasure,
health, &c. This is the most bewitching passion in
the human heart. Both in *church* and *state* it is
ruinous; but particularly so in the former. Timothy
was now between thirty and forty years of age; the
very age in which *ambition* and the *love of power*
most generally prevail. *Carnal pleasures* are the sins
of *youth*; *ambition* and the *love of power* the sins of
middle age; *covetousness* and *carking cares* the
crimes of old age.

Follow righteousness] Flee from sin; pursue
goodness. *Righteousness*—whatever is just, holy,
and innocent. *Faith*—fidelity both to God and man,
improving that grace by which thy soul may be

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24 And ^athe servant of the Lord must not strive; but be gentle unto all men, ^bapt to teach, ^cpatient.

25 ^dIn meekness instructing those that oppose themselves; ^eif God peradventure will

^a Tit. iii. 2.—^b 1 Tim. iii. 2, 3. Tit. i. 9.—^c Or, *for-bearing*.—^d Gal. vi. 1. 1 Tim. vi. 11. 1 Pet. iii. 15.

saved, and faithfully discharging the duties of thy office, that thou mayest save the souls of others. *Charity*—love to God and man. *Peace* among all the members of the church, and as far as possible with all men; but especially among those who invoke the Lord out of a pure desire to glorify his name.

Verse 23. *Foolish and unlearned questions*] See the notes on 1 Tim. i. 4, iv. 7, and Tit. iii. 9.

Verse 24. *The servant of the Lord must not strive*] See on 1 Tim. iii. 2, 3.

Verse 25. *Those that oppose*] *Αντιδιατιθεμενος*. This seems to refer to those who opposed the apostle's authority; and hence the propriety of the allusion to the rebellion of Korah and his company. See observations at the end of the chapter.

If God peradventure] He was to use every means which he had reason to believe God might bless; and the apostle intimates that, bad as they were, they were not out of the reach of God's mercy.

Verse 26. *And that they may recover themselves*] The construction of this verse is extremely difficult, though the sense given by our translation is plain enough. I shall set down the original, and the principal English translations:

Και ανανηψωσιν εκ της του διαβολου παγιδος, εζωγρημενοι υπ' αυτου εις το εκεινου θελημα.

And thei rise agein fro snaaris of the devyl, of whome thei ben holde captivis at his wille.—WICKLIFF. First translation into English, 1378.

And to turne agayne from the snare of devell, which are holden in prison of him at his will.—COVERDALE. First printed English Bible, 1535.

That they may come to themselves agayne out of the snare of the devyll, which are now taken of him at hys will.—EDWARD VIth's Bible, by Becke, 1549.

And they may recover their senses to perform his will, after being rescued alive by the servant of the Lord out of the snare of the devil.—WAKEFIELD; who refers *αυτου*, him, to the servant of the Lord, ver. 24.

And being caught alive by him out of the snare of the devil, they may awake to do his will.—MACKNIGHT; who remarks that *αυτου*, the relative, means the servant of the Lord; and *εκεινου*, the demonstrative, refers to God, mentioned ver. 15.

I leave these different translations with the reader.

I have referred, in the preceding notes, to inscriptions which appear on the buildings and coins of the Asiatics; such inscriptions are, in general, very

give them repentance ¹to the acknowledging of the truth;

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26 And *that* they may ²recover themselves ³out of the snare of the devil, who ⁴are taken captive by him at his will.

^e Acts viii. 22.—^f 1 Tim. ii. 4. Ch. iii. 7. Tit. i. 1. ^g Gr. *awake*.—^h 1 Tim. iii. 7.—ⁱ Gr. *taken alive*.

curious, and carry with them a considerable show of piety to God, in the acknowledgment of his providence and mercy. I shall quote one merely as a curiosity, without supposing it to be immediately applicable to the illustration of the text.

There is extant a gold circular coin of the Great Mogul, *Shah Jehan*, struck at Delhi, A. H. 1062, A. D. 1651, five inches and a half in diameter; on each side of this coin is a square, the angles of which touch the periphery; within this square, and in the segments, there are the following inscriptions:

1. Within the square, on one side,
The bright star of religion, Mohammed (a second Sahib Kiran) Shah Jehan, the victorious emperor.

2. In the segment on the upper side of the square,
The impression upon this coin of 200 mohurs, was struck through the favour of God.

3. On the lateral segment to the left,
By the second Sahib Kiran, Shah Jehan, the Defender of the Faith.

4. On the bottom segment,
May the golden countenance from the sculpture of this coin enlighten the world.

5. On the lateral segment to the right,
As long as the splendid face of the moon is illuminated by the rays of the sun!

1. On the reverse, within the square,
There is no god but God; and Mohammed is the Prophet of God. Struck in the capital of Shah-Jehan-abad, A. H. 1062.

2. On the top of the square,
Religion was illuminated by the truth of Abu Beker.

3. On the left hand compartment,
The faith was strengthened by the justice of Omar.

4. On the bottom compartment,
Piety was refreshed by the modesty and mildness of Othman.

5. On the right hand compartment,
The world was enlightened by the learning of Aly.

On these inscriptions it may be just necessary to observe that Abu Beker, Omar, Othman, and Aly, were the four *khalifs* who succeeded Mohammed. Abu Beker was the father of *Ayesha*, one of Mohammed's wives. *Othman* was son-in-law of Mohammed, having married his two daughters, *Rakiah*, and *Om-al-Calthoom*. And *Aly*, son of *Abi Taleb*, Mohammed's uncle, was also one of the sons-in-law of Mohammed, having married *Fatima*, the daughter of his favourite wife *Ayesha*. The Ottoman empire was not so called from *Othman*, the third khalif, but from Ottoman, the successful chief, who conquered a small part of

the Grecian empire in Asia, and thus laid the foundation for the Turkish.

Grotius and others have supposed that the apostle alludes to the custom of putting an inscription on the foundation-stone of a city or other building, giving an account of the time in which it was founded, built, &c. Sometimes engraved stones were placed over the principal gates of cities and fortresses, particularly in the east, specifying the date of erection, repairs, &c., and containing some religious sentiment or verse from the Koran. But I do not think it likely that the apostle refers to any thing of this kind. There appears to be an allusion here to the rebellion of Korah and his company against the authority of Moses, Numb. xvi., where, ver. 5, it is said: *The Lord will shew who are his*: here the words of the Septuagint are nearly the same that the apostle uses in this verse, *εγνω ο θεος τους οντας αιρων* God knoweth or approveth of them that are

his. And the words in ver. 26, *Depart from the tents of these wicked men*, are similar to those of the apostle, *Let every one that nameth the name of the Lord depart from iniquity*. We may therefore take it for granted that those false teachers, the chief of whom were *Hymeneus* and *Philetus*, had risen up against the authority of St. Paul; and he, in effect, informs Timothy here that God will deal with them as he did with Korah, Dathan, and Abiram, and their company. And as the true Israelites were to separate themselves from the tents of those wicked men, so he and the believers at Ephesus were to hold no sort of communion with those workers of iniquity. This subject he further illustrates by a contract between two parties, each of which sets his seal to the instrument, the seal bearing the motto peculiar to the party. This I conceive to be the meaning; but the common mode of interpretation will, it is probable, be most commonly followed.

CHAPTER III.

Dangerous times in the latter days, from the apostasy and wickedness of men, of whom an affecting description is given, 1—7. It shall happen to them as to Jannes and Jambres, who withstood Moses, 8, 9. The apostle speaks of his persecutions and sufferings, and shows that all those who will live a godly life must suffer persecution, 10—12, because evil men and seducers will wax worse and worse, 13. Timothy is exhorted to continue in the truths he had received, having known the scriptures from a child, 14, 15. All scripture is given by divine inspiration, 16, 17.

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THIS know also, that * in the last days perilous times shall come.
2 For men shall be ^b lovers

of their own selves, ^c covetous, ^d boasters, ^e proud, ^f blasphemers, ^g disobedient to parents, unthankful, unholy,

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* 1 Tim. iv. 1. Ch. iv. 3. 2 Pet. iii. 3. 1 John ii. 18. Jude 18.—^b Phil. ii. 21.—^c 2 Pet. ii. 3.—^d Jude 16.—^e 1

Tim. vi. 4.—^f 1 Tim. i. 20. 2 Pet. ii. 12. Jude 10. ^g Rom. i. 30.

NOTES ON CHAP. III.

Verse 1. *In the last days*] This often means the days of the Messiah, and is sometimes extended in its signification to the destruction of Jerusalem, as this was properly the *last days* of the Jewish state. But the phrase may mean any *future* time, whether near or distant.

Verse 2. *For men shall be*] The description in this and the following verses the Papists apply to the Protestants; the Protestants in their turn apply it to the Papists; *Schoettgen* to the *Jews*; and others to *heretics* in general. There have been both teachers and people in every age of the church, and in every age of the world, to whom these words may be most legitimately applied. Both Catholics and Protestants have been lovers of their own selves, &c.; but it is probable that the apostle had some particular age in view, in which there should appear some very essential corruption of Christianity.

Lovers of their own selves] *Φιλαυροι* Selfish, stu-

dious of their own interest, and regardless of the welfare of all mankind.

Covetous] *Φιλαργυροι* *Lovers of money*, because of the influence which riches can procure.

Boasters] *Αλαζονεις* Vain-glorious, self-assuming; valuing themselves beyond all others.

Proud] *Υπερηφανοι* Airy, light, trifling persons; those who love to make a show—who are all outside; from *υπερ*, above, and *φανω*, to show.

Blasphemers] *Βλασφημοι* Those who speak impiously of God and sacred things, and injuriously of men.

Disobedient to parents] *Γονεσιν απειθεις* Headstrong children, whom their parents cannot persuade.

Unthankful] *Αχαριστοι* Persons without grace, or gratefulness; who think they have a right to the services of all men, yet feel no obligation, and consequently no gratitude.

Unholy] *Ανοστοι* Without piety; having no heart-reverence for God.

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3 ^a Without natural affection,
^b trucebreakers, ^c false accusers,
^d incontinent, fierce, despisers
of those that are good,

4 ^e Traitors, heady, high-minded, ^f lovers
of pleasures more than lovers of God;

5 Having a form of godliness, but ^g denying
the power thereof: ^h from such turn away.

6 For ⁱ of this sort are they which creep

^a Rom. i. 31.—^b Rom. i. 31.—Or, *makebates*. ^c Tit. ii. 3.
^d 2 Pet. iii. 3.—^e 2 Pet. ii. 10.—^f Phil. iii. 19. 2 Pet. ii.
13, &c. Jude 4, 19.—^g 1 Tim. v. 8. Tit. i. 16.—^h 2

Verse 3. *Without natural affection*] *Ἀσποργοί* Without that affection which *parents* bear to their *young*, and which the *young* bear to their *parents*. An affection which is common to every class of *animals*; consequently, men without it are worse than *brutes*.

Trucebreakers] *Ἀσπονδοί* From *a*, *negative*, and *σπονδή*, a *libation*, because in making treaties *libations* both of *blood* and *wine* were poured out. The word means those who are bound by no promise, held by no engagement, obliged by no oath; persons who readily promise any thing, because they never intend to perform.

False accusers] *Διαβολοί* *Devils*; but properly enough rendered *false accusers*, for this is a principal work of the devil. Slanderers; striving ever to ruin the characters of others.

Incontinent] *Ἀκρατεῖς* From *a*, *negative*, and *κρατος*, *power*. Those who, having sinned away their power of self-government, want strength to govern their appetites; especially those who are slaves to uncleanness.

Fierce] *Ἀνημεροί* From *a*, *negative*, and *ἡμερος*, *mild* or *gentle*. Wild, impetuous, whatever is contrary to *pliability* and *gentleness*.

Despisers of those that are good] *Ἀφιλαγαθοί* *Not lovers of good men*. Here is a remarkable advantage of the *Greek* over the *English* tongue, *one word* of the former expressing five or six of the latter. Those who *do not love the good* must be radically bad themselves.

Verse 4. *Traitors*] *Προδοταί* From *προ*, *before*, and *διδωμι*, *to deliver up*. Those who deliver up to an enemy the person who has put his life in their hands; such as the Scots of 1648, who *delivered up* into the hands of his enemies their unfortunate *countryman* and *king*, Charles the First; a stain which no lapse of ages can wipe out.

Heady] *Προπετεῖς* From *προ*, *forwards*, and *πιπτω*, *to fall*; headstrong, precipitate, rash, inconsiderate.

High-minded] *Τετυφωμένοι* From *τυφος*, *smoke*; the frivolously aspiring; those who are full of themselves, and empty of all good.

Lovers of pleasures more than lovers of God] This is nervously and beautifully expressed in the *Greek*, *φιληδονοὶ μᾶλλον ἢ φιλοθεοί*, lovers of pleasure rather than lovers of God; i. e. pleasure, sensual gratifi-

into houses, and lead captive
silly women laden with sins,
led away with divers lusts,

7 Ever learning, and never
able ^k to come to the knowledge of the truth.

8 ^l Now as Jannes and Jambres withstood
Moses, so do these also resist the truth.

^m men of corrupt minds, ⁿ reprobate ^o concerning the faith.

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Thess. iii. 6. 1 Tim. vi. 5.—^l Matt. xxiii. 14. Tit. i. 11.
^k 1 Tim. ii. 4.—^m Exod. vii. 11.—ⁿ 1 Tim. vi. 5.—^o Rom.
i. 28. 2 Cor. xiii. 5. Tit. i. 16.—^o Or, of no judgment.

cation, is their god; and this they love and serve; God they do not.

Verse 5. *Having a form of godliness*] The original word *μορφωσις* signifies a *draught*, *sketch*, or *summary*, and will apply well to those who have all their religion in their creed, confession of faith, catechism, bodies of divinity, &c., while destitute of the life of God in their souls; and are not only destitute of this life, but deny that such life or power is *here* to be experienced or known. They have religion in their creed, but none in their hearts. And perhaps to their *summary* they add a decent round of religious observances. *From such turn away*—not only do not imitate them, but have no kind of fellowship with them; they are a dangerous people, and but seldom suspected, because their outside is fair.

Verse 6. *For of this sort are they*] He here refers to *false teachers* and their *insinuating manners*, practising upon weak women who, seeing in them such a semblance of piety, entertain them with great eagerness, and at last become partakers with them in their impurities. Among the Jews there are remarkable cases of this kind on record, and not a few of them among the full fed monks of the Romish church. But in what sect or party have not such teachers been occasionally found? yet neither *Judaism*, *Protestantism*, nor *Roman Catholicism* makes any provision for such men.

Verse 7. *Ever learning*] From their false teachers, *and never able to come to the knowledge of the truth*, because that teaching never leads to the *truth*; for, although there was a *form of godliness*, which gave them a sort of *authority* to teach, yet, as they denied the *power of godliness*, they never could bring their votaries to the knowledge of the saving power of Christianity.

There are many professors of Christianity still who answer the above description. They hear, repeatedly hear, it may be, good sermons; but, as they seldom meditate on what they hear, they derive little profit from the ordinances of God. They have no more grace *now* than they had *several years ago*, though hearing all the while, and perhaps not wickedly departing from the Lord. They do not meditate, they do not think, they do not reduce what they hear to practice; therefore, even under the preaching of an apostle, they could not become wise to salvation.

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9 But they shall proceed no further : for their folly shall be manifest unto all men, as theirs also was.

10^b But^c thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience,

11 Persecutions, afflictions, which came

^a Exod. vii. 12. viii. 18. ix. 11.—^b Phil. ii. 22. 1 Tim. iv. 6.—^c Or, *thou hast been a diligent follower of*.—^d Acts xiii. 45, 50.—^e Acts xiv. 2, 5.—^f Acts xiv. 19, &c.

Verse 8. *Now as Jannes and Jambres withstood Moses*] This refers to the history of the Egyptian magicians, given in Exod. vii., where see the notes, and particularly the concluding observations at the end of that chapter, where several things are said concerning these two men.

Men of corrupt minds] It appears as if the apostle were referring still to some Judaizing teachers who were perverting the church with their doctrines, and loudly calling in question the authority and doctrine of the apostle.

Reprobate concerning the faith.] *Αδοκιμοι* Undiscerning or untried ; they are base metal, unstamped ; and should not pass current, because not standard. This metaphor is frequent in the sacred writings.

Verse 9. *But they shall proceed no further*] Such teaching and teachers shall never be able ultimately to prevail against the truth ; for the foundation of God standeth sure.

Their folly shall be manifest] As the scriptures, which are the only rule of morals and doctrine, shall ever be preserved ; so, sooner or later, all false doctrines shall be tried by *them* : and the folly of men, setting up their wisdom against the wisdom of God, must become manifest to all. False doctrine cannot prevail long where the sacred scriptures are read and studied. Error prevails only where the book of God is withheld from the people. The religion that fears the Bible is not the religion of God. Is *Popery* or *Protestantism* this religion ?

Verse 10. *Thou hast fully known my doctrine*] And having long had the opportunity of knowing me, the *doctrine* I preached, my *conduct* founded on these doctrines, the *object* I have in view by my preaching, my *fidelity* to God and to my trust, my *long-suffering* with those who walked disorderly, and opposed themselves to the truth, and did what they could to lessen my authority and render it suspected, my *love* to them and to the world in general, and my *patience* in all my adversities ; thou art capable of judging between me and the false teachers, and canst easily discern the difference between their doctrines, conduct, motives, temper, spirit, &c., and mine.

Verse 11. *Persecutions—which came unto me at Antioch*] The *Antioch* mentioned here was Antioch in Pisidia, to which place Paul and Barnabas came in their first apostolic progress, and where Paul delivered that memorable discourse which is pre-

unto me^d at Antioch, ^e at Iconium, ^f at Lystra ; what persecutions I endured : but ^g out of *them* all the Lord delivered me.

12 Yea, and ^h all that will live godly in Christ Jesus shall suffer persecution.

13ⁱ But evil men and seducers shall wax

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^e Ps. xxxiv. 19. 2 Cor. i. 10. Ch. iv. 7.—^h Ps. xxxiv. 19. Acts xiv. 22. Matt. xvii. 24. Josh. xvii. 14. 1 Cor. xv. 19. 1 Thess. iii. 3.—ⁱ 2 Thess. ii. 11. 1 Tim. iv. 1. Ch. ii. 16.

served in the 13th chapter of Acts, ver. 16—43. In this city, it is said, *the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts ; but they shook off the dust of their feet against them, and came to Iconium*, Acts xiii. 50, 51. Here *there was an assault made both of the Gentiles and also of the Jews with their rulers, to treat them despitefully, and to stone them*, and they fled unto *Lystra* and *Derbe* ; and *there came thither certain Jews, who persuaded the people, and having stoned Paul, drew him out of the city, supposing he had been dead*. The historian informs us that his life was miraculously restored, and that he departed thence, and came to *Derbe*, and afterwards returned to *Lystra*, *Iconium*, and *Antioch*, where they had lately been so grievously persecuted. See Acts xiv. 5, 6, 19—21. These are the persecutions, &c., to which the apostle alludes ; and we find that he mentions them here precisely in the same *order* in which, according to the relation of St. Luke, they occurred. Now it is said here that *Timothy fully knew all these things* ; and we may naturally suppose they could not be unknown to him, when it is evident he was either a native of, or resided in, those parts ; for when the apostle, some time after the above, visited *Derbe* and *Lystra*, *behold, a certain disciple was there, named Timotheus, well reported of by the brethren that were at Lystra and Iconium* ; Acts xvi. 1, 2. As these things happened in his own neighbourhood, Timothy must have known them ; for a person who had such a religious education as he had could not be unacquainted with these persecutions, especially as we may believe that his mother and grandmother had been converts to Christianity at that time. See several useful remarks in Dr. Paley's *Horæ Paulinæ*, on these circumstances, page 312.

Verse 12. *All that will live godly*] So opposite to the spirit and practice of the world is the whole of Christianity, that he who gives himself entirely up to God, making the holy scriptures the rule of his words and actions, will be less or more reviled and persecuted. "If religion gives no quarter to vice, the vicious will give no quarter to religion and its professors."

Verse 13. *Evil men and seducers shall wax worse*] They will yet get on for a season, deceiving them-

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worse and worse, deceiving, and being deceived.

14 But ^a continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them* ;

15 And that from a child thou hast known ^b the holy scriptures, which are able to make

^a Ch. i. 13. ii. 2. — ^b John v. 39. — ^c 2 Pet. i. 20, 21. ^d Rom. xv. 4.

selves and deceiving others ; but, by and by, *their folly will become manifest to all*, ver. 9. The word γοητες, which we render *seducers*, signifies *jugglers, pretenders to magical arts* ; probably persons dealing in *false miracles*, with whom the church in all ages has been not a little disgraced.

Verse 14. *But continue thou*] No man, however well instructed in the things of God, or grounded in divine grace, is out of the reach of temptation, apostasy, and final ruin ; hence the necessity of watching unto prayer, depending upon God, continuing in the faith, and persevering unto the end.

Verse 15. *From a child thou hast known the holy scriptures*] The early religious education of Timothy has been already sufficiently noticed ; see chap. i. 5, and the *preface* to the first epistle. St. Paul introduces this circumstance again here for the confirmation of Timothy's faith. He had learned the doctrines of Christianity from a genuine apostle ; and, as Christianity is founded on the law and the prophets, Timothy was able to compare its doctrines with all that had been *typified* and *predicted*, and consequently was *assured* that the Christian religion was true.

Able to make thee wise unto salvation] The apostle is here evidently speaking of the Jewish scriptures ; and he tells us that *they are able to make us wise unto salvation* provided we have *faith in Jesus Christ*. This is the simple use of the *Old Testament*. No soul of man can be made wise unto salvation by it, but as he refers all to Christ Jesus. The Jews are unsaved though they know these scriptures, because they believe not in Christ ; for Christ is the end of the law for the justification of all that believe.

Verse 16. *All scripture is given by inspiration of God*] This sentence is not well translated ; the original *πασα γραφη θεοπνευστος ωφελιμος προς διδασκαλιαν, κ. τ. λ.* should be rendered : *Every writing divinely inspired is profitable for doctrine, &c.* The particle *και, and*, is omitted by almost all the *Versions* and many of the *Fathers*, and certainly does not agree well with the text. The apostle is here, beyond all controversy, speaking of the writings of the *Old Testament*, which, because they came by divine inspiration, he terms the *Holy Scriptures*, ver. 15 ; and it is of *them alone* that this passage is to be understood ; and although all the *New Testament* came by as direct an inspiration as the *Old*, yet as it was not collected at that time, nor indeed complete, the apostle could have no reference to it.

thee wise unto salvation through faith which is in Christ Jesus.

16 ^c All scripture *is* given by inspiration of God, ^d and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness ;

17 ^e That the man of God may be perfect, ^f thoroughly ^g furnished unto all good works.

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^e 1 Tim. vi. 11. — ^f Or, *perfected*. — ^g Ch. ii. 21.

The doctrine of the *inspiration of the sacred writings* has been a subject of much discussion, and even controversy, among Christians. There are two principal opinions on the subject : 1. That *every thought* and *word* were inspired by God, and that the writer did nothing but merely write as the Spirit dictated. 2. That God gave the whole *matter*, leaving the inspired writers to their *own language* ; and hence the great variety of style and different modes of expression. But as I have treated this subject at large in my *Introduction to the Four Gospels and Acts of the Apostles*, I must refer the reader to that work.

Is profitable for doctrine] To teach the *will of God*, and to point out Jesus Christ till he should come.

For reproof] To *convince* men of the truth ; and to *confound* those who should deny it, particularly the *Jews*.

For correction] Προς ενανορθωσιν For *restoring things* to their proper uses and *places*, correcting false notions and mistaken views.

Instruction in righteousness] Προς παιδειαν την εν δικαιοσυνη. For communicating all *initiatory* religious knowledge ; for *schooling mankind*. All this is perfectly true of the Jewish scriptures ; and let faith in Christ Jesus be *added*, see ver. 15, and then all that is spoken in the following verse will be literally accomplished.

Verse 17. *That the man of God*] The preacher of righteousness, the minister of the gospel, the person who derives his commission from God, and always appears as *his* herald and servant.

May be perfect] Αριος From *αρω*, to *fit* or *adapt*. It properly signifies an *integer* or *whole number* in arithmetic, to which nothing needs to be added to make it complete.

Thoroughly furnished] Εξηρτισμενος From *εξ*, *intensive*, and *αριος*, *complete* ; see above. Not only *complete in himself* as to his *integrity*, religious *knowledge, faith* in Jesus, and *love* to God and man ; but that he should have *all those qualifications* which are necessary to *complete* the *character* and insure the success of a *preacher* of the gospel. Timothy was to teach, reprove, correct, and instruct others ; and was to be to them a pattern of good works.

From what the apostle says here concerning the qualifications of a Christian minister, we may well exclaim : Who is capable of these things ? Is it such a person as has not intellect sufficient for a common

trade or calling? No. A preacher of the gospel should be a man of the soundest sense, the most cultivated mind, the most extensive experience, one who is deeply taught of God, and who has deeply studied man; one who has prayed much, read much, and studied much; one who takes up his work as from God, does it as before God, and refers all to the

glory of God; one who abides under the inspiration of the Almighty, and who has hidden the word of God in his heart, that he might not sin against him. No minister formed by man can ever be such as is required here. The *school of Christ*, and that alone, can ever form such a preacher.

CHAPTER IV.

The apostle solemnly charges Timothy to be diligent, incessant, and faithful in his preaching; to watch, suffer patiently, and give full proof of his ministry, 1—5. He predicts his own approaching death, and expresses the strongest confidence of being eternally happy, 6—8. Desires Timothy to come and see him; shows that several had forsaken him, that others were gone to different districts, and that he had only Luke with him, 9—12. Desires him to bring the cloak, book, and parchments, which he had left at Troas, 13. Of Alexander the coppersmith's opposition, 14, 15. Tells Timothy how he was deserted by all when obliged to make his first defence before Nero; how God supported him, and the confidence with which he was inspired, 16—18. Salutations to different persons at Ephesus, and from different persons at Rome, 19—21. The apostolical benediction, 22.

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I CHARGE thee therefore before God, and the Lord Jesus Christ, ^b who shall judge the quick and the dead at his

appearing and his kingdom;
2 Preach the word; be instant in season, out of season; reprove, ^c rebuke, ^d exhort

with all long-suffering and doctrine.

3 ^e For the time will come when they will not endure ^f sound doctrine; ^g but after their own lusts shall they heap to themselves teachers, having itching ears;

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^a 1 Tim. v. 21. vi. 13. Ch. ii. 14.—^b Acts x. 42.—^c 1 Tim. v. 20. Tit. i. 13. ii. 15.

^d 1 Tim. iv. 13.—^e Ch. iii. 1.—^f 1 Tim. i. 10.—^g Ch. iii. 6.

NOTES ON CHAP. IV.

Verse 1. *I charge thee therefore before God*] Whose herald thou art; and before the Lord Jesus Christ, whose salvation thou art to proclaim, and who is coming to judge the world—all that shall be found then alive, and all that have died from the foundation of the world.

Verse 2. *Preach the word*] *Κηρυξον τον λογον* Proclaim the doctrine, the doctrine of Christ crucified for the sins of the whole world; the doctrine, that the Gentiles are invited to be fellow-heirs with the Jews, and that for Jews and Gentiles there is no salvation but by faith in Christ.

Be instant in season, out of season] *Επιστηθι ευκαιρος, ακαιρος*. Be urgent, whether the times be prosperous or adverse, whenever there is an opportunity; and when there is none, strive to make one. The Judge is at the door, and to every man eternity is at hand! Wherever thou meetest a sinner, speak to him the word of reconciliation. Do not be contented with stated times and accustomed places merely; all time and place belong to God, and are proper for his work. Wherever it can be done, there it should be done. Satan will omit neither time nor place where he can destroy. Omit thou none where thou mayest be the instrument of salvation to any.

Reprove] *Ελεγξον, Confute*, the false teachers.

Rebuke] *Επιτιμησον* Reprove cuttingly and severely those who will not abandon their sins.

Exhort] *Παρακαλεισον* Comfort the feeble-minded, the diffident, and the tempted.

With all long-suffering] In reference to each and all of these cases.

And doctrine.] The different modes of teaching suited to each.

Verse 3. *For the time will come*] There is a time coming to the church when men will not hear the practical truths of the gospel, when they will prefer speculative opinions, which either do no good to the soul, or corrupt and destroy it, to that wholesome doctrine of "Deny thyself, take up thy cross, and follow me," which Jesus Christ has left in his church.

But after their own lusts] For these they will follow, and hate those preachers and that doctrine by which they are opposed.

Shall they heap to themselves teachers] They will add one teacher to another, run and gad about after all, to find out those who insist not on the necessity of bearing the cross, of being crucified to the world, and of having the mind that was in Jesus. In this disposition interested men often find their account; they set up for teachers, "and widen and strew with flowers the way down to eternal ruin," taking care to

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4 And they shall turn away their ears from the truth, and shall be turned unto fables.

5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

6 For I am now ready to be offered, and the time of my departure is at hand.

* 1 Tim. i. 4. iv. 7. Tit. i. 14. — b Ch. i. 8. ii. 3. — c Acts xxi. 8. Eph. iv. 11. — d Or, fulfil. Rom. xv. 19. Col. i. 25. iv. 17. — e Phil. ii. 17. — f Phil. i. 23. See 2 Pet. i. 14.

soothe the passions and flatter the vices of a trifling, superficial people.

Having itching ears] Endless curiosity, an insatiable desire of variety; and they get their ears tickled with the language and accent of the person, abandoning the good and faithful preacher for the fine speaker.

Verse 4. *And they shall turn away their ears from the truth*] The truth strips them of their vices, sacrifices their idols, starts its lightnings against their easily besetting sins, and absolutely requires a conformity to a crucified Christ; therefore they turn their ears away from it.

And shall be turned unto fables.] Believe any kind of stuff and nonsense; for, as one has justly observed, "Those who reject the truth are abandoned by the just judgment of God to credit the most degrading nonsense." This is remarkably the case with most Deists; their creed often exhibits what is grossly absurd.

Verse 5. *But watch thou in all things*] It is possible to be overtaken in a fault, to neglect one's duty, and to lose one's soul. Watching unto prayer prevents all these evils.

Endure afflictions] Let no sufferings affright thee; nor let the dread of them either cause thee to abandon the truth, or relax in thy zeal for the salvation of men.

Do the work of an evangelist] That is: Preach Christ crucified for the sins of the whole world; for this, and this alone, is doing the work of an evangelist, or preacher of the glad tidings of peace and salvation by Christ. An angel from God was first sent to do the work of an evangelist, and how did he do it? Behold, said he, *I bring you good tidings of great joy; Ιδου γαρ, ευαγγελιζομαι υμιν χαραν μεγαλην, ητις εσται παντι τω λαω.* Behold, *I evangelize unto you great joy, which shall be to all people; to Christ is born a Saviour.* Those who do not proclaim Christ as having tasted death for every man, and who do not implicitly show that every human soul may be saved, do not perform the work of evangelists; they, God help them! limit the Holy One of Israel. Yet, as far as they preach the truth in sincerity, so far God acknowledges and blesses them and their labours; they do a part of the work, but not the whole.

Make full proof of thy ministry.] Push all thy principles to their utmost power of activity; carry them on to all their consequences; and try what God will do for thee, and by thee. Neglect no part of thy sacred function; perform faithfully all the duties

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7 I have fought a good fight, I have finished my course, I have kept the faith:

8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

ε 1 Cor. ix. 24, 25. Phil. iii. 14. 1 Tim. vi. 12. Hebr. xii. 1. η 1 Cor. ix. 25. James i. 12. 1 Pet. v. 4. Rev. ii. 10. ι Ch. i. 12.

of which it is composed; and do God's work in his own way and in his own Spirit.

Verse 6. *For I am now ready to be offered*] Ηδη σπειδομαι. *I am already poured out as a libation.* See the note on Phil. ii. 17. He considers himself as on the eve of being sacrificed, and looks upon his blood as the libation which was poured on the sacrificial offering. He could not have spoken thus positively had not the sentence of death been already passed upon him.

Verse 7. *I have fought a good fight*] Every reader will perceive that the apostle, as was his very frequent custom, alludes to the contests at the Grecian games: Τον αγωνα τον καλον ηγωνισμαι. *I have wrestled that good wrestling*—I have struggled hard, and have overcome, in a most honourable cause.

I have finished my course] I have started for the prize, and have come up to the goal, outstripping all my competitors, and have gained this prize also.

I have kept the faith] As the laws of these games must be most diligently observed and kept (for though a man overcome, yet is he not crowned, except he strive lawfully) so I have kept the rules of the spiritual combat and race; and thus, having contended lawfully, and conquered in each exercise, I have a right to expect the prize.

Verse 8. *Henceforth there is laid up for me a crown*] This I can claim as my due; but the crown I expect is not one of fading leaves, but a crown of righteousness; the reward which God, in his kindness, has promised to them who are faithful to the grace he has bestowed upon them.

The Lord, the righteous Judge] He alludes here to the Brabeus, or umpire in the Grecian games, whose office it was to declare the victor, and to give the crown.

At that day] The day of judgment; the morning of the resurrection from the dead.

Unto all them also that love his appearing.] All who live in expectation of the coming of Christ, who anticipate it with joyfulness, having buried the world and laid up all their hopes above. Here is a reward, but it is a reward not of debt but of grace; for it is by the grace of God that even an apostle is fitted for glory. And this reward is common to the faithful; it is given, not only to apostles, but to all them that love his appearing. This crown is laid up—it is in view, but not in possession. We must die first.

I have several times noted the allusions of St. Paul to the Greek poets, and such as seemed to argue that

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9 Do thy diligence to come shortly unto me :

10 For ^a Demas hath forsaken me, ^b having loved this present world, and is departed unto Thessalonica ; Crescens to Galatia, Titus unto Dalmatia.

^a Col. iv. 15. Philem. 24.—^b 1 John ii. 15.—^c See ch. i. 15.—^d Col. iv. 14. Philem. 24.

he quoted immediately from them. There is a passage in the *Alcestis* of *Euripides*, in which the very expressions used here by the apostle are found, and spoken on the occasion of a wife laying down her life for her husband, when both his parents had refused to do it.

Ουκ ηβλησας ουδ' ετολησας θανειν
Του σου προ παιδος' αλλα την δ' ιασατε
Γυναικ' οθνειαν, ην εγω και μητερα
Πατερα τε γ' ενδικως αν ηγοιμην μωνην
Και τοι καλον γ' αν τονδ' αγων' ηγωνισω,
Του σου προ παιδος καθανων *Alcest. v. 644.*

"Thou wouldst not, neither dardest thou to die for thy son ; but hast suffered this strange woman to do it, whom I justly esteem to be alone my father and mother : thou wouldst have fought a good fight hadst thou died for thy son."

See *Sophocles* and *Æschylus*, quoted 1 Tim. vi. 15.

The *καλος αγων*, good fight, was used among the Greeks to express a contest of the most honourable kind, and in this sense the apostle uses it.

Verse 9. *Do thy diligence to come shortly unto me*] He appears to have wished Timothy to be present at his death, that he might have his faith confirmed by seeing how a Christian could die ; and, as he had but a short time to live, he begs Timothy to hasten his visit, and particularly so as he had scarcely now any companions.

Verse 10. *Demas hath forsaken me*] This is another proof of the posteriority of this epistle ; for Demas was with the apostle in his first imprisonment, and joins in the salutations, see Col. iv. 14, which were written when Paul was a prisoner at Rome for the first time.

Having loved this present world] *Αγαπησας τον τον αυωνα* Having preferred Judaism to Christianity ; or having loved the Jews, and having sought their welfare in preference to that of the Gentiles.

The words *ολαμ hazzeh*, which answer to the Greek *τον τον αυωνα*, are generally to be understood as signifying, either the Jewish people, or the system of Judaism. It was now become doubly dangerous to be a Christian ; and those who had not religion enough to enable them to burn, or in any other way to expose life for it, took refuge in that religion which was exposed to no persecution. This is a light in which the conduct of Demas may be viewed. It could not have been the love of *secular gain* which had induced Demas to abandon St. Paul ; he must have counted this cost before he became a Christian. See below.

Crescens to Galatia] Whether the departure of

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11 ^c Only ^d Luke is with me. Take ^e Mark, and bring him with thee ; for he is profitable to me for the ministry.

12 And ^f Tychicus have I sent to Ephesus.
13 The cloak that I left at Troas with Carpus,

^e Acts xii. 25. xv. 37. Col. iv. 10.—^f Acts xx. 4. Eph. vi. 21. Col. iv. 7. Tit. iii. 12.

Crescens was similar to that of *Demas*, as intimated above, or whether he went on an *evangelical embassy*, we know not. Charity would hope the latter ; for we can hardly suppose that *Titus*, who is here said to have departed to *Dalmatia*, had abandoned his Cretan churches, his apostolical office, and especially his aged father and friend, now about to seal the truth with his blood ! It is probable that both these persons had gone on sacred missions, and perhaps had been gone some time before the apostle was brought into such imminent danger. Even for *Demas*, as standing in this connexion, something might be said. It is not intimated that he had denied the faith, but simply that he had left the apostle and gone into *Thessalonica* ; for which this reason is given, that he loved the present world. Now, if *αγαπησας*, having loved, can be applied to a desire to save the souls of the Jews, and that he went into *Thessalonica*, where they abounded, for this very purpose, then we shall find all three—*Demas*, *Crescens*, and *Titus*, one at *Thessalonica*, another at *Galatia*, and the third at *Dalmatia*, doing the work of evangelists, visiting the churches, and converting both Jews and Gentiles. This interpretation I leave to the charitable reader, and must own that, with all the presumptive evidences against it, it has some fair show of probability. *Demas* has received little justice from interpreters and preachers in general. It is even fashionable to hunt him down.

Verse 11. *Only Luke is with me*] This was *Luke* the evangelist, and writer of the Acts of the Apostles, who was always much attached to St. Paul, and it is supposed continued with him even to his martyrdom.

Take Mark, and bring him with thee] This was *John Mark*, the sister's son of Barnabas, who, after having wavered a little at first, became a steady, zealous, and useful man ; his name and conduct have been often before the reader. See the parallel passages.

For he is profitable to me for the ministry.] *Ες διακονιαν* For service ; that is, he would be very useful to the apostle, to minister to him in his present close confinement. Some think that the apostle means his preaching the gospel ; but at this time, I should suppose, there was very little, if any, public preaching at Rome.

Verse 12. *Tychicus have I sent to Ephesus*.] For this person, see Acts xx. 4 ; Eph. vi. 21 ; Col. iv. 7. It is rather strange that the apostle should say, *I have sent Tychicus to Ephesus*, if Timothy was at Ephesus at this time ; but it is probable that Tychicus had been sent to Ephesus some time before this, and therefore the apostle might say, though writing now to Ephesus, *Tychicus have I sent, &c.*

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when thou comest, bring *with thee*, and the books, *but especially* the parchments.

14 ^aAlexander the coppersmith did me much evil: ^bthe Lord reward him according to his works:

15 Of whom be thou ware also; for he hath greatly withstood ^cour words.

16 At my first answer no man stood with me, ^dbut all *men* forsook me: ^e*I pray God* that it may not be laid to their charge.

^a Acts xix. 33. 1 Tim. i. 20.—^b 2 Sam. iii. 39. Ps. xxviii. 4. Rev. xviii. 6.—^c Or, *our preachings*.—^d Ch. i. 15.—^e Acts vii. 60.—^f Matt. x. 19. Acts xxiii. 11.

Verse 13. *The cloak that I left at Troas*] *Τὸ φέλονον* is by several translated *bag* or *portmanteau*; and it is most likely that it was something of this kind, in which he might carry his clothes, books, and travelling necessaries. What the *books* were we cannot tell, it is most likely they were *his own writings*; and as to the *parchments*, they were probably the *Jewish scriptures* and a copy of the *Septuagint*. These he must have had at hand at all times. The books and parchments now sent for could not be for the apostle's own use, as he was now on the eve of his martyrdom. He had probably intended to bequeath them to the faithful, that they might be preserved for the use of the church.

Verse 14. *Alexander the coppersmith*] We are not to understand this of any *tradesman*, but of some *rabbin*; for it was not unusual for the Jews to apply the name of some *trade* as an epithet to their rabbins and literary men. He is, in all probability, the very same mentioned Acts xix. 33, where see the note; and it is not unlikely that he may have been the same whom the apostle was obliged to excommunicate, 1 Tim. i. 20.

The Lord reward him] *Ἀποδοῦναι αὐτῷ ὁ Κύριος* But instead of *ἀποδοῦναι*, which has here the power of a solemn *imprecation*, *ἀποδοῦσαι*, *he will reward*, is the reading of the very best MSS., several of the *Versions*, and some of the chief *Greek Fathers*. This makes the sentence *declaratory*: *The Lord will reward him according to his works*. This reading is most like the spirit and *temper* of this heavenly man. See ver. 16.

Verse 15. *Of whom be thou ware also*] It seems that this rabbin travelled about from place to place for the purpose of opposing the gospel, *the Jews putting him forward*, as it is said, Acts xix. 33.

He hath greatly withstood our words.] Has been a constant opposer of the Christian doctrines.

Verse 16. *At my first answer*] *Ἐν τῇ πρώτῃ μου ἀπολογίᾳ* At my first apology; this word properly signifies a *defence* or *vindication*. This is the meaning of what we call the *apologies of the primitive Fathers*; they were *vindications* or *defences* of Christianity. It is generally allowed that, when St. Paul had been taken this second time by the Romans, he was

17 ^fNotwithstanding the Lord stood with me, and strengthened me; ^gthat by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered ^hout of the mouth of the lion.

18 ⁱAnd the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom: ^kto whom *be* glory for ever and ever. Amen.

xxvii. 23.—^f Acts ix. 15. xxvi. 17, 18. Eph. iii. 8. ^h Ps. xxii. 21. 2 Pet. ii. 9.—ⁱ Ps. cxii. 7.—^k Rom. xi. 36. Gal. i. 5. Hebr. xiii. 21.

examined immediately, and required to account for his conduct; and that, so odious was Christianity through the tyranny of Nero, he could procure no person to plead for him. Nero, who had himself set fire to Rome, charged it on the Christians, and they were in consequence persecuted in the most cruel manner; he caused them to be wrapped up in *pitched* clothes, and then, chaining them to a stake, he ordered them to be set on fire to give light in the streets after night! *Tormenti genus!* To this *Juvenal* appears to allude. Sat. i., v. 155.

*Pone Tigellinum, tæda lucebis in illa,
Qua stantes ardent, qui fixo gutture fumant.*

“If into rogues omnipotent you rake,
Death is your doom, impaled upon a stake;
Smeared o'er with wax, and set on blaze to light
The streets, and make a dreadful fire by night.”

Dryden.

I pray God *that it may not be laid to their charge*.] How much more simple, elegant, and expressive are the apostle's own words: *Μη αὐτοῖς λογισθεῖν* let it not be placed to their account! Let them not have to reckon for it with the Supreme Judge at the great day!

Verse 17. *The Lord stood with me*] When all human help failed, God, in a more remarkable manner, interposed; and thus the excellency plainly appeared to be of God, and not of man.

That by me the preaching might be fully known] When called on to make his defence he took occasion to *preach the gospel*, and to show that the great God of heaven and earth had designed to illuminate the Gentile world with the rays of his light and glory. This must have endeared him to some, while others might consider him an opposer of their gods, and be the more incensed against him.

I was delivered out of the mouth of the lion.] I escaped the imminent danger at that time. Probably he was seized in a tumultuous manner, and expected to be torn to pieces. The words *ἐκ στόματος, ἢ ἐκ βρυγμῶν λέοντος ῥυεσθαι*, to be rescued from the mouth or jaws of the lion, are a proverbial form of speech for deliverance from the most imminent danger. Several writers think *Nero* to be intended by the *lion*, because

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19 Salute ^a Prisca and Aquila, and ^b the household of Onesiphorus.

20 ^c Erastus abode at Corinth: but ^d Trophimus have I left at Miletum sick: 21 ^e Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

^a Acts xviii. 2. Rom. xvi. 3.—^b 2 Tim. i. 16.—^c Acts xix. 22. Rom. xvi. 23.—^d Acts xx. 4. xxi. 29.—^e Ver. 9.

of his rage and oppressive cruelty. But *Helius Cæsarinus* was at this time prefect of the city, Nero being in Greece; he was a bloody tyrant, and Nero had given him the power of life and death in his absence. The apostle may mean him, if the words be not proverbial.

Verse 18. *And the Lord shall deliver me from every evil work*] None of the evil designs formed against me to make me unfaithful or unsteady, to cause me to save my life at the expense of faith and a good conscience, shall succeed; my life may go, but He will preserve me *unto his heavenly kingdom*. A continuance on earth the apostle expects not; but he has *glory* full in view, and therefore he gives God glory for what he had done, and for what he had promised to do.

Verse 19. *Salute Prisca and Aquila*] Several MSS., *Versions*, and *Fathers* have *Priscilla* instead of *Prisca*: they are probably the same as those mentioned Acts xviii. 18, 26.

The household of Onesiphorus.] See chap. i. 16. *Onesiphorus* was probably at this time dead: his *family* still remained at Ephesus.

Verse 20. *Erastus abode at Corinth*] He was *treasurer* of that city, as we learn from Rom. xvi. 23. See the note there. The apostle had sent him and Timothy on a mission to Macedonia, Acts xix. 22, whence it is probable he returned to Corinth, and there became finally settled.

Trophimus have I left at Miletum sick.] Even the apostles could not work miracles *when they pleased*; that power was but rarely given, and that for very special purposes. *Trophimus* was an Ephesian. See Acts xx. 4, and the note there.

Miletus was a maritime town of Ionia, not far from Ephesus; but there was another Miletus, in Crete, which some learned men think to be intended here. It appears that St. Paul went from Macedonia to Corinth, where he left Erastus; from Corinth he proceeded to Troas, where he lodged with Carpus; from Troas he went to Ephesus, where he visited Timothy; from Ephesus he went to Miletus, where he left Trophimus sick; and having embarked at Miletus, he went by sea to Rome. See *Calmet*. It is most likely, therefore, that the *Miletus* of Ionia is the place intended.

Verse 21. *Come before winter.*] 1. Because the apostle's time was short and uncertain. 2. Because sailing in those seas was very dangerous in winter.

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22 'The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

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¶ The second *epistle* unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before ^g Nero the second time.

^f Gal. vi. 18. Philem. 25.—^g Gr. *Cæsar Nero*, or, *the Emperor Nero*.

Whether Timothy saw the apostle before he was martyred is not known.

Eubulus] This person is nowhere else mentioned in the New Testament.

Pudens] Of this person we have traditions and legends, but nothing certain. The Catholics make him bishop of Rome.

Linus] He also is made, by the same persons, bishop of Rome; but there is no sufficient ground for these pretensions.

Claudia] Supposed to be the wife of *Pudens*. Some think she was a British lady, converted by St. Paul; and that she was the first that brought the gospel to Britain.

All the brethren.] All the Christians, of whom there were many at Rome; though of Paul's *companions* in travel, only Luke remained there.

Verse 22. *The Lord Jesus Christ be with thy spirit.*] This is a prayer addressed to Christ by one of the most eminent of his apostles; another proof of the untruth of the assertion, that prayer is never offered to Christ in the New Testament. He prays that Christ may be *with his spirit*, enlightening, strengthening, and confirming it to the end.

Grace be with you.] These words show that the epistle was addressed to the *whole church*, and that it is not to be considered of a *private* nature.

Amen.] Omitted by ACFG and some others. See the note on this word at the end of the preceding epistle.

The principal subscriptions, both in the *Versions* and MSS., are the following:

The Second Epistle to Timothy was written from Rome.—SYRIAC.

To the man Timothy.—ÆTHIOPIC.

Nothing in the VULGATE.

End of the Epistle; it was written from the city of Rome when Timothy had been constituted bishop over Ephesus; and when Paul had stood the second time in the presence of Nero Cæsar, the Roman emperor. Praise to the Lord of glory, perpetual, perennial, and eternal! Amen, Amen, Amen.—ARABIC.

The Second Epistle to Timothy is ended, who was the first bishop of the church of Ephesus. It was written from Rome when Paul had stood the second time before Nero, the Roman emperor.—PHILOXENIAN SYRIAC.

5 M

Written from Rome, and sent by Onesimus.—
COPTIC.

The MSS. are also various:

The Second Epistle to Timothy is finished; that to Titus begins.

The Second to Timothy, written from Laodicea.—
CODEX ALEXANDRINUS.

The Second Epistle of Paul the Apostle to Timothy, ordained the first bishop of the church of the Ephesians, was written from Rome when Paul was brought the second time before Nero Cæsar.—COMMON GREEK TEXT.

There are other slighter differences in the MSS., but they are unworthy of note.

That the epistle was written from *Rome*, about the year 65 or 66, and a little before St. Paul's martyrdom, is the general opinion of learned men. See the *preface*.

The reader has already been apprised that this is most probably the last epistle the apostle ever wrote; and it is impossible to see him in a more advantageous point of view than he now appears, standing on the verge of eternity, full of God, and strongly anticipating an eternity of glory. For farther observations, see the conclusion of the first epistle.

On verse 16 I have mentioned the *apologies* of the *primitive fathers*, or their *vindications* of Christianity against the aspersions and calumnies of the *Gentiles*. Several of these writings are still extant; of the whole I shall here give a short account in chronological order.

1. QUADRATUS. St. Jerome relates that this man was contemporary with the apostles, and one also of their disciples. There is only a fragment of his *apology* extant; it is preserved by *Eusebius*, in *Hist. Eccles.*, lib. iv., c. 3, and was addressed to the emperor *Adrian* about A. D. 126, on whom it is said to have had a good effect.

2. ARISTIDES, according to *Eusebius*, was an Athenian philosopher, and contemporary with Quadratus; he wrote his *apology* for the Christians about the same time (A. D. 126), and addressed it to the same emperor. St. Jerome gives some remarkable particulars of him in his book *Of Illustrious Men*. "He was," says he, "a most eloquent philosopher, and after his conversion he continued to wear his former habit." His *apology* was extant in the days of St. Jerome, but is now utterly lost.

3. JUSTIN MARTYR flourished about A. D. 140, and presented his first *apology* for Christianity to the emperor *Antoninus Pius* and the Roman senate, about A. D. 160; and his second *apology* was presented to *Marcus Antoninus* about A. D. 162 or 166. These two very important *apologies* are come down to us nearly entire, and are exceedingly useful and important.

4. ATHENAGORAS wrote his *apology* for the Christians about the year 178. He is said to have sat down to write AGAINST the Christians; and that he

might the better confute them he read over the scriptures, and was so thoroughly converted by what he read, that he immediately wrote an *apology* for them, instead of an *invective against* them. This piece is still extant.

5. TERTULLIAN, who flourished about A. D. 200, was the earliest, and one of the chief of the Latin Fathers: he was born in Carthage, and was a presbyter of the church in that city. His *apology* was written about A. D. 198, or, according to some, 200. It appears to have been addressed to the *governors of provinces*, and is allowed to be a work of extraordinary eminence, and a master-piece of its kind. It is still extant.

6. MARCUS MINUCIUS FELIX flourished towards the end of the reign of *Septimius Severus*, about A. D. 210. His *apology* for the Christian religion is written in the form of a *dialogue* between *Cæcilius Natalis*, a heathen, and *Octavius Januarius*, a Christian, in which *Minucius* sits as judge. "This work," says Dr. Lardner, "is a monument of the author's ingenuity, learning, and cloquence; and the conversion of a man of his great natural and acquired abilities to the Christian religion, and his public and courageous defence of it, notwithstanding the many worldly temptations to the contrary, which he must have met with at that time, as they give an advantageous idea of his virtue, so they likewise afford a very agreeable argument in favour of the truth of our religion." *WORKS*, vol. ii., p. 367.

To the above, who are properly the Christian *apologists* for the first 200 years, several add *Tatian's* book against the Gentiles; *Clemens Alexandrinus's* Exhortation to the Gentiles; *Origen's* eight books against *Celsus*; *Cyprian* Of the Vanity of Idols; *Arnobius's* seven books against the Gentiles; the Institutions of *Lactantius*, and *Julius Firmicus Maturnus* Of the Errors of Profane Religion. All these works contain much important information, and are well worthy the attention of the studious reader. The principal part of these writings I have analysed in my *Succession of Sacred Literature*, and to this they who cannot conveniently consult the originals may refer.

As the word *apology* generally signifies now an *excuse for a fault*, or "something spoken rather in *extenuation of guilt* than to *prove innocence*," it is seldom used in its primitive sense; and for some hundreds of years no *defence* of Christianity has borne this title till that by the late bishop of Llandaff, intitled, *An Apology for the BIBLE, in a Series of Letters addressed to THOMAS PAINE*. This is a very masterly work, and a complete refutation of *Paine's* "Age of Reason," and of any thing that has yet appeared, or can appear, under the same form. Ever since the days of St. Paul God has raised up able *apologists* for the truth of Christianity, when it has been attacked by the most powerful partisans of the kingdom of darkness; and each *attack* and *apology* has been a new *triumph* for the religion of Christ.

P R E F A C E

TO THE

EPISTLE OF PAUL THE APOSTLE

TO

T I T U S.

IT is strange, that of a person who must have attained considerable eminence in the Christian church, and one to whom a canonical epistle has been written by the great apostle of the Gentiles, we should know so very little. That Titus was a frequent companion of St. Paul in his journeys we have evidence from his epistles; and although this was the case, he is not once mentioned in the book of the Acts of the Apostles!

That he was a *Greek*, and brought up in *Heathenism*, we learn from Gal. ii. 3: "But neither Titus, who *was* with me, being a GREEK, was compelled to be CIRCUMCISED." As he was *uncircumcised*, he was neither a *Jew* nor a *proselyle of justice*, and probably was a mere heathen till he heard the gospel preached by St. Paul, by whose ministry he was converted to the Christian faith; chap. i. 4: "To Titus, my own son (*γνησιῶ τέκνῳ*, *my genuine son*), after the common faith;" which words sufficiently indicate that St. Paul alone had the honour of his conversion. That he was very highly, and consequently deservedly, esteemed by St. Paul, is evident from the *manner* in which he mentions him in different places: "I had no rest in my spirit till I found Titus, my brother;" 2 Cor. ii. 13. "Nevertheless, God, that comforteth those who are cast down, comforted us by the coming of Titus; and not by his coming only, but by the consolation wherewith he was comforted in you: therefore, we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all; and his inward affection is more abundant toward you whilst he remembereth how with fear and trembling ye received him;" 2 Cor. vii. 6, 7, 13, 15. "But thanks be to God, who put the same earnest care into the heart of Titus for you. Whether *any do inquire* of Titus, *he is* my partner and fellow-helper concerning you;" 2 Cor. viii. 16, 23. "Did Titus make a gain of you? Walked we not in the same spirit? *walked we* not in the same steps?" 2 Cor. xii. 18.

Though St. Paul's preaching the gospel in Crete is not expressly mentioned any where, yet it may be plainly inferred from chap. i. 5: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city." It is supposed that this was some time in the year 62, after the apostle was released from his first

imprisonment in Rome. But not being able to spend much time in that island, he left the care of the churches to Titus, and sailed into Judea in the beginning of 63, taking Timothy with him. Having spent some time in Jerusalem, he proceeded to Antioch, comforting and establishing the churches whithersoever they went. From Antioch he set out on his fifth and last apostolical journey, in which he and Timothy travelled through Syria and Cilicia, and came to Colosse in Phrygia, early in the year 64. On this occasion it is supposed he wrote his Epistle to Titus, in which he desires him to meet him in Nicopolis, as he had intended to spend the winter there; Titus iii. 12. From Colosse he went with Timothy to Ephesus, where he left him to regulate and govern the church; from thence he passed into Macedonia, and probably visited Philippi, and different churches in that province, according to his intention, Phil. ii. 24; and thence to Nicopolis, where he intended to spend the winter, and where he had desired Titus to meet him. See above.

Whether Titus ever left Crete we know not; nor how, nor where, he died. Some traditions, on which little dependance can be placed, say he lived till he was 94 years of age, and died and was buried in Crete. He appears to have been a young man when entrusted with the care of the churches in this island. In such an extensive district, an aged or infirm man would have been of little service.

Crete, where Titus was resident, to whom this epistle was sent, is the largest island in the Mediterranean sea; it lies between 22° and 27° long. E., and between 35° and 36° lat. N. According to Strabo, it is 287 miles in length; Pliny makes it 270, and Scylax 312. Pliny also states that its greatest breadth is 55 miles; and, as its *length* was so disproportionate to its *breadth*, it is called, by Stephanus *Byzantinus*, the *long island*. It has the Archipelago to the north, the African sea to the south, the Carpathian to the east, and the Ionian to the west. It is now generally computed to be about 250 miles long, about 50 broad, and 600 in circumference. It was anciently called *Aeria*, *Cthonia*, *Curete*, *Idea*, and *Macaris*; but its most common name was Crete. Of it Homer gives us the following description Odyss., lib. xix., v. 172—179:

Κρητη τις γαι' εστι, μεση ενι οινοπι ποντω,
 Καλη και πιερα, περιρρυτος' εν δ' ανθρωποι
 Πολλοι, απειρεσιοι, και εννηκοντα πολης.
 Αλλη δ' αλλων γλωσσα μεμιγμενη' εν μεν Αχαιοι,
 Εν δ' Επειοκρητες μεγαλητορες. εν δε Κυδωνες,
 Δωριεις τε τριχαϊκες, διοι τε Πελασγοι.
 Τοισι δ' ενι Κνωσσοσ μεγαλη πολισ' ενθα τε Μινωσ
 Εννεωρος βασιλευε Διος μεγαλου οαριστης.

Crete awes the circling waves, a fruitful soil;
 And ninety cities crown the sea-born isle.
 Mixed with her genuine sons, adopted names
 In various tongues avow their various claims.
 Cidonians, dreadful with the bended yew,
 And bold Pelasgi, boast a native's due:
 The Dorians plumed amidst the files of war,
 Her foodful glebe, with fierce Achaians, share.
 Cnossus, her capital of high command,
 Where sceptred Minos, with impartial hand,
 Divided right; each ninth revolving year
 By Jove received in council to confer.

POPE.

Though in the above quotation Homer attributes to this island only *ninety cities*, *εννη-
ωντα πολεις*, yet in other places he gives it the epithet of *εκατομπολις*, *hundred cities*.
And this number it is generally allowed to have had originally; but we must not let the
term *city* deceive us, as in ancient times places were thus named which would rate with
villages or hamlets only in these modern times. Few places in antiquity have been more cele-
brated than *Crete*: it was not only famous for its *hundred cities*, but for the arrival of *Europa*
on a bull, or in the ship *Taurus*, from Phœnicia; for the *Labyrinth*, the work of Dædalus;
for the *destruction* of the *Minotaur*, by Theseus; for mount *Ida*, where Jupiter was pre-
served from the jealousy of his father Saturn; for *Jupiter's sepulchre*; and above all, for its
king *Minos*, and the laws which he gave to his people; the most pure, wholesome, and equal,
of which antiquity can boast.

Their lawgiver Minos is said by Homer to have held a conference every *ninth* year with
Jupiter, from whom he is reported to have received directions for the farther improvement
of his code of laws; though this be fable, it probably states a fact in disguise. Minos
probably revised his laws every ninth year, and, to procure due respect and obedience to
them, told the people that he received these improvements from Jupiter himself. This was
customary with ancient legislators who had to deal with an ignorant and gross people, and
has been practised from the days of Minos to those of Mohammed.

According to ancient authors Crete was originally peopled from *Palestine*. Bochart has
shown, *Canaan*, lib. i., c. 15, col. 420, that that part of Palestine which lies on the Medi-
terranean was by the Arabs called *Keritha*, and by the Syrians, *Creth*; and the *Hebrews*
called its inhabitants *Kerethi* כרתי or *Kerethim* כרתיים, which the *Septuagint* have translated
Κρητας. Thus Ezek. xxv. 16, we find יהכרתי את כרתיים *vehicratti eth Kerethim*, which we
translate *I will cut off the Cherethims*, translated by the *Septuagint* και εξολοθρευσω Κρητας,
I will destroy the Cretans; and Zeph. ii. 5: "Woe unto the inhabitants of the sea-coast,
the nation of the Cherethites (כרתיים *goi Kerethim, The nation of the Kerethim*);" παροικοι
Κρητων, Sept., *The sojourners of the Cretans*. That these prophets do not speak of the
island of Crete is plain from their joining the *Kerethim* with the *Pelishtim* as one and the
same people. "Thus saith the Lord God, Behold I will stretch out my hand upon the
Philistines, and will cut off the Cherethims, and destroy the remnant of the sea-coast;"
Ezek. xxv. 16. "Woe unto the inhabitants of the sea-coasts, the nation of the Cherethites;
the word of the Lord is against you: O Canaan, the land of the Philistines, I will even
destroy thee;" Zeph. ii. 5. Accordingly it appears that the *Kerethim* were a part of the
Philistines. The *Kerethim* in Palestine were noted for *archery*; and we find that some of
them were employed by David as his life-guards, 2 Sam. viii. 18; xv. 18; xx. 23; 1 Kings i. 38;
1 Chron. xviii. 17; in all which places they are called, in our translation, *Cherethites*; but the
Hebrew is כרתי *Kerethi*, which the Chaldee paraphrase renders קשתיא *kashtia*, or קשתיא
kashtaiyah, archers. See the Targum of Rab. Joseph. It is very likely that the *Kerethi*
or *Kerethim* of Palestine had their name from their *successful use* of their favourite instru-
ment the *bow*, as by it they *destroyed* many; for כרתי *carath*, in Hebrew, signifies to
destroy or *lay waste*; and hence the paronomasia of the prophet, quoted above, Ezek.
xxv. 16: "I will cut off the Cherethims (כרתיים *את כרתיים* literally, *I will destroy the
destroyers*).")

Idomeneus, who assisted Agamemnon in the Trojan war, was the last king of Crete. He
left the regency of the island to his adopted son *Leucus*, who, in the absence of the king,
usurped the empire; the usurper was however soon expelled, and Crete became one of the
most celebrated *republics* in antiquity. The Romans at last, under *Quintus Metellus*, after
an immense expenditure of blood and treasure, succeeded in subduing the island, on which

he abolished the laws of Minos, and introduced the code of Numa Pompilius. Crete, with the small kingdom of Cyrene, became a Roman province; this was at first governed by a *proconsul*, next by a *quæstor* and *assistant*, and lastly by a *consul*. Constantine the Great, in the new division he made of the provinces of the empire, separated Crete from Cyrene, and left it, with Africa and Illyria, to his third son *Constans*. In the ninth century, in the reign of Michael II., it was attacked and conquered by the Saracens. About 965, the emperor *Nicephorus Phocas*, in the following century, defeated and expelled the Saracens, and reunited the island to the empire, after it had been under the power of the infidels upwards of 100 years. It remained with the empire until the time of *Baldwin*, earl of Flanders, who, being raised to the throne, rewarded the services of *Boniface*, marquis of Montferrat, by making him king of Thessalonica, and adding to it the island of Crete. Baldwin, preferring a sum of gold to the government of the island, sold it to the Venetians, A. D. 1194, under whose government it was called *Candia*, from the Arabic *كندك Kandak*, a *fortification*, the name which the Saracens gave to the metropolis which they had built and strongly *fortified*. In 1645, in the midst of a profound peace, it was attacked by the Turks with a fleet of 400 sail, which had on board an army of 60,000 men, under the command of four pachas, to oppose whom the whole island could only muster 3,500 infantry, and a small number of cavalry; yet with these they held out against a numerous and continually recruited army, disputing every inch of ground, so that the whole Ottoman power was employed for nearly thirty years before they got the entire dominion of the island. In this long campaign against this brave people the Turks lost about 200,000 men! Since about the year 1675, the whole island has been under the government of the Turks.

The island of Crete is perhaps one of the most salubrious in the world. The soil is rich, and it produces no *ferocious* or *poisonous* animal. The present number of its inhabitants may amount to about 350,200, of whom about 200 are Jews, 150,000 Greeks, and 200,000 Turks. This is a large population for a place under Turkish despotism; but had it the blessings of a free government, it could support at least *treble* the number.

The island is divided into twelve bishops' sees under the patriarch of Constantinople; but though the execrable Turks profess to allow to the Christians the free exercise of their religion, yet they will not permit them to repair their churches. It is only by the influence of large sums of gold, paid to the pachas, that they can keep their religious houses from total dilapidation. The Mohammedans have indeed converted most of the Christian temples into mosques. In *Candia*, the metropolis, they have left two churches to the *Greeks*, one to the *Armenians*, and a synagogue to the *Jews*. *Candia* is about five hundred miles from Constantinople. Is it not strange that the maritime powers of Europe have not driven those oppressors of the human race from this and every inch of Christian ground which they have usurped by treachery and violence, and which they continue to govern by despotism and cruelty?

Many have observed the *affinity* that subsists between the First Epistle to Timothy and this to Titus. Both epistles are directed to persons left by the writer to preside in their respective churches during his absence. Both epistles are principally occupied in describing the qualifications of those who should be appointed to ecclesiastical offices; and the ingredients in this description are nearly the same in both epistles. Timothy and Titus are both cautioned against the same prevailing corruptions; the phrases and expressions in both letters are nearly the same; and the writer accosts his two disciples with the same salutations, and passes on to the business of his epistle with the same transition.

For example:

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Unto Timothy, *my own son in the faith*—as *I besought thee to abide still at Ephesus, &c.* ;
 1 Tim. i. 1, 2, 3.

To Titus, *my own son after the common faith*—for this cause *left I thee in Crete* ;
 Tit. i. 4, 5.

If Timothy was not to *give heed to fables* and endless *genealogies* which minister *questions*,
 1 Tim. i. 4 ;

Titus was also to *avoid foolish questions* and *genealogies*, chap. iii. 9 ; *not giving heed to Jewish fables*, chap. i. 14.

If Timothy was to be a *pattern* (*τυπος*), 1 Tim. iv. 12 ; so was Titus, chap. ii. 7.

If Timothy was to *let no man despise his youth*, 1 Tim. iv. 12 ; Titus was also to *let no man despise him*, chap. ii. 15.

This verbal consent is also observable in some very peculiar expressions, which have no relation to the particular character of Timothy or Titus.

The phrase *πιστος ὁ λογος*, *it is a faithful saying*, occurs *thrice* in the First Epistle to Timothy, *once* in the Second, and *once* in that to Titus ; and in no other part of St. Paul's writings. These three epistles were probably written towards the close of his life, and are the only epistles written after his first imprisonment at Rome.

The same observation belongs to another singularity of expression, viz. the epithet *sound* (*ὑγιαίνων*), as applied to words or doctrine. It is thus used *twice* in the First Epistle to Timothy, *twice* in the Second, and *thrice* in the Epistle to Titus ; beside two cognate expressions, *ὑγιαίνοντας τῆ πιστει*, *sound in the faith*, and *λογον ὑγιη*, *sound speech*. And the word is not found in the same sense in any other part of the New Testament.

The phrase *God our Saviour* stands in the same predicament. It is repeated three times in the First Epistle to Timothy, and *thrice* in the Epistle to Titus ; but does not occur in any other book of the New Testament, except once in the Epistle of Jude.

Similar terms, though intermixed with others, are employed in the two epistles, in enumerating the qualifications required in those who should be advanced to the station of authority in the church ; compare 1 Tim. iii. 2—4 with Tit. i. 6—8.

The most natural accounts which can be given of these resemblances, is to suppose that the two epistles were written nearly at the same time, and whilst the same ideas and phrases dwelt in the writer's mind.

The journey of St. Paul to Crete, alluded to in this epistle, in which Titus was left in Crete to set in order the things which were wanting, must be carried to the period which intervened between his first and second imprisonment. For the history of the *Acts*, which reaches to the time of St. Paul's imprisonment, contains no account of his going to Crete, except upon his voyage as a prisoner to Rome ; and that this could not be the occasion referred to in this epistle, is evident from hence, that when St. Paul wrote this epistle he appears to have been at liberty ; whereas, after that voyage, he continued at least two years in confinement.

It is agreed that St. Paul wrote his First Epistle to Timothy from Macedonia ; and that he was in these parts, i. e. in the Peninsula, when he wrote the Epistle to Titus, is rendered probable by his directing Titus to come to him in Nicopolis. The most noted city of that name was in Epirus, near to Actium ; but the form of speaking, as well as the nature of the case, render it probable that the writer was in the neighbourhood of this city when he dictated this direction to Titus.

Upon the whole, if we be allowed to suppose that St. Paul, after his liberation at Rome, sailed into Asia, taking Crete in his way ; and that from Asia, and from Ephesus its capital, he proceeded to Macedonia, and, crossing the Peninsula in his progress, came into the neighbourhood of Nicopolis ; we have a route which falls in with every thing. It executes the

PREFACE TO TITUS.

intention expressed by the apostle of visiting Colosse and Philippi, as soon as he should be set at liberty at Rome. It allows him to leave "Titus at Crete," and "Timothy at Ephesus, as he went into Macedonia;" and he wrote to both not long after from the Peninsula of Greece, and probably the neighbourhood of Nicopolis; thus bringing together the dates of these two epistles, and thereby accounting for that affinity between them, both in subject and language, which has been above pointed out. Though the journey thus traced out for St. Paul be in a great measure hypothetical, yet it is a species of consistency which seldom belongs to falsehood, to admit of an hypothesis which includes a great number of independent circumstances without contradiction. See Paley's *Horæ Paulinæ*, p. 321.

THE EPISTLE OF PAUL THE APOSTLE

TO

T I T U S .

Chronological Notes relative to this Epistle.

Year of the Constantinopolitan era of the world, or that used by the Byzantine historians, 5573.—Year of the Alexandrian era of the world, 5567.—Year of the Antiochian era of the world, 5557.—Year of the Julian period, 4775.—Year of the world, according to archbishop Usher, 4069.—Year of the world, according to Eusebius, in his Chronicon, 4293.—Year of the minor Jewish era of the world, or that in common use, 3825.—Year of the Greater Rabbinical era of the world, 4424.—Year from the Flood, according to archbishop Usher, and the English Bible, 2413.—Year of the Cali Yuga, or Indian era of the Deluge, 3167.—Year of the era of Iphitus, or since the first commencement of the Olympic games, 1005.—Year of the era of Nabonassar, king of Babylon, 812.—Year of the CCXIth Olympiad, 1.—Year from the building of Rome, according to Fabius Pictor, 812.—Year from the building of Rome, according to Frontinus, 816.—Year from the building of Rome, according to the Fasti Capitolini, 817.—Year from the building of Rome, according to Varro, which was that most generally used, 818.—Year of the era of the Seleucidæ, 377.—Year of the Cæsarean era of Antioch, 113.—Year of the Julian era, 110.—Year of the Spanish era, 103.—Year from the birth of Jesus Christ, according to archbishop Usher, 69.—Year of the vulgar era of Christ's nativity, 65 or 66.—Year of Gessius Florus, governor of the Jews, 1.—Year of Vologesus, king of the Parthians, 16.—Year of L. C. Gallus, governor of Syria, 1.—Year of Matthias, high-priest of the Jews, 3.—Year of the Dionysian period, or Easter Cycle, 66.—Year of the Grecian Cycle of nineteen years, or Common Golden Number, 9; or the first after the third embolismic.—Year of the Jewish Cycle of nineteen years, 6, or the second embolismic.—Year of the Solar Cycle, 18.—Dominical Letter, it being the first after the Bissextile or Leap-year, F.—Day of the Jewish Passover, according to the Roman computation of time, the VIIth of the ides of April, or, in our common mode of reckoning, the seventh of April, which happened in this year on the day after the Jewish Sabbath.—Easter Sunday, the day after the ides of April, or the XVIIIth of the Calends of May, named by the Jews the 22nd of Nisan or Abib; and by Europeans, in general, the 14th of April.—Epact, or age of the moon on the 22nd of March (the day of the earliest Easter Sunday possible), 28.—Epact, according to the present mode of computation, or the moon's age on New Year's day, or the Calends of January, 5.—Monthly Epacts, or age of the moon on the Calends of each month respectively (beginning with January), 5, 7, 6, 7, 8, 9, 10, 11, 12, 12, 14, 14.—Number of Direction, or the number of days from the twenty-first of March to the Jewish Passover, 17.—Year of the reign of Caius Tiberius Claudius Nero Cæsar, the fifth Roman emperor, computing from Augustus Cæsar, 12.—Roman Consuls, A. Licinius Nerva Silanus, and M. Vestinius Atticus; the latter of whom was succeeded by Anicius Cerealis, on July 1st.

CHAPTER I.

The apostle's statement of his character, his hope, and his function, 1—3. His address to Titus, and the end for which he left him in Crete, 4, 5. The qualifications requisite in those who should be appointed elders and bishops in the church of God, 6—9. Of false teachers, 10, 11. The character of the Cretans, and how they were to be dealt with, 12—14. Of the pure, the impure, and false professors of religion, 15, 16.

A. M. cir. 4069.
A. D. 65 or 66.
A. U. C. 818.
An. Imp. Neronis
Cæs. Aug. 12.

PAUL, a servant of God,
and an apostle of Jesus
Christ, according to the faith of
God's elect, and * the acknow-

ledging of the truth ^b which is after godliness;
2 ^c In ^d hope of eternal life, which God,
^e that cannot lie, promised ^f before the world
began;

3 ^g But hath in due times manifested his

word through preaching, ^h which
is committed unto me ⁱ accord-
ing to the commandment of
God our Saviour;

A. M. cir. 4069.
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Cæs. Aug. 12.

4 To ^k Titus, ^l mine own son after ^m the com-
mon faith: ⁿ Grace, mercy, and peace, from
God the Father and the Lord Jesus Christ
our Saviour.

5 For this cause left I thee in Crete, that

* 2 Tim. ii. 25.—^b 1 Tim. iii. 16. vi. 3.—^c Or, for.
^d 2 Tim. i. 1. Ch. iii. 7.—^e Numb. xxiii. 19. 1 Tim.
ii. 13.—^f Rom. xvi. 25. 2 Tim. i. 9. 1 Pet. i. 20.
^g 2 Tim. i. 10.—^h 1 Thess. ii. 4. 1 Tim. i. 11.—ⁱ 1 Tim.

i. 1. ii. 3. iv. 10.—^k 2 Cor. ii. 13. vii. 13. viii. 6, 16, 22.
xii. 18. Gal. ii. 3.—^l 1 Tim. i. 2.—^m Rom. i. 12. 2 Cor.
iv. 13. 2 Pet. i. 1.—ⁿ Eph. i. 2. Col. i. 2. 1 Tim. i. 2.
2 Tim. i. 2.

NOTES ON CHAP. I.

Verse 1. *Paul, a servant of God*] In several places of his other epistles St. Paul styles himself the *servant of Jesus Christ*, but this is the only place where he calls himself the *servant of God*. Some think that he did this to vindicate himself against the Jews, who supposed he had renounced God when he admitted the Gentiles into his church. But if *thus* to vindicate himself was at all necessary, why was it not done in his Epistle to the Romans, the grand object of which was to prove that the Gentiles came legally into the church on believing in Christ, without submitting to circumcision, or being laid under obligation to observe the rites and ceremonies of the Jewish law? This reason seems too fanciful. It is very likely that in the use of the phrase the apostle had no particular design; for, according to him, he who is the *servant of Christ* is the *servant of God*, and he who is *God's servant* is also the *servant of Christ*.

The faith of God's elect] The Christians, who were now chosen in the place of the Jews who, for their obstinate rejection of the Messiah, were reprobated; i. e. cast out of the divine favour.

The acknowledging of the truth] For the propagation of that truth, or system of doctrines, which is calculated to promote godliness, or a holy and useful life.

Verse 2. *In hope of eternal life*] In expectation of a state of *being and well being* which should last through eternity, when time should be no more. This includes, not only the *salvation of the soul* and its eternal *beatification*, but also the *resurrection of the body*. This was a point but ill understood, and not very clearly revealed, under the Mosaic law; but it was fully revealed under the gospel, and the doctrine illustrated by the resurrection and ascension of Christ.

Which God, that cannot lie, promised] We have often seen that the phrase, *the foundation of the world*, means the Jewish economy; and, *before the foundation of the world*, the times antecedent to the giving of the law. This is evidently the meaning here. See 2 Tim. i. 9, 10, 11.

Supposing the word *αἰώνων* in this verse to signify *eternal*, says Dr. Macknight, the literal translation of

πρὸ χρόνων αἰώνων would be, *before eternal times*; but that being a contradiction in terms, our translators, contrary to the propriety of the Greek language, have rendered it *before the world began*, as Mr. Locke observes on Rom. xvi. 25. The true literal translation is *before the secular times*, referring us to the Jewish *jubilees*, by which times were computed among the Hebrews, as among the Gentiles they were computed by *generations of men*. Hence, Col. i. 26, *The mystery which was kept hid ἀπο τῶν αἰώνων καὶ ἀπο τῶν γενεῶν, from the ages and from the generations*, signifies the mystery which was kept hid from the Jews and from the Gentiles.

Verse 3. *But hath in due times*] *Καίρους ἰδίου* In its own times. See 1 Tim. ii. 6; Gal. iv. 4; Eph. i. 10; ii. 7. God caused the gospel to be published in that time in which it could be published with the greatest effect. It is impossible that God should prematurely hasten, or causelessly delay, the accomplishment of any of his works. Jesus was manifested precisely at the time in which that manifestation could best promote the glory of God and the salvation of man.

Manifested his word] *Τὸν λόγον αὐτοῦ* His doctrine—the doctrine of eternal life, by the incarnation, passion, death, and resurrection of Jesus Christ.

Which is committed unto me] That is, to preach it among the Gentiles.

According to the commandment of God our Saviour] This evidently refers to the commission which he had received from Christ. See Acts ix. 15: "He is a chosen vessel unto me, to bear my name before the Gentiles." For, "I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people and from the Gentiles, unto whom now I send thee; to open their eyes, to turn them from darkness to light," &c.; Acts xxvi. 16, &c. This is the commandment; and according to it he became the apostle of the Gentiles.

God our Saviour.—As the commission was given by Jesus Christ alone, the person whom he terms here *God our Saviour* must be Jesus Christ only; and this is another proof that St. Paul believed Jesus Christ to be God. This *eternal life* God had *promised*

A. M. cir. 4069.
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Cæs. Aug. 12.

thou shouldest ^aset in order the things that are ^bwanting, and ^cordain elders in every city, as I had appointed thee :

6 ^dIf any be blameless, ^ethe husband of one wife, ^fhaving faithful children, not accused of riot, or unruly.

7 For a bishop must be blameless, as ^gthe steward of God ; not self-willed, not soon

angry, ^hnot given to wine, no striker, ⁱnot given to filthy lucre ;

8 ^kBut a lover of hospitality, a lover of ^lgood men, sober, just, holy, temperate ;

9 ^mHolding fast ⁿthe faithful word, ^oas he hath been taught, that he may be able ^pby sound doctrine both to exhort and to convince the gainsayers.

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^a 1 Cor. xi. 34.—^b Or, *left undone*.—^c Acts xiv. 23. ^d 2 Tim. ii. 2.—^e 1 Tim. iii. 2, &c.—^f 1 Tim. iii. 12. ^g 1 Tim. iii. 4, 12.—^h Matt. xxiv. 45. ⁱ 1 Cor. iv. 1, 2. ^k Lev. x. 9. ^l 1 Tim. iii. 3, 8. Eph. v. 18.—^m 1 Tim. iii. 3,

8. ⁿ 1 Pet. v. 2.—^o 1 Tim. iii. 2.—^p 1 Or, *good things*. ^q 2 Thess. ii. 15. ^r 2 Tim. i. 13.—^s 1 Tim. i. 15. iv. 9. vi. 3. ^t 2 Tim. ii. 2.—^u Or, *in teaching*.—^v 1 Tim. v. 10. vi. 3. ^w 2 Tim. iv. 3. Ch. ii. 1.

in a comparatively *obscure* way before the foundation of the world, the Jewish dispensation ; but now under the gospel, he had *made it manifest*—produced it with all its brightness, illustrations, and proofs.

Verse 4. *To Titus, mine own son*] Him whom I have been the instrument of converting to the Christian faith ; and in whom, in this respect, I have the same right as any man can have in his own begotten son. See the preface ; and see on 1 Tim. i. 2.

Verse 5. *For this cause left I thee in Crete*] That St. Paul had been in Crete, though no where else intimated, is clear from this passage. That he could not have made such an important visit, and evangelized an island of the first consequence, without its being mentioned by his historian, Luke, had it happened during the period embraced in the Acts of the Apostles, must be evident. That the journey, therefore, must have been performed *after* the time in which St. Luke ends his history, that is, after St. Paul's first imprisonment at Rome, seems almost certain.

Set in order the things that are wanting] It appears from this that the apostle did not spend much time in Crete, and that he was obliged to leave it before he had got the church properly organized. The supplying of this defect, he tells Titus, he had confided to him as one whose spiritual views coincided entirely with his own.

Ordain elders in every city] That thou mightest appoint, *καταστήσεις*, elders—persons well instructed in divine things, who should be able to instruct others, and observe and enforce the discipline of the church. It appears that those who are called *elders* in this place are the same as those termed *bishops* in ver. 7. We have many proofs that bishops and elders were of the same order in the apostolic church, though afterwards they became distinct. Lord Peter King, in his view of the primitive church, has written well on this subject.

In every city.—*Κατα πόλιν*. This seems to intimate that the apostle had gone over the whole of the *hecatempolis* or *hundred cities* for which this island was celebrated. Indeed it is not likely that he would leave one in which he had not preached Christ crucified.

Verse 6. *If any be blameless*] See the notes on 1 Tim. iii. 2, &c.

Having faithful children] Whose family is converted to God. It would have been absurd to employ a man to govern the church whose children were not in subjection to himself ; for it is an apostolic maxim, that he who cannot rule his own house, cannot rule the church of God ; 1 Tim. iii. 5.

Verse 7. *Not self-willed*] *Μη αυθαδη* Not one who is determined to have his own way in every thing ; setting up his own judgment to that of all others ; expecting all to pay homage to his understanding. Such a governor in the church of God can do little good, and may do much mischief.

Not soon angry] *Μη οργιλον* Not a choleric man ; one who is irritable ; who is apt to be inflamed on every opposition ; one who has not proper command over his own temper.

Verse 8. *A lover of hospitality*] *Φιλοξενον* A lover of strangers. See the note on 1 Tim. iii. 2. Instead of *φιλοξενον*, one MS. has *φιλοπτωχον*, a lover of the poor. That minister who neglects the poor, but is frequent in his visits to the rich, knows little of his master's work, and has little of his master's spirit.

A lover of good men] *Φιλαγαθον* A lover of goodness or of good things in general.

Sober] Prudent in all his conduct. *Just* in all his dealings. *Holy* in his heart. *Temperate*—self-denying and abstemious, in his food and raiment ; not too nice on points of honour, nor magisterially rigid in the exercise of his ecclesiastical functions. Qualifications rarely found in spiritual governors.

Verse 9. *Holding fast the faithful word*] Conscientiously retaining, and zealously maintaining, the true Christian doctrine, *κατα την διδαχην*, according to the instructions, or according to the institutions, form of sound doctrine, or confession of faith, which I have delivered to thee.

That he may be able by sound doctrine] If the doctrine be not *sound*, vain is the profession of it, and vain its influence. It is good to be zealously affected in a good thing ; but zeal for what is not of God will do no good to the souls of men, how sincere soever that zeal may be.

To exhort] Them to hold the faith, that they may persevere.

A. M. cir. 4069.
A. D. 65 or 66.
A. U. C. 818.
An. Imp. Neronis
Cæs. Aug. 12.

10 For ^a there are many unruly and vain talkers and ^b deceivers, ^c specially they of the circumcision :

11 Whose mouths must be stopped ; ^d who subvert whole houses, teaching things which they ought not, ^e for filthy lucre's sake.

^a 1 Tim. i. 6. — ^b Rom. xvi. 18. — ^c Acts xv. 1. — ^d Matt. xxiii. 14. 2 Tim. iii. 6.

And to convince] Refute the objections, confound the sophistry, and convert the gainsayers ; and thus defend the truth.

Verse 10. *There are many unruly*] Persons who will not receive the sound doctrine, nor come under wholesome discipline.

Vain talkers] Empty boasters of knowledge, rights, and particular privileges ; all *noise*, empty parade, and no *work*.

Deceivers] Of the souls of men by their specious pretensions.

They of the circumcision] The Judaizing teachers, who maintained the necessity of circumcision, and of observing the rites and ceremonies of the Mosaic law, in order to the perfecting of the gospel.

Verse 11. *Whose mouths must be stopped*] Unmask them at once ; exhibit them to the people ; make manifest their ignorance and hypocrisy ; and let them be confounded before the people whom they are endeavouring to seduce.

Subvert whole houses] Turn whole Christian families from the faith, attributing to the *broad way* what belongs only to the *strait gate* ; ministering to disorderly passions, and promising salvation to their proselytes, though not saved from their sins.

Verse 12. *One of themselves, even a prophet of their own*] This was *Epimenides*, who was born at *Gnossus*, in Crete, and was reckoned by many the *seventh wise man* of Greece, instead of *Periander*, to whom that honour was by them denied. Many fabulous things are related of this poet, which are not proper to be noticed here. He died about 538 years before the Christian era. When St. Paul calls him a *prophet of their own*, he only intimates that he was, by the *Cretans*, reputed a *prophet*. And, according to *Plutarch* (*in Solone*), the *Cretans* paid him divine honours after his death. *Diogenes Laertius* mentions some of his prophecies : beholding the fort of *Munichia*, which guarded the port of Athens, he cried out : " O ignorant men ! if they but knew what slaughters this fort shall occasion, they would pull it down with their teeth ! " This prophecy was fulfilled several years after, when the king *Antipater* put a garrison in this very fort, to keep the Athenians in subjection. See *Diog. Laert.*, lib. i., p. 73.

Plato, de Legibus, lib. ii., says that, on the Athenians expressing great fear of the Persians, *Epimenides* encouraged them by saying " That they should not come before *ten* years, and that they should return after having suffered great disasters." This predic-

12 One of themselves, *even* a prophet of their own, said, The *Cretians* are always liars, evil beasts, slow bellies.

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13 This witness is true. ^a Wherefore rebuke them sharply ; that they may be ^b sound in the faith,

^a 1 Tim. vi. 5. — ^f Acts xvii. 28. — ^g 2 Cor. xiii. 10. 2 Tim. iv. 2. — ^h Ch. ii. 2.

tion was supposed to have been fulfilled in the defeat of the Persians in the battles of *Salamis* and *Marathon*.

He predicted to the *Lacedemonians* and *Cretans* the captivity to which they should one day be reduced by the *Arcadians*. This took place under *Euricrates*, king of *Crete*, and *Archidamus*, king of *Lacedemon* ; vide *Diog. Laert.*, lib. i., page 74, edit. *Meibom*.

It was in consequence of these prophecies, whether true or false, that his countrymen esteemed him a *prophet* ; that he was termed *αγιος θειος*, a *divine man*, by *Plato* ; and that *Cicero, De Divin.*, lib. i., says he was *futura præsciens, et vaticinans per furorem* ; " He knew future events, and prophesied under a divine influence." These things are sufficient to justify the epithet of *prophet*, given him here by St. Paul. It may be also remarked that *vates* and *poeta*, *prophet* and *poet*, were synonymous terms among the Romans.

The Cretians are always liars] The words quoted here by the apostle are, according to St. *Jerome, Socrates, Nicephorus*, and others, taken from a work of *Epimenides*, now no longer extant, entitled *Προφητειων Concerning Oracles*. The words form a hexameter verse :

Κρητες αι ψευσται, κατα θηρια, γαστρις αργαι.

The Cretans are always liars ; destructive wild beasts ; sluggish gluttons.

That the *Cretans* were reputed to be egregious liars, several of the ancients declare ; inasmuch that *Κρητιζειν*, to act like a *Cretan*, signifies to lie ; and *χρησθαι Κρητισμω*, to deceive. The other Greeks reputed them liars, because they said that among them was the sepulchre of *Jupiter*, who was the highest object of the Greek and Roman worship. By telling this *truth*, which all others would have to pass for a *lie*, the *Cretans* showed that the object of their highest admiration was only a *dead man*.

Evil beasts] Ferocious and destructive in their manners.

Slow bellies.] Addicted to voluptuousness, idleness, and gluttony ; sluggish or hoggish men.

Verse 13. *This witness is true.*] What *Epimenides* said of them nearly 600 years before continued still to be true. Their original character had undergone no moral change.

Rebuke them sharply] Απορομωσ Cuttingly, severely ; show no indulgence to persons guilty of such crimes.

That they may be sound in the faith] That they

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14 ^a Not giving heed to Jewish fables, and ^b commandments of men that turn from the truth.

15 ^c Unto the pure all things are pure: but ^d unto them that are defiled and unbelieving is nothing pure; but even

their mind and conscience is defiled.

16 They profess that they know God; but ^e in works they deny him, being abominable, and disobedient, ^f and unto every good work ^g reprobate.

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^a 1 Tim. i. 4. iv. 7. 2 Tim. iv. 4.—^b Isai. xxix. 13. Matt. xv. 9. Col. ii. 22.—^c Luke xi. 39, 40, 41. Rom. iv. 14, 20. 1 Cor. vi. 12. x. 23, 25. 1 Tim. iv. 3, 4.

^d Rom. xiv. 23.—^e 2 Tim. iii. 5. Jude 4.—^f Rom. i. 28. 2 Tim. iii. 8.—^g Or, void of judgment.

may receive the incorrupt doctrine, and illustrate it by a holy and useful life.

Verse 14. *Not giving heed to Jewish fables*] See on 1 Tim. i. 4, and iv. 7.

Commandments of men] The injunctions of the Scribes and Pharisees, which they added to the law of God.

That turn from the truth.] For such persons made the word of God of none effect by their traditions. Sometimes the verb *αποστρεφωμαι* signifies to be *averse from, slight, or despise*. So, here, the persons in question despised the truth, and taught others to do the same.

Verse 15. *Unto the pure all things are pure*] This appears to have been spoken in reference to the Jewish distinctions of *clean and unclean meats*. To the genuine Christian every kind of meat proper for human nourishment is pure, is lawful, and may be used without scruple. This our Lord had long before decided. See on Luke xi. 30—41.

But unto them that are defiled] In their consciences, and unbelieving, *απιστοις, unfaithful* both to *offered and received grace, nothing is pure*—they have no part in Christ, and the wrath of God abides upon them. Their *mind* is contaminated with impure and unholy *images and ideas*, and their *conscience is defiled with the guilt of sins* already committed against God.

Verse 16. *They profess that they know God*] He still speaks concerning the unbelieving Jews, the seducing teachers, and those who had been seduced by their bad doctrine. None were so full of pretensions to the knowledge of the true God as the Jews. They would not admit that any other people could have this knowledge; nor did they believe that God ever did or ever would reveal himself to any other people; they supposed that to give the *law and the prophets* to the Gentiles would be a profanation of the words of God. Hence they became both proud, uncharitable, and intolerant; and in this disposition they continue till the present day.

But in works they deny him] Their profession and practice were at continual variance. Full of a pretended faith, while utterly destitute of those *works* by which a genuine faith is accredited and proved. *Dio Cassius* represents Cæsar as saying of his mutinous soldiers: *Ὄνομα Ῥωμαίων εχοντας, εργα δε Κελτων εἰποντας*. "Having the name of Romans, while they had the manners of the Gauls." How near are those words to the saying of the apostle!

Being abominable] Βδελυκτοι. This word sometimes refers to unnatural lusts.

And disobedient] Απειθεις *Unpersuadable, unbelieving, and consequently disobedient*. Characters remarkably applicable to the Jews through all their generations.

Unto every good work reprobate.] Αδοκιμοι *Adulterate*; like bad coin, deficient both in the *weight and goodness of the metal*, and without the proper *sterling stamp*; and consequently *not current*. If they did a good work, they did not do it in the spirit in which it should be performed. They had the name of God's people; but they were counterfeit. The prophet said: *Reprobate silver shall men call them*.

1. Though the principal part of this chapter, and indeed of the whole epistle, may be found in nearly the same words in the *first Epistle to Timothy*, yet there are several circumstances here that are not so particularly noted in the other; and every minister of Christ will do well to make himself master of both; they should be carefully registered in his memory, and engraven on his heart.

2. The *truth*, which is according to *godliness*, in reference to *eternal life*, should be carefully regarded. The substantial knowledge of the truth must have *faith* for its foundation, *godliness* for its rule, and *eternal life* for its object and end. He who does not begin well, is never likely to finish fair. He who does not refer every thing to *eternity*, is never likely to live either well or happily in *time*.

3. There is one subject in this chapter not sufficiently attended to by those who have the authority to appoint men to ecclesiastical offices; none should be thus appointed who is *not able, by sound doctrine, both to exhort and convince the gainsayers*. The powers necessary for this are partly *natural*, partly *gracious*, and partly *acquired*. 1. If a man have not good natural abilities, nothing but a miracle from heaven can make him a proper preacher of the gospel; and to make a man a Christian minister, who is unqualified for any function of *civil life*, is sacrilege before God. 2. If the *grace of God* do not communicate ministerial qualifications, no natural gifts, however splendid, can be of any avail. To be a successful Christian minister, a man must *feel the worth* of immortal souls in such a way as God only can show it, in order to spend and be spent in the work. He who has never passed through the travail of the soul in the work of regeneration in his own

heart, can never make plain the way of salvation to others. 3. He who is employed in the Christian ministry should *cultivate his mind* in the most diligent manner; he can neither learn nor know too much. If called of God to be a preacher (and without such a call he had better be a galley slave), he will be able to bring all his knowledge to the assistance and success of his ministry. If he have human learning, so much the better; if he be accredited, and appointed by those who have authority in the church, it will be to his advantage; but no human learning, no ecclesiastical appointment, no mode of ordination, whether Popish, Episcopal, Protestant, or Presbyterian, can ever supply the *divine unction*, without which he never can convert and build up the souls of men. The piety of the flock must be faint and languishing when it is not animated by the heavenly zeal of the pastor; they must be blind if he be not enlightened; and their faith must be wavering when he can neither encourage nor defend it.

4. In consequence of the appointment of improper persons to the Christian ministry, there has been, not only a decay of piety, but also a corruption of religion. No man is a true Christian minister who has not *grace, gifts, and fruit*; if he have the grace of God, it will appear in his holy life and godly conversation. If to this he add genuine abilities, he will give full proof of his ministry; and if he give full proof of his ministry, he will have *fruit*; the souls of sinners will be converted to God through his preaching, and believers will be built up on their most holy faith. How contemptible must that man appear in the eyes of common sense, who boasts of his clerical education, his sacerdotal *order*, his legitimate authority to preach, administer the Christian sacraments, &c., while no soul is benefited by his ministry! Such a person may have legal authority to take *tithes*, but as to an appointment from God, he has none; else his word would be with power, and his preaching the means of salvation to his perishing hearers.

CHAPTER II.

Sundry directions to aged men, 1, 2. To aged women, 3. To young women, 4, 5. To young men, 6. Directions to Titus, relative to his own conduct, 7, 8. Directions to servants, 9, 10. What the gospel of the grace of God teaches all men, 11, 12. The glorious prospect held out by it; salvation from all sin, and final glory, 13—15.

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BUT speak thou the things which become ^a sound doctrine:

² That the aged men be ^b sober, grave, temperate, ^c sound in faith, in charity, in patience.

^a 1 Tim. i. 10. vi. 3. 2 Tim. i. 13. Ch. i. 9.—^b Or, vigilant.—^c Ch. i. 13.—^d 1 Tim. ii. 9, 10. iii. 11. 1 Pet.

NOTES ON CHAP. II.

Verse 1. *But speak thou the things*] This is a conclusion drawn from the preceding chapter: the Judaizing teachers not only taught a false doctrine, but they led an unholy life; Titus was to act directly opposite; he must teach a sacred doctrine, and the things which become it; he must proclaim the truth, and illustrate that truth. The people must not only be well instructed, but they must be holy in their lives. Principle and practice must go hand in hand.

Verse 2. *That the aged men be sober*] It is very likely that the word *aged* is to be taken here in its literal sense; that it refers to *advanced years*, and not to any *office* in the church: the whole context seems to require this sense.

For an old man to be a drunkard, a light and trifling person, and a glutton, and not to be *sober, grave, and temperate*, is not only blamable but monstrous. Seneca has well said: *Luxuriosus adolescens peccat; senex insanit*. “A young man

³ ^d The aged women likewise, that *they be* in behaviour as becometh ^e holiness, not ^f false accusers, not given to much wine, teachers of good things;

⁴ That they may teach the young women

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iii. 3, 4.—^e Or, *holy women*.—^f Or, *makebates*. 2 Tim. iii. 3.

addicted to a life of luxury transgresses; an old man thus addicted runs mad.”

Verse 3. *The aged women likewise*] I believe *elderly women* are meant, and not *deaconesses*.

That they be in behaviour] *Εν καταστηματι υποκριτικῶς* That they be in their *dress, gait, and general deportment*, such as their holy calling requires; that they be not like the world but like the church, decent without, and adorned with holiness within.

Not false accusers] *Μη διαβολους* Not *devils*; we have had the same expression applied in the same way, 1 Tim. iii. 11, where see the note.

Not given to much wine] *Μη οινω πολλω δεδουλωμενας* Not *enslaved by much wine*, not habitual drunkards or tipplers; *habit* is a species of *slavery*. Both among the Greeks and Romans old women were generally reputed to be fond of much wine; hence the ancient Scholiast on Homer, Il. vi., speaking of old women, says: *Χαιρετ τω οινω η ηλικια αυτη* At this age they delight in wine; which words Ovid seems to

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to be ^a sober, ^b to love their husbands, to love their children, **5** To be discreet, chaste, keepers at home, good, ^c obedient to their own husbands, ^d that the word of God be not blasphemed.

6 Young men likewise exhort to be ^e sober-minded.

^a Or, *wise*.—^b 1 Tim. v. 14.—^c 1 Cor. xiv. 34. Eph. v. 22. Col. iii. 18. 1 Tim. ii. 11. 1 Pet. iii. 1, 5. ^d Rom. ii. 24. 1 Tim. vi. 1.—^e Or, *discreet*.—^f 1 Tim.

7 ^f In all things shewing thyself a pattern of good works: in doctrine *shewing* uncorruptness, gravity, ^g sincerity,

8 ^h Sound speech that cannot be condemned; ⁱ that he that is of the contrary part ^k may be ashamed, having no evil thing to say of you.

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iv. 12. 1 Pet. v. 3.—^g Eph. vi. 24.—^h 1 Tim. vi. 3. ⁱ Neh. v. 9. 1 Tim. v. 14. 1 Pet. ii. 12, 15. iii. 16.—^k 2 Theas. iii. 14.

have translated literally: *Vinosior ætas hæc erat*. It is likely, therefore, that it was customary among the elderly women, both Greeks and Romans, to drink much wine; and because it was inconsistent with that *moderation* which the gospel requires, the apostle forbids it: doubtless it was not considered criminal among them, because it was a common practice; and we know that the Greek philosophers and physicians, who denied wine to young persons, judged it to be necessary for the aged. See the note on 1 Tim. v. 23.

Verse 4. *That they may teach the young women to be sober*] That it was natural for the young to imitate the old will be readily allowed; it was therefore necessary that the old should be an example of godly living to the young. St. Jerome, taking it for granted that *drunkenness* and *impurity* are closely connected, asks this serious question: *Quomodo potest docere enas adolescentulas castitatem, cum, si ebrietatem ætule mulieris adolescentula fuerit imitata, pudicæ esse non possit?* "How can an elderly woman teach young women chastity, when, if the young woman should imitate the drunkenness of the matron, it would be impossible for her to be chaste?"

To love their husbands] The duties recommended in this and the following verse are so plain as to need no comment; and so absolutely necessary to the character of a wife, that no one deserves the name who does not live in the practice of them.

Verse 5. *Keepers at home*] *Οικουποις*. A woman who spends much time in *visiting* must neglect her family. The idleness, dirtiness, impudence, and profligacy of the children, will soon show how deeply criminal the mother was in rejecting the apostle's advice. Instead of *οικουποις*, *keepers of the house* or *keepers at home*, ACD*EFG, and several of the *Itala*, have *οικουργους*, *workers at home*; not only *staying in the house* and *keeping the house*, but *working in the house*. A woman may keep the house very closely, and yet do little in it for the support or comfort of the family.

That the word of God be not blasphemed.] The enemies of the gospel are quick-eyed to spy out imperfections in its professors; and, if they find women professing Christianity living an irregular life, they will not fail to decry the Christian doctrine on this account: "Behold your boasted religion! it professes to reform all things, and its very professors are

no better than others! Our heathenism is as good as your Christianity." These are cutting reproaches; and much they will have to answer for who give cause for these blasphemies.

Verse 6. *Young men—exhort to be sober-minded.*] Reformation should begin with the old; they have the authority, and they should give the example. The young of both sexes must also give an account of themselves to God; *sober-mindedness* in young men is a rare qualification, and they who have it not plunge into excesses and irregularities which in general sap the foundation of their constitution, bring on premature old age, and not seldom lead to a fatal end.

Verse 7. *In all things shewing thyself a pattern.*] As the apostle had given directions relative to the conduct of *old men*, ver. 2, of *old women*, ver. 3, of *young women*, ver. 4, and of *young men*, ver. 6, the words *περι παντα*, which we translate *in all things*, should be rather considered in reference to the above persons, and the behaviour required in them: *shewing thyself a pattern of good works to all these persons*—being, in *sobriety*, *gravity*, *temperance*, what thou requirest others to be.

In doctrine shewing uncorruptness] Mixing nothing with the truth; taking nothing from it; adding nothing to it; and exhibiting it in all its connexion, energy, and fulness.

Verse 8. *Sound speech*] *Λογον ὑγιη*. *Sound or healing doctrine*. Human nature is in a state of *disease*; and the doctrine of the gospel is calculated to remove the disease, and restore all to perfect *health* and *soundness*. All false doctrines leave men under the influence of this spiritual disease; the unadulterated doctrine of the gospel alone can *heal* men.

He that is of the contrary part] Whether this may refer to the Judaizing teachers in general, or to some *one* who might, by his false doctrine, have been disturbing the peace of the churches in Crete, we cannot tell.

Having no evil thing to say of you.] * Against a person who is sound in his doctrine, and holy in his life, no evil can be justly alleged. He who reports evil of such a person must be confounded when brought to the test. Instead of *περι ὑμων*, *of you*, *περι ἡμων*, *of us*, is the reading of CDEFG, and about forty others; with both the *Syriac*, all the *Arabic*, *Slavonic Vulgate*, *Itala*, and several of the

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9 Exhort ^aservants to be obedient unto their own masters, and to please *them* well ^bin all things; not ^canswering again; 10 Not purloining, but shewing all good fidelity; ^dthat they may adorn the doctrine

of God our Saviour in all things. 11 For ^ethe grace of God ^fthat bringeth salvation ^ghath appeared to all men, 12 Teaching us, ^bthat, denying ungodliness

^a Eph. vi. 5. Col. iii. 22. 1 Tim. vi. 1, 2. 1 Pet. ii. 18.
^b Eph. v. 24.—^c Or, gainsaying.—^d Matt. v. 16. Phil. ii. 15.—^e Rom. v. 15. Col. i. 6. Ch. iii. 4, 5. 1 Pet.

v. 12.—^f Or, that bringeth salvation to all men, hath appeared.—^g Luke iii. 6. John i. 9. 1 Tim. ii. 4.—^h Luke i. 75. Rom. vi. 19. Eph. i. 4. Col. i. 22. 1 Thes. iv. 7.

primitive *Fathers*. This reading makes a better sense, and is undoubtedly genuine.

Verse 9. Exhort *servants to be obedient*] The apostle refers to those who were *slaves*, and the *property* of their masters; even these are exhorted to be obedient *ιδιοις δεσποταις*, to their own despots, though they had no right over them on the ground of *natural justice*.

Please them well in all things] They were to endeavour to do this in all things, though they could not hope to succeed in every thing.

Not answering again] Μη αντιλεγοντας. *Not contradicting or gainsaying*. This is no part of a servant's duty; a servant is hired to do his master's work, and this his master has a right to appoint.

Verse 10. *Not purloining*] Μη νοσφιζομενους. Neither *giving away, privately selling*, nor in any way *wasting*, the master's goods. The word signifies, not only *stealing* but *embezzling* another's property; *keeping back a part of the price* of any commodity sold on the master's account. In Acts v. 2 we translate it, to keep back part of the price; the crime of which Ananias and Sapphira were guilty. It has been remarked that among the heathens this species of fraud was very frequent; and servants were so noted for purloining and embezzling their master's property that *fur*, which signifies a *thief*, was commonly used to signify a *servant*; hence that verse in Virgil, Eclog. iii. 16:

Quid domini faciant, audent cum talia FURES?

"What may not masters do, when servants (thieves) are so bold?"

On which *Servius* remarks: *Pro seruo furem posuit, furta enim specialiter servorum sunt. Sic Plautus de seruo, Homo es trium literarum, i. e. fur.* "He puts *fur*, a thief, to signify a *servant*, because servants are commonly thieves. Thus *Plautus*, speaking of a *servant*, says: Thou art a man of three letters, i. e. *f-u-r*, a thief." And *Terence* denominates a number of *servants, manipulus furum*, "a bundle of thieves." Eun. 4, 7, 6. The place in *Plautus* to which *Servius* refers is in *Aulul.*, act ii., scene iv., in fine:

—Tun', trium literarum homo,

Me vituperas? F-u-r, etiam fur trifurcifer.

Dost thou blame me, thou man of three letters?

Thou art a thief, and the most notorious of all knaves.

It was necessary, therefore, that the apostle should be so very particular in his directions to *servants*, as they were in general *thieves* almost by profession.

Verse 11. *The grace of God that bringeth salvation hath appeared to all men*] *Επεφανη γαρ η χαρις του Θεου η σωτηριος πασαν ανθρωπους*. Literally translated, the words stand thus: *For the grace of God, that which saves, hath shone forth upon all men*. Or, as it is expressed in the margin of our authorised Version: *The grace of God, that bringeth salvation to all men, hath appeared*. As *God's grace* signifies *God's favour*, any benefit received from him may be termed *God's grace*. In this place, and in Col. i. 6, the *gospel*, which points out *God's infinite mercy to the world*, is termed the *grace of God*; for it is not only a *favour* of infinite worth in itself, but it announces that greatest gift of *God to man*, the *incarnation and atoning sacrifice of Jesus Christ*. Now, it cannot be said, except in a very refined and spiritual sense, that this *gospel* had then *appeared to all men*; but it may be well said that *it bringeth salvation to all men*; this is its design; and it was *to taste death for every man* that its author came into the world. There is a beauty and energy in the word *επεφανη*, *hath shined out*, that is rarely noted; it seems to be a metaphor taken from the *sun*. As by his rising in the east and *shining out*, he enlightens, *successively*, the whole world; so the Lord *Jesus*, who is called *the Sun of righteousness*, Mal. iv. 2, arises on the whole human race with healing in his wings. And as the *light* and *heat* of the sun are denied to no nation nor individual, so the *grace* of the Lord *Jesus*, this also *shines out upon all*; and *God* designs that all mankind shall be as equally benefited by it in reference to their *souls*, as they are in respect to their bodies by the sun that shines in the firmament of heaven. But as all the parts of the earth are not *immediately* illuminated, but come into the solar light *successively*, not only in consequence of the earth's diurnal revolution round its own axis, but in consequence of its annual revolution round its whole orbit; so this *Sun of righteousness*, who has *shined out*, is bringing every part of the habitable globe into his divine light; that light is shining more and more to the perfect day; so that *gradually* and *successively* he is enlightening every nation, and every man; and, when his *great year* is filled up, every nation of the earth shall be brought into the light and heat of this unspotted, uneclipsed, and eternal *Sun of righteousness and truth*. Wherever the *gospel* comes, it brings *salvation*—it offers *deliverance from all sin* to every soul that hears or reads it. As freely as the sun dispenses his genial influences to every inhabitant of

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* and worldly lusts, we should live soberly, righteously, and godly, in this present world;

13^b Looking for that blessed hope, and the glorious^d appearing of the great God and our Saviour Jesus Christ;
14^a Who gave himself for us, that he might

redeem us from all iniquity, 'and purify unto himself' ^a a peculiar people, ^b zealous of good works.

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15 These things speak, and ⁱ exhort, and rebuke with all authority. ^h Let no man despise thee.

^a 1 Pet. iv. 2. 1 John ii. 16.—^b 1 Cor. i. 7. Phil. iii. 20. 2 Pet. iii. 12.—^c Acts xxiv. 15. Col. i. 5, 23. Ch. i. 2. iii. 7.—^d Col. iii. 4. 2 Tim. iv. 1, 8. Hebr. ix. 28. 1 Pet. i. 7. 1 John iii. 2.—^e Gal. i. 4. ii. 20. Eph. v. 2.

1 Tim. ii. 6.—^f Hebr. ix. 14.—^g Exod. xv. 16. xix. 5. Deut. vii. 6. xiv. 2. xxvi. 18. 1 Pet. ii. 9.—^h Eph. ii. 10. 1 Thess. v. 14. 1 Tim. vi. 2. 2 Tim. iv. 2. Ver. 6, 9. Ch. iii. 8.—ⁱ 2 Tim. iv. 2.—^k 1 Tim. iv. 12.

the earth, so freely does Jesus Christ dispense the merits and blessings of his passion and death to every soul of man. From the influences of this spiritual Sun no soul is *reprobated* any more than from the influences of the natural sun. In both cases, only those who wilfully shut their eyes, and hide themselves in darkness, are deprived of the gracious benefit. It is no objection to this view of the subject, that whole nations have not yet received the divine light. When the earth and the sun were created, every part of the globe did not come *immediately* into the light; to effect this purpose fully there must be a complete revolution, as has been marked above, and this could not be effected till the earth had not only revolved on its own axis, but passed successively through all the signs of the zodiac. When its year was completed, and not till then, every part had its due proportion of light and heat. God may, in his infinite wisdom, have determined the *times* and the *seasons* for the full manifestation of the gospel to the nations of the world, as he has done in reference to the solar light; and when the Jews are brought in with the fulness of the Gentiles, then, and not till then, can we say that the *grand revolution of the important YEAR of the Sun of righteousness is completed*. But, in the mean time, the unenlightened parts of the earth are not left in total darkness; as there was light

“—————ere the infant sun
Was rolled together, or had tried his beams
Athwart the gloom profound;”

light being created, and in a certain measure dispersed, at least three whole days before the sun was formed (for his creation was a part of the *fourth* day's work); so, previously to the incarnation of Christ, there was *spiritual light* in the world; for he diffused his beams while his orb was yet unseen. And even now, where by the preaching of his gospel he is not yet manifested, he is that true light which enlightens every man coming into the world; so that the moral world is no more left to absolute darkness, where the gospel is not yet preached, than the earth was the four days which preceded the creation of the sun, or those parts of the world are where the gospel has not yet been preached. The *great year* is rolling on, and all the parts of the earth are coming successively, and now *rapidly*, into the light. The

vast *revolution* seems to be nearly completed, and the whole world is about to be filled with the light and glory of God. A heathen poet, apparently under the inspiration of God (for God has his witnesses every where), speaks of those glorious times in *words* and *numbers* which nothing but the Spirit of God can equal. It gratifies myself to refer to them, and will gratify my reader to find them entered here:

Ultima Cumesi venit jam carminis ætas:
Magnus ab integro sæclorum nascitur ordo.—
Talia sæcla suis dixerunt, currite, fuis
Concordes stabili fatorum numine Parcæ.—
Aspice convexo nutantem pondere mundum,
Terrasque, tractusque maris, cœlumque profundum:
Aspice, venturo lætentur ut omnia sæclo!—
The last *great age*, foretold by sacred rhymes,
Renews its *finished course*; Saturnian times
Roll round again; and *mighty years*, begun
From their first orb, in radiant circles run.
Majestic months, with swift but steady pace,
Set out with him on their appointed race.—
The Fates, when they their happy web have spun,
Shall bless the clue, and bid it smoothly run.—
See labouring nature calls thee to sustain
The nodding frame of heaven and earth and main;
See, to their base restored, earth, seas, and air;
And joyful ages from behind appear
In crowding ranks. DRYDEN.

Hasten the time, thou God of ages! Even so.
Amen. Come, Lord Jesus!

Verse 12. *Teaching us, that, denying, &c.*] Παιδευοῦσα^a Instructing us as *children* are instructed. Christ is the great teacher; and men, in order to learn, must become his *disciples*—must put themselves under his tuition, and learn of him.

Denying ungodliness] Ἀρθεῖν^a All things contrary to God; whatever would lead us to doubt his being, deny any of his essential attributes; his providence or government of the world, and his influence on the souls of men. Every thing, also, which is opposed to his true worship; theoretical and practical atheism, deism, and irreligion in general.

Worldly lusts] Such desires, affections, and appetites, as men are governed by who have their portion in this life, and live without God in the world. Gluttony, drunkenness, lasciviousness, anger, malice,

and revenge; together with the immoderate love of riches, power, and fame.

We should live soberly] Having every temper, appetite, and desire, under the government of *reason*, and reason itself under the government of the *Spirit of God*.

Righteously] Rendering to every man his due; injuring no person in his body, mind, reputation, or property; doing unto all as we would they should do to us; and filling up the duties of the particular stations in which it has pleased God to fix us, committing no sin, omitting no duty.

And godly] *Ευσεβως*. Just the reverse of what is implied in *ungodliness*. See above.

In this present world] Not supposing that any thing will be purified in the world to come that is not cleansed in this. The three words above evidently include our duty to God, to our neighbour, and to ourselves. 1. We are to live *soberly* in respect to *ourselves*. 2. *Righteously* in respect to our neighbour. And 3. *Godly*, or piously, in respect to our *Maker*.

Verse 13. *Looking for that blessed hope*] Expecting the grand object of our hope, *eternal life*. See chap. i., ver. 2. This is what the gospel teaches us to expect, and what the grace of God prepares the human heart for. This is called a *blessed hope*; those who have it are *happy* in the sure prospect of that glory which shall be revealed.

The glorious appearing] *Και επιφανειαν της δοξης του μεγαλου Θεου και σωτηρος ημων Ιησου Χριστου*. This clause literally translated is as follows: And the appearing of the glory of the great God, even our Saviour Jesus Christ. On this passage I must refer the reader to the *ESSAY ON THE GREEK ARTICLE*, by H. S. Boyd, Esq., appended to the notes on the Epistle to the Ephesians, where both the *structure* and *doctrine* of this passage are explained at large.

Some think that the *blessed hope* and *glorious appearing* mean the same thing; but I do not think so. The *blessed hope* refers simply to eternal glorification in general; the *glorious appearing*, to the resurrection of the body; for when Christ appears he will change this vile body, and make it like unto his glorious body, according to the working by which he is able even to subdue all things to himself. See Phil. iii. 20, 21.

Verse 14. *Who gave himself for us*] Who gave his own life as a *ransom price* to redeem ours. This is evidently what is meant, as the words *λυτρωσθαι* and *λαον περιουσιον* imply. The verb *λυτρω* signifies to *redeem* or *ransom* by *paying a price*, as I have often had occasion to observe; and *περιουσιος* signifies such a *peculiar property* as a man has in what he has *purchased* with *his own money*. Jesus gave his life for the world, and thus has purchased men unto himself; and, having purchased the *slaves* from their thralldom, he is represented as stripping them of their sordid vestments, *cleansing* and *purifying* them *unto himself* that they may become his *own servants*, and bringing them out of their *dishonourable* and *oppressive servitude*, in which they had no proper motive

to *diligence*, and could have no affection for the despot under whose authority they were employed. Thus redeemed, they now become his willing servants, and are *zealous of good works*—affectionately attached to that noble employment which is assigned to them by that Master whom it is an inexpressible honour to serve. This seems to be the allusion in the above verse.

Verse 15. *These things speak*] That is, *teach*; for *λαλει*, *speak*, has the same meaning here as *διδασκει*, *teach*, which, as being synonymous, is actually the reading of the *Codex Alexandrinus*.

And exhort] *Παρακαλει*. Repeat them again and again, and urge them on their attention and consciences.

And rebuke] *Ελεγε*. Demonstrate the importance, utility, and necessity of them; and show them that God requires their obedience.

With all authority.] *Μετα πασης επιταξης*. With all that authority with which thy office invests thee, and which thou hast received from God.

Let no man despise thee.] That is: Act so that no person shall have any cause to despise thee, either for thy work, or the manner and spirit in which thou dost perform it.

1. Few portions of the New Testament excel this chapter. It may well form the creed, system of ethics, and text-book of every Christian preacher. Does any man inquire what is the duty of a gospel minister? Send him to the second chapter of the Epistle to Titus for a complete answer. There he will find what he is to *believe*, what he is to *practise*, and what he is to *preach*. Even his *congregation* is parcelled out to him. The *old* and the *young* of both sexes, and those who are in their employment, are considered to be the objects of his ministry; and a plan of teaching, in reference to those different descriptions of society, is laid down before him. He finds here the *doctrine* which he is to preach to them, the *duties* which he is required to inculcate, the *motives* by which his exhortations are to be strengthened, and the *end* which both he and his people should have invariably in view.

2. The *Godhead* of Jesus Christ is here laid down in a most solemn and explicit manner: He is the great God our Saviour, *ο μεγας Θεος και Σωτηρ*. human language can go no higher, and the expressions are such, and are so placed, that it is impossible either to misunderstand or to misapply them. He who is the *great God*, higher than the highest, is our *Saviour*; he who is our *Saviour* is the *great God*; but Jesus Christ is our Saviour, and Jesus Christ is here stated to be the great God.

3. The *extent* of human redemption is here also pointed out. The *saving grace* of this great God hath shone out upon every man; none has been passed by, none left uninfluenced, none without the first offer of *life eternal*, and a sufficiency of grace to qualify him for the state.

4. The *operation* of divine grace in preparing the soul for glory is next referred to. It cleanses us from all unrighteousness, it purifies us unto God,

and makes us fervent and abundant in good works. This system is worthy of God, and is properly suited to the state and necessities of man. These are truths which must be preached, which are not preached enough, and which cannot be preached too often. Awake, pastors! and do not the work of the Lord carelessly. Awake, people! and believe to the saving of your souls. How shall he who is styled a minister of the gospel, and who neither knows, feels, nor

heartily inculcates these things, give an account in the great day of himself, his calling, and his flock, to God? And when this gospel is preached faithfully and zealously, how shall the people escape who neglect so great a salvation? Neglect, in such a case, is the highest contempt which man can offer to his Maker. Surely such conduct must expect judgment without mixture of mercy. Reader, lay this to heart.

CHAPTER III.

The necessity of obedience to the civil powers, and of meek and gentle deportment towards all men, is to be diligently enforced, 1, 2. The wretched state of man, previously to the advent of Christ, 3. The wonderful change which the grace of God makes, and the means which it uses to bring men to glory, 4—7. The necessity of a holy life, and of avoiding things which produce strifes and contentions, and are unprofitable and vain, 8, 9. How to deal with those who are heretics, 10, 11. St. Paul directs Titus to meet him at Nicopolis, and to bring Zenas and Apollos with him, 12, 13. Concluding directions and salutations, 14, 15.

A. M. cir. 4069.
A. D. 65 or 66.
A. U. C. 818.
An. Imp. Neronis
Cæs. Aug. 12.

PUT them in mind ^a to be subject to principalities and powers, to obey magistrates, ^b to be ready to every good work,

² To speak evil of no man, ^d to be no brawlers, *but* ^e gentle, shewing all ^f meekness unto all men.

A. M. cir. 4069.
A. D. 65 or 66.
A. U. C. 818.
An. Imp. Neronis
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³ For ^g we ourselves also were sometimes

^a Rom. xiii. 1. ¹ Pet. ii. 13. — ^b Col. i. 10. ² Tim. ii. 21. Hebr. xiii. 21. — ^c Eph. iv. 31. — ^d 2 Tim. ii. 24, 25.

^e Phil. iv. 5. — ^f Eph. iv. 2. Col. iii. 12. — ^g 1 Cor. vi. 11. Eph. ii. 1. Col. i. 21. iii. 7. 1 Pet. iv. 3.

NOTES ON CHAP. III.

Verse 1. *Put them in mind to be subject to principalities, &c.*] By *principalities*, αρχαις, we are to understand the Roman emperors, or the supreme civil powers in any place.

By *powers*, εξουσιαις, we are to understand the deputies of the emperors, such as *proconsuls*, &c., and all such as are in authority under the supreme powers wherever we dwell. See the doctrine of obedience to the civil powers discussed at large in the notes on Rom. xiii. 1—7.

This doctrine of obedience to the civil powers was highly necessary for the Cretans, who were reputed a people exceedingly jealous of their civil privileges, and ready to run into a state of insurrection when they suspected any attempt on the part of their rulers to infringe their liberties. *Suidas*, under the word ανισιον, they stirred up, gives the following fragment: Οί δε Κρητες, φοβουμενοι μη τι τιμωριας τυχωσι, ανισειον τα πληθη, παρακαλουντες την εξ αιωνος παραδομενην ελευθεριαν διαφυλαττειν. "But the Cretans, fearing lest they should be punished, stirred up the populace, exhorting them that they should carefully preserve that liberty which they had received from their ancestors." What part of the history of Crete this refers to I cannot tell; the words stand thus insulated in *Suidas*, without introduction or con-

nexion. To be jealous of our civil rights and privileges, and most strenuously to preserve them, is highly praiseworthy; but to raise a public tumult to avoid merited chastisement, under pretence that our civil privileges are in danger, is not the part of patriots but insurgents. For such advice as that given here the known character of the Cretans is a sufficient reason: "They were ever liars, ferocious wild beasts, and sluggish gluttons." Such persons would feel little disposition to submit to the wholesome restraints of law.

Verse 2. *To speak evil of no man*] Μηδενα βλασφημειν. To blaspheme no person, to reproach none, to speak nothing to any man's injury; but, on the contrary, bearing reproach and contumely with patience and meekness.

Verse 3. *For we ourselves*] All of us, whether Jews or Gentiles, were, before our conversion to Christ, foolish, disobedient, and deceived. There is no doubt that the apostle felt he could include himself in the above list, previously to his conversion. The manner in which he persecuted the Christians, to whose charge he could not lay one moral evil, is a sufficient proof that, though he walked according to the letter of the law, as to its ordinances and ceremonies, blameless, yet his heart was in a state of

A. M. cir. 4069. foolish, disobedient, deceived,
A. D. 65 or 66. serving divers lusts and plea-
A. U. C. 818. sures, living in malice and envy,
An. Imp. Neronis hateful, and hating one another.
Cæs. Aug. 12.

4 But after that ^a the kindness and ^b love of

^c God our Saviour toward man appeared,

5 ^d Not by works of righteousness which we have done, but according to his mercy he saved us, by ^e the

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^a Eph. ii. 7. Ch. ii. 11.—^b Or, *pity*. Rom. v. 5. 1 John iii. 16. iv. 9.—^c 1 Tim. ii. 3.—^d Rom. iii. 20. ix. 11.

xi. 6. Gal. ii. 16. Eph. ii. 4, 8, 9. 2 Tim. i. 9.—^e John iii. 3, 5. Eph. v. 26. 1 Pet. iii. 21.

great estrangement from God, from justice, holiness, mercy, and compassion.

Foolish] *Ανοητοι* Without understanding—ignorant of God, his nature, his providence, and his grace.

Disobedient] *Απειθεις* Unpersuaded, unbelieving, obstinate, and disobedient.

Deceived] *Πλανωμενοι* Erring—wandering from the right way in consequence of our ignorance, not knowing the right way; and, in consequence of our unbelief and obstinacy, not choosing to know it. It is a true saying, "There are none so blind as those who will not see." Such persons are proof against conviction, they will not be convinced either by God or man.

Serving divers lusts and pleasures] *Δουλευοντες* Being in a state of continual thralldom; not served or gratified by our lusts and pleasures, but living, as their slaves, a life of misery and wretchedness.

Divers lusts—*Επιθυμιας* Strong and irregular appetites of every kind.

Pleasures—*Ηδοναις* Sensual pleasures. Persons intent only on the gratification of sense, living like the brutes, having no rational or spiritual object worthy the pursuit of an immortal being.

Living in malice and envy] *Εν κακια και φθονη διαγοντες* Spending our life in wickedness and envy—not bearing to see the prosperity of others, because we feel ourselves continually wretched.

Hateful] *Στυγητοι* Abominable; hateful as hell. The word comes from *Στυξ*, *Styx*, the infernal river by which the gods were wont to swear; and he who (according to the mythology of the heathens) violated this oath, was expelled from the assembly of the gods, and was deprived of his nectar and ambrosia for a year; hence the river was hateful to them beyond all things, and the verb *στυγω*, formed from this, signifies to shiver with horror.

It may be taken actively, says Leigh, as it is read, *hateful*; or else passively, and so may be read *hated*, that is, justly execrable and odious unto others, both God and man.

Hating one another.] *Μισουντες αλληλους* This word is less expressive than the preceding: there was no brotherly love, consequently no kind offices; they hated each other, and self-interest alone could induce them to keep up civil society. This is the true state of all unregenerate men. The words which the apostle uses in this place give a finished picture of the carnal state of man; and they are not true merely of the *Cretans* and *Jews* that then were, but of all mankind in every age and country; they express the wretched state of fallen man.

Some of the Greek moralists expressed a dissolute and sensual life by nearly the same expressions as those employed by the apostle. *Plutarch*, in *Præcept. Conjug.*, says: *Σωματος εστι κηδεσθαι, μη δουλευοντα ταις ηδοναις αυτου, και ταις επιθυμιας* "We must take care of the body, that we may not be enslaved by its lusts and pleasures." And *Josephus*, speaking of *Cleopatra*, *Antiq.*, lib. xv., cap. 4, says: *Γυνακα πολυτελη, και δουλευουσαν ταις επιθυμιας* "She was an expensive woman, enslaved to lusts."

Verse 4. *But after that the kindness and love of God*] By *χρηστοτης* we may understand the essential goodness of the divine nature; that which is the spring whence all kindness, mercy, and beneficence proceed.

Love toward man—*Φιλανθρωπια* *Philanthropy*. It is to be regretted that this attribute of the divine nature, as it stands in relation to man, should have been entirely lost by a paraphrastical translation. *Philanthropy* is a character which God gives here to himself; while human nature exists, this must be a character of the divine nature. *God loves man*; he delighted in the idea when formed in his own infinite mind, he formed man according to that idea, and rejoiced in the work of his hands; when man fell the same love induced him to devise his redemption, and God the Saviour flows from God the Philanthropist. Where love is it will be active, and will show itself. So the philanthropy of God appeared, *επιφανη*, it shone out, in the incarnation of Jesus Christ, and in his giving his life for the life of the world.

Verse 5. *Not by works of righteousness*] Those who were foolish, disobedient, and deceived, serving divers lusts and pleasures, could not possibly have works of righteousness to plead; therefore, if saved at all, they must be saved by mercy. See the note on Eph. ii. 8; and see a discourse entitled, *Salvation by Faith proved*, 8vo., 1816, in which I have examined every system invented by man for his restoration to the divine favour and image; and have demonstrated, by more reason, their utter insufficiency to answer the end for which they have been invented; and have proved that the doctrine of salvation by faith is the only rational way of salvation.

By the washing of regeneration] *Δια λουτρον παλιγενεσις* Undoubtedly the apostle here means baptism, the rite by which persons were admitted into the church, and the visible sign of the cleansing, purifying influences of the Holy Spirit, which the apostle immediately subjoins. Baptism is only a sign, and therefore should never be separated from the

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washing of regeneration, and
renewing of the Holy Ghost ;
6 ^a Which he shed on us
^b abundantly through Jesus

Christ our Saviour ;

7 ^c That, being justified by his grace, ^d we
should be made heirs ^e according to the hope
of eternal life.

8 ^f This is a faithful saying, and these things

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I will that thou affirm con-
stantly, that they which have
believed in God might be
careful ^g to maintain good
works. These things are good and profit-
able unto men.

9 But ^h avoid foolish questions, and genealog-
ies, and contentions, and strivings about the
law ; ⁱ for they are unprofitable and vain.

^a Ezek. xxxvi. 25. Joel ii. 28. John i. 16. Acts ii. 33.
^b Gr. *richly*. — ^c Rom. iii. 24. Gal.
ii. 16. Ch. ii. 11. — ^d Rom. viii. 23, 24. — ^e Ch. i. 2.

^f 1 Tim. i. 15. Ch. i. 9. — ^g Ver. 1, 14. Ch. ii. 14. — ^h 1
Tim. i. 4. ⁱ 2 Tim. ii. 23. Ch. i. 14. — ^j 2 Tim. ii. 14.

thing signified ; but it is a rite commanded by God
himself, and therefore the thing signified should never
be expected without it.

By the renewing of the Holy Ghost we are to
understand, not only the profession of being bound to
live a new life, but the grace that renews the heart,
and enables us thus to live ; so the renewing influences
are here intended. Baptism changes nothing ; the
grace signified by it cleanses and purifies. They
who think baptism to be regeneration, neither know
the scriptures nor the power of God ; therefore they
do greatly err.

Verse 6. Which he shed on us abundantly] Οὐ
ἀπέχετο Which he poured out on us, as the water was
poured out on them in baptism, to which there is
here a manifest allusion ; but as this was sometimes
only sprinkled on the person, the heavenly gift was
poured out, not in drops, but πλουσιως, richly, in great
abundance.

Through Jesus Christ] Baptism is nothing in itself ;
and there had been no out-pouring of the Holy
Spirit had there been no saving and atoning Christ.
Through him alone all good comes to the souls of
men.

Verse 7. That, being justified by his grace] Being
freed from sin ; for the term justification is to be
taken here as implying the whole work of the grace
of Christ on the heart, in order to its preparation for
eternal glory.

Should be made heirs] The gospel not only gave
them the hope of an endless state of glory for their
souls, but also of the resurrection and final glorifica-
tion of their bodies ; and they who were children of
God were to be made heirs of his glory. See the
note on Gal. iv. 6, 7.

Verse 8. This is a faithful saying] Πιστος ὁ λόγος
This is the true doctrine ; the doctrine that cannot
fail.

And these things I will] Καὶ περὶ τούτων βουλομαι
εὐθεταροῦσθαι And I will, or desire, thee to main-
tain earnestly what concerns these points. The things
to which the apostle refers are those of which he had
just been writing, and may be thus summed up :

1. The ruined state of man, both in soul and body.
2. The infinite goodness of God which devised his
salvation.

3. The manifestation of this goodness, by the
incarnation of Jesus Christ.

4. The justification which they who believed
received through his blood.

5. The mission of the Holy Spirit, and the purifi-
cation of the heart by his influence.

6. The hope of the resurrection of the body, and
the final glorification of both it and the soul through
all eternity.

7. The necessity of obedience to the will of God,
and of walking worthy of the vocation wherewith
they had been called.

8. And all these points he wills him to press con-
tinually on the attention of believers ; and to keep
constantly in view, that all good comes from God's
infinite kindness, by and through Christ Jesus.

They which have believed in God] All Christians ;
for who can maintain good works but those who have
the principle from which good works flow, for with-
out faith it is impossible to please God.

These things are good and profitable] They are
good in themselves, and calculated to promote the
well-being of men.

Verse 9. Avoid foolish questions, and genealogies]
In these the Jews particularly delighted ; they
abounded in the most frivolous questions ; and, as
they had little piety themselves, they were solicitous
to show that they had descended from godly an-
cestors.

Of their frivolous questions, and the answers given
to them by the wisest and most reputable of their
rabbins, the following is a specimen :

Rabbi Hillel was asked: Why have the Babylonians
round heads ? To which he answered: This is a dif-
ficult question, but I will tell the reason: Their heads
are round because they have but little wit.

Q. Why are the eyes of the Tarmudians so soft ? —
A. Because they inhabit a sandy country.

Q. Why have the Africans broad feet ? — A. Because
they inhabit a marshy country. See more in Schoettgen.

But ridiculous and trifling as these are, they are
little in comparison to those solemnly proposed and
most gravely answered by those who are called the
schoolmen. Here is a specimen, which I leave
the reader to translate :

Utrum essent excrementa in Paradiso ? Utrum

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10 A man that is an heretic,
* after the first and second ad-
monition ^b reject;

11 Knowing that he that is
such is subverted, and sinneth, ^c being con-
demned of himself.

12 When I shall send Artemas unto thee,
or ^d Tychicus, be diligent to come unto me to
Nicopolis: for I have determined there to
winter.

13 Bring Zenas the lawyer and ^e Apollos on

* 2 Cor. xiii. 2. — ^b Matt. xviii. 17. Rom. xvi. 17. 2
Thess. iii. 6, 14. 2 Tim. iii. 5. 2 John 10. — ^c Acts xiii. 46.
^d Acts xx. 4. 2 Tim. iv. 12. — ^e Acts xviii. 24. — ^f Ver. 8.

*sancti resurgent cum intestinis? Utrum, si deipara
fuisse vir, potuisset esse naturalis parens Christi?*

These, with many thousands of others, of equal
use to religion and common sense, may be found in
their writings. See the *Summa* of Thomas Aquinas,
passim. Might not the Spirit have these religious
triflers in view, rather than the less ridiculous Jews?
See the notes on 1 Tim. i. 4; 2 Tim. ii. 23.

Contentions, and strivings about the law] Of legal
contentions, and different and conflicting decisions
about the meaning of particular rites and ceremonies,
the Talmud is full.

Verse 10. *A man that is an heretic*] Generally de-
fined, one that is obstinately attached to an opinion
contrary to the peace and comfort of society, and
will neither submit to scripture nor reason. Here it
means a person who maintains Judaism in opposition
to Christianity, or who insists on the necessity of cir-
cumcision, &c., in order to be saved. This is ob-
viously the meaning of the word heretic in the only
place in which it occurs in the sacred writings.

After the first and second admonition reject] Labour
to convince him of his error; but if he will not re-
ceive instruction, if he have shut his heart against
conviction, then—*burn him alive?* No: even if de-
monstrably a heretic in any one sense of that word,
and a disturber of the peace of the church, God gives
no man any other authority over him but to *shun him*,
παύρου. Do him no harm in body, soul, character,
or substance; hold no communion with him; but
leave him to God. See the notes on Acts v. 17,
and xxiv. 14, where the word *heresy* is particularly
explained.

Verse 11. *Is subverted*] *Is turned out of the way*
in which he may be saved, and consequently *sinneth*—
enters into that way that leads to destruction.

Being condemned of himself.] This refers to the
Judaizing teacher, who maintained his party and
opinions for filthy lucre's sake. He was conscious of
his own insincerity; and that he proclaimed not his
system from a conscientious love of truth, but from a
desire to get his livelihood. Were the church in all
countries, whether established by law or unes-
tablished, strictly scrutinized, multitudes of *heretics*

their journey diligently, that
nothing be wanting unto them.

14 And let ours also learn
^f to ^g maintain good works for
necessary uses, that they be ^h not unfruitful.

15 All that are with me salute thee. Greet
them that love us in the faith. Grace be with
you all. Amen.

¶ It was written to Titus, ordained the
first bishop of the church of the
Cretians, from Nicopolis of Macedonia.

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^g Or, *profess honest trades*. Eph. iv. 28. — ^h Rom. xv. 28.
Phil. i. 11. iv. 17. Col. i. 10. 2 Pet. i. 8.

of this kind would be found. And perhaps this is
the only bad sense in which the word should be un-
derstood.

Verse 12. *When I shall send Artemas—or Tychicus*] These were either deacons or presbyters, which the apostle intended to send to Crete, to supply the place of Titus. Who Artemas was we know not; he is not mentioned in any other place in the New Testament. Tychicus was a native of Asia, as we learn from Acts xx. 4, where see the note.

Be diligent to come unto me to Nicopolis] Nicopolis was a city of Epirus, on the gulf of Ambracia, near to Actium, which Augustus built in commemoration of his victory over Mark Antony. There was another Nicopolis in Thrace, at the entrance of Macedonia, on the river Nessus; but the former is supposed to be the place here intended.

For I have determined there to winter.] Hence the apostle was at *liberty*, seeing his spending the winter at this or at any other practicable place depended on his *own determination*. It was probably now pretty late in the autumn, and the apostle was now drawing near to Nicopolis; for he certainly was not yet arrived, else he would not have said, *I have determined* *est, there, to winter*.

Verse 13. *Bring Zenas the lawyer*] This person is only mentioned in this place; whether he was a *Jewish, Roman, or Greek lawyer*, we cannot tell.

And Apollos] Of this person we have some valuable particulars in Acts xviii. 24; 1 Cor. i. 12, iii. 5, 6, and iv. 6. Either St. Paul had left these at Crete when he visited that island, or he had heard that, in their evangelical itinerancy, they were about to pass through it.

On their journey diligently] Afford them the means to defray their expenses. The churches through which these evangelists passed bore their expenses from one to the other. See 3 John ver. 6.

Verse 14. *And let ours also learn to maintain good works*] There is something very remarkable in this expression. The words *καλῶν ἔργων προϊστάμεθα*, which we translate *to maintain good works*, occur also in ver. 8; and some think they mean, *to provide for our own, and the necessities of others, by working*

at some honest occupation ; and that this was necessary to be taught to the Cretans, *let ours also learn, &c.*, who were naturally and practically *idle gluttons*. Kypke observes that the words mean, 1. To be employed in good works. 2. To defend good works, and to recommend the performance of them. 3. To promote and forward good works ; to be always first in them.

For necessary uses] That they may be able at all times to help the church of God, and those that are in want.

That they be not unfruitful.] As they must be if they indulge themselves in their *idle, slothful disposition*.

Verse 15. *All that are with me*] He means his companions in the ministry.

Salute thee.] Wish thee well, and desire to be affectionately remembered to thee.

Greet them that love us in the faith.] All that love us for Christ's sake, and all that are genuine Christians.

Grace be with you] May the divine favour be your portion for ever.

Some MSS. read, *The grace of the Lord be with you all* ; others, *The grace of God be with you all* ; and one, *Grace be with thy spirit*, as if the greeting was sent to *Titus* only, whereas the others send it to the *whole church* at Crete.

Amen.] This is wanting in ACD, and some others.

The *Subscriptions* are, as usual, various. Those of the *Versions* are the following :

The Epistle to Titus was written from Nicopolis ; and sent by the hands of Zena and Apollo.—*SYRIAC*.

To the man Titus.—*ÆTHIOPIC*.

The end of the Epistle : it was written from Nicopolis. Incessant and eternal praise be to the God of glory. Amen.—*ARABIC*.

Written in Nicopolis, and sent by Artemas, his disciple.—*Coptic*.

The Epistle to Titus is ended, who was the first bishop of the church of the Cretans : and it was written from Nicopolis of Macedonia.—*PHILOXENIAN SYRIAC*.

There is no subscription in the *VULGATE*.

The *MANUSCRIPTS* are also various.

To Titus.—C, and *Claron*.

That to Titus is completed : that to Philemon begins.—*DEFG*.

To Titus, written from Nicopolis.—A.

To Titus, written from Nicopolis of Macedonia :—of the Macedonians.—From Nicopolis, which is a province of Macedonia.

Paul the apostle's Epistle to Titus.

To Titus, ordained the first bishop of the church of the Cretians ; written from Nicopolis of Macedonia.—*Common Greek Text*.

To Titus, archbishop of Crete.—*One of the Vienna MSS.*, written A. D. 1331.

There is not one of these subscriptions of any authority, and some of them are plainly ridiculous. We do not know that Titus was what we term *bishop*, much less that he was *ordained bishop of Crete*, as appointed to a particular see ; and still less that he was the *first* bishop there. As to his being *archbishop*, that is the fiction of a time of deep darkness. That the epistle was written from *some place near to Nicopolis*, of Epirus, is very probable. That it was *not* written at Nicopolis is evident ; and that this was *not* Nicopolis of Macedonia is also very probable. See the preface to this epistle for farther information on this point. And see a treatise by old Mr. Prynne entitled, *The unbishoping of Timothy and Titus*, 4to. Lond. 1636 and 1660, where, among many crooked things, there are some just observations.

PREFACE

TO THE

EPISTLE OF PAUL THE APOSTLE

TO

P H I L E M O N .

IT may be thought strange that a short letter, written entirely on a *private subject*, without reference to the proof or defence of any *doctrine* of the gospel, should, by the general consent of the church of God, from the highest Christian antiquity, have been received into the sacred canon, not only as a genuine production of St. Paul, but as a piece designed by the Holy Spirit for the edification of the church. However, such is the fact; and we may add, that this very piece was held so sacred that even the ancient heretics did not attempt to impugn its authenticity or corrupt its matter, while making dangerously free with the four gospels, and all the other epistles.

Philemon, the person to whom it is addressed, was undoubtedly, at the time in which this epistle was sent, an inhabitant of Colosse (concerning which city, see the preface to the Epistle to the Colossians), and was probably a Colossian by birth, though some suppose that he was of Ephesus. It is evident, from ver. 19 of this epistle, that he was converted to the Christian faith by St. Paul: this is agreed on all hands; but, as some suppose that the apostle had not visited Colosse previously to the writing of this epistle, they think it probable that he might have met with him at Ephesus, or in some other part of Asia Minor, where he formed an acquaintance with him, and became the means of his conversion. But there is no need for this supposition, as it is most probable that the apostle had not only visited Colosse prior to this, but that the gospel was planted in that city, as in all other parts of *Phrygia*, by himself. See the preface to the Colossians, and the note on Col. ii. 1.

That Philemon was a person of some consideration in his own city, and in the church in that place, is very evident from this epistle. He had a church in his house, ver. 2, and was so opulent as to be extensive in works of charity, and in entertaining those Christians who from different quarters had occasion to visit Colosse. See ver. 5—7.

Whether he had any *office* in the church is not clear; some think he was a bishop, others an *elder* or *deacon*; but of this there is no evidence. He was probably no more than a *private member*, whose house, hand, and property were consecrated to God, his church, and the poor. He who, by the good *providence* of God, has *property* and *influence* thus to employ, and a *heart* to do it, need not envy the state of the highest ecclesiastic in the church of Christ. Both the *heart* and the *means* to do secular good are possessed by few, whereas multitudes are found willing both to *teach* in and *govern* the church.

The *occasion* of writing this letter was the following: *Onesimus*, a slave, had on some pretence or other run away from his master Philemon, and had come to Rome, where St. Paul was

at that time in prison, though not in close confinement, for he dwelt in his own hired house, in which he assiduously preached the gospel, being guarded only by one soldier. See Acts xxviii. 16, 23.

It appears that Onesimus sought out Paul, whose public preaching, both to Jews and Gentiles, had rendered him famous in the city; and it is very likely that he was led to visit the apostle from having formerly seen him at his master's house in Colosse, and the word of life, preached by the apostle, became the means of his conversion. Being thus brought back to God, he became affectionately attached to his spiritual father, and served him zealously as his son in the gospel. Onesimus, being thus brought to the acknowledgment of the truth which is according to godliness, gave the apostle a full account of his elopement from his master, and no doubt intimated his wish to return and repair the breach which he had made. Though he was now both *dear* and *necessary* to St. Paul, yet, as justice required that reparation should be made, he resolved to send him back; and to remove all suspicion from the mind of Philemon, and to reconcile him to his once unfaithful servant, he wrote the following letter, in which, as Dr. Macknight expresses it, "with the greatest softness of expression, warmth of affection, and delicacy of address, he not only interceded for Onesimus's pardon, but urged Philemon to esteem him, and put confidence in him as a sincere Christian; and because *restitution*, by repairing the injury that had been done, restores the person who did it to the character he had lost, the apostle, to enable Onesimus to appear in Philemon's family with some degree of reputation, bound himself in this epistle, by his hand-writing, ver. 18, 19, not only to repay all that Onesimus owed to Philemon, but to make full reparation also for whatever injury he had done to him by running away."

It is generally thought that Onesimus had *robbed* his master; but there is certainly nothing in the epistle from which this can be legitimately inferred; the words, "If he hath wronged thee, or oweth thee ought, put that on mine account," ver. 18, certainly do not *prove* it; they only state a possible case, that he might have wronged his master, or have been under some *pecuniary* obligation to him; and the apostle, by appearing to assume this, greatly strengthened his own argument, and met the last objection which Philemon could be supposed capable of making. There is neither justice nor piety in making things worse than they appear to be, or in drawing the most unfavourable conclusions from premises which, without constraint, will afford others more consonant to the spirit of charity.

That this epistle was written about the same time with those to the *Philippians* and *Colossians* is proved by several coincidences. "As the letter to Philemon and that to the Colossians were written," says Dr. Paley, "at the same time, and sent by the same messenger, the one to a particular inhabitant, the other to the church of Colosse, it may be expected that the same or nearly the same persons would be about St. Paul, and join with him, as was the practice, in the salutations of the epistle. Accordingly we find the names of *Aristarchus*, *Marcus*, *Epaphras*, *Luke*, and *Demas*, in both epistles. *Timothy*, who is joined with St. Paul in the superscription of the Epistle to the Colossians, is joined with him in this. *Tychicus* did not salute Philemon because he accompanied the epistle to Colosse, and would undoubtedly there see him." It will not be forgotten that Onesimus, the bearer of this epistle, was one of the bearers of that sent to the Colossians, Col. iv. 9; that when the apostle wrote that he was in *bonds*, Col. iv. 3, 18, which was his case also when he wrote this (see ver. 1, 10, 13, 23); from which, and various other circumstances, we may conclude that they were written about the same time, viz. the ninth year of Nero, A. D. 62. Other particulars relative to this epistle will be pointed out in the course of the notes, and particularly the *uses* which the church of God and the private Christian may derive from it.

THE EPISTLE OF PAUL THE APOSTLE

TO

PHILEMON.

Chronological Notes relative to this Epistle.

Year of the Constantinopolitan era of the world, or that used by the Byzantine historians, 5570.—Year of the Alexandrian era of the world, 5563.—Year of the Antiochian era of the world, 5554.—Year of the Julian period, 4773.—Year of the world, according to archbishop Usher, 4066.—Year of the world, according to Eusebius, in his Chronicon, 4290.—Year of the minor Jewish era of the world, or that in common use, 3822.—Year of the Greater Rabbinical era of the world, 4421.—Year from the Flood, according to archbishop Usher, and the English Bible, 2410.—Year of the Cali Yuga, or Indian era of the Deluge, 3164.—Year of the era of Iphitus, or since the first commencement of the Olympic games, 1002.—Year of the era of Nabonassar, king of Babylon, 809.—Year of the CCXth Olympiad, 2.—Year from the building of Rome, according to Fabius Pictor, 809.—Year from the building of Rome, according to Frontinus, 813.—Year from the building of Rome, according to the Fasti Capitolini, 814.—Year from the building of Rome, according to Varro, which was that most generally used, 815.—Year of the era of the Seleucidæ, 374.—Year of the Cæsarean era of Antioch, 110.—Year of the Julian era, 107.—Year of the Spanish era, 100.—Year from the birth of Jesus Christ, according to archbishop Usher, 66.—Year of the vulgar era of Christ's nativity, 62.—Year of Albinus, governor of the Jews, 1.—Year of Vologesus, king of the Parthians, 13.—Year of Domitius Corbulo, governor of Syria, 3.—Jesus, high-priest of the Jews.—Year of the Dionysian period, or Easter Cycle, 63.—Year of the Grecian Cycle of nineteen years, or Common Golden Number, 6; or the first after the second embolismic.—Year of the Jewish Cycle of nineteen years, 3, or the first embolismic.—Year of the Solar Cycle, 15.—Dominical Letter, it being the second after the Bissextile or Leap-year, C.—Day of the Jewish Passover, according to the Roman computation of time, the IVth of the ides of April, or, in our common mode of reckoning, the tenth of April, which happened in this year on the day after the Jewish Sabbath.—Easter Sunday, the IIIrd of the ides of April, named by the Jews the 22nd of Nisan or Abib; and by Europeans, in general, the 11th of April.—Epact, or age of the moon on the 22nd of March (the day of the earliest Easter Sunday possible), 25.—Epact, according to the present mode of computation, or the moon's age on New Year's day, or the Calends of January, 2.—Monthly Epacts, or age of the moon on the Calends of each month respectively (beginning with January), 2, 4, 3, 4, 5, 6, 7, 8, 9, 9, 11, 11.—Number of Direction, or the number of days from the twenty-first of March to the Jewish Passover, 20.—Year of the reign of Caius Tiberius Claudius Nero Cæsar, the fifth Roman emperor, computing from Augustus Cæsar, 9.—Roman Consuls, P. Marius Celsus, and L. Asinius Gallus; who were succeeded by L. Annæus Seneca, and Trebellius Maximus, on the first of July.

Paul's salutation to Philemon, and the church at his house, 1—3. He extols his faith, love, and Christian charity, 4—7. Entreats forgiveness for his servant Onesimus, 8—14. Urges motives to induce Philemon to forgive him, 15—17. Promises to repair any wrong he had done to his master, 18, 19. Expresses his confidence that Philemon will comply with his request, 20, 21. Directs Philemon to prepare him a lodging, 22. Salutations and apostolical benedictions, 23—25.

A. M. cir. 4066.
A. D. cir. 62.
A. U. C. 815.
An. Imp. Neronis
Cæs. Aug. 9.

PAUL, ^a a prisoner of Jesus Christ, and Timothy *our* brother, unto Philemon *our* dearly beloved, ^b and fellow-

labourer,

2 And to *our* beloved Apphia, and ^c Archippus ^d our fellow-soldier, and to ^e the church in thy house :

3 ^f Grace to you, and peace, from God

our Father and the Lord Jesus Christ.

4 ^g I thank my God, making mention of thee always in my prayers,

5 ^h Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints ;

6 That the communication of thy faith may

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^a Eph. iii. 1. iv. 1. ² Tim. i. 8. Ver. 9.—^b Phil. ii. 25. ^c Col. iv. 17.—^d Phil. ii. 25.—^e Rom. xvi. 5. 1 Cor.

xvi. 19.—^f Eph. i. 2.—^g Eph. i. 16. 1 Thess. i. 2. 2 Thess. i. 3.—^h Eph. i. 15. Col. i. 4.

NOTES ON PHILEMON.

Verse 1. *Paul, a prisoner of Jesus Christ*] It has already been noted, in the preface, that Paul was a prisoner at Rome when he wrote this epistle, and those to the Colossians and Philippians. But some think that the term *prisoner* does not sufficiently point out the apostle's *state*, and that the original word δεσμος should be translated *bound with a chain*: this is certainly its meaning; and it shows us in some measure his circumstances—one arm was bound with a chain to the arm of the soldier to whose custody he had been delivered.

It has also been remarked that Paul does not call himself an *apostle* here, because the letter was a letter of *friendship*, and on *private concerns*. But the MSS. are not entirely agreed on this subject. Two MSS. have δουλος, a *servant*; the *Codex Claromontanus* and the *Codex Sangermanensis*, both in the *Greek* and *Latin*, have αποστολος, *apostle*; and *Cassiodorus* has αποστολος δεσμιος, *Paul an imprisoned apostle* of Jesus Christ. They, however, generally agree in the omission of the word αποστολος.

Unto Philemon our dearly beloved] There is a peculiarity in the use of *proper names* in this epistle which is not found in any other part of St. Paul's writings. The names to which we refer are *Philemon*, *Apphia*, *Archippus*, and *Onesimus*.

PHILEMON, Φιλημων. *Affectionate* or *beloved*, from φιλημα, a *kiss*; this led the apostle to say: *To Philemon our dearly beloved*.

Verse 2. APPHIA, Αφια. Under the word Αφια *Suidas* says: Αδελφης και αδελφου υποκορισμα. *Apphia* is the affectionate address of a brother or sister; or the diminutive of a brother and sister, used to express kindness and affection. Hence the apostle, referring to the meaning of the word, says: Και Αφιατη αδελφη αγαπητη. *And to Apphia the beloved sister*. Though *αδελφη*, *sister*, be not in our common text, it is found in AD*EFG, several others, the *Itala*, *Vulgate*, *Slavonic*, &c.; and is undoubtedly genuine.

ARCHIPPUS, Αρχιππος. The ruler or master of the horse; from αρχων, a *chief*, and ιππος, a *horse*. HEROES of old were, both among the Greeks and Trojans, celebrated for their skill in *managing* and *taming* the horse, and employing him in *war*; this frequently

occurs in Homer. The import of the name of *Archippus* might suggest this idea to the apostle's mind, and lead him to say: *Archippus our fellow-soldier*.

Suidas mentions a person of this name, who was once *victor* at the games, in the *ninety-first* Olympiad.

There was one of the pupils of Pythagoras of this name; and I introduce him here for the sake of a quotation from St. Jerome (*Apol. adv. Ruffin.*), relative to the doctrines taught by him and his fellow-disciple, *Lysis*: Φευκτεον πανταπασι και εκκοπιον ασθενειαν μεν του σωματος, ακαιδευσιαν δε της ψυχης, ακολασιαν δε της γαστρος, στασιν δε της πολειως, την δε διαφωνιαν απο της οικιας, και κοινην απο παντων το ακρατες. "By all means and methods these evils are to be shunned and cut off: *effeminacy* from the body; *ignorance* from the soul; *delicacies* from the belly; *sedition* from the city; *discord* from the house; and, in general, *intemperance* from all things." Vid. *FAB. Thees. Erud. Schol.*

ONESIMUS, Ονησιμος. *Useful* or *profitable*; from ονημι, *to help*. The import of this name led the apostle to play upon the word thus: *I beseech thee for my son Onesimus—which in time past was to thee UNPROFITABLE, but now PROFITABLE to thee and me*.

To the church in thy house] The congregation of Christians frequently assembling in Philemon's house; for at this time the Christians had neither temples, churches, nor chapels. See the note on Rom. xvi. 5, and the reference there.

It is very probable that *Apphia* was the wife of Philemon, and Archippus their son the pastor of the church at Philemon's house.

Verse 4. *I thank my God*] For all the good he has bestowed upon you, *making mention of thee always in my prayers*, that thou mayest hold fast all that thou hast got, and get all that thou dost farther need.

Verse 5. *Hearing of thy love and faith*] His faith in Christ Jesus, his love to the saints. Several excellent MSS. and some Versions put *faith* before *love*, which makes a more natural reading. There is no figure of speech which would vindicate our saying *faith in the saints*; so that, if we do not allow of the arrangement in the MSS. referred to, we shall be obliged to have recourse to the transposition, because

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become effectual ^a by the acknowledging of every good thing which is in you in Christ Jesus.

7 For we have great joy and consolation in thy love, because the bowels of the saints ^b are refreshed by thee, brother.

^a Phil. i. 9, 11.—^b 2 Cor. vii. 13. 2 Tim. i. 16. Ver. 20.

faith must refer to *Jesus Christ*, and *love* to the *saints*.

Verse 6. *That the communication of thy faith*] The words ἡ κοινωνία τῆς πίστεως σου, the *fellowship* or *communication of thy faith*, may be understood as referring to the *work of love* towards the *saints*—the poor Christians, which his *faith* in Christ enabled him to perform, *faith* being taken here for its *effects*; and indeed the word κοινωνία itself is not unfrequently used to denote *liberality, almsgiving*; and this is very properly remarked by *Theophylact* here: *Κοινωνίαν πίστεως ἐλεημοσύνην καλεῖ, ὡς ἀπο πίστεως πολλῆς γινομένην* “He terms *almsgiving* the *communication of faith*, because it is the fruit of much *faith*.”

May become effectual] Dr. Macknight understands these words thus: “That the many good offices which thou dost to the saints *may become effectual* in bringing others to the *acknowledgment of every good disposition* which is in you towards Christ Jesus, or towards his members.”

Instead of ἐνεργης, *energetic* or *effectual*, the *Vulgate* and some of the *Fathers*, as well as several Latin MSS., have read ἐναργης, *evident*. This makes a very good sense, and seems to agree best with the scope of the place.

Instead of ἐν ὑμῖν, *in you*, ἐν ἡμῖν, *in us*, is the reading of all the best MSS., as well as of several Versions and Fathers.

Verse 7. *For we have great joy*] This verse does not read harmoniously. The Greek authorises the following arrangement: *For we have great joy and consolation in thy love, O brother, because the bowels of the saints are refreshed by thee*. The apostle speaks here of the works of charity in which Philemon abounded towards poor Christians.

Verse 8. *Wherefore, though I might be much bold*] It would be better to read: *Wherefore, although I have much authority through Christ, to command thee to do what is proper; yet, on account of my love to thee, I entreat thee*.

The tenderness and delicacy of this epistle, says Dr. Paley, have long been admired: “Though I might be much bold in Christ to enjoin thee that which is convenient; yet, for love’s sake, I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Christ Jesus, I beseech thee for my son Onesimus, whom I have begotten in my bonds.”

There is something certainly very melting and per-

8 Wherefore, ^c though I might be much bold in Christ to enjoin thee that which is convenient,

9 Yet for love’s sake I rather beseech *thee*, being such an one as Paul the aged, ^d and now also a prisoner of Jesus Christ.

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^c 1 Thess. ii. 6.—^d Ver. 1.

suasive in this and every part of the epistle. Yet, in my opinion, the character of St. Paul prevails in it throughout. The warm, affectionate, authoritative teacher, is interceding with an absent *friend* for a beloved *convert*. He urges his suit with an earnestness befitting, perhaps, not so much the occasion as the ardour and sensibility of his own mind. Here also, as every where, he shows himself conscious of the weight and dignity of his mission; nor does he suffer Philemon, for a moment, to forget it: “I might be much bold in Christ, to enjoin thee that which is convenient.” He is careful also to recal, though obliquely, to Philemon’s memory, the sacred obligation under which he had laid him, by bringing him to the knowledge of Christ: “I do not say to thee, how thou owest to me even thine own self besides. Without laying aside, therefore, the apostolic character, our author softens the imperative style of his address, by mixing with it every sentiment and consideration that could move the heart of his correspondent. Aged, and in prison, he is content to supplicate and entreat. Onesimus was rendered dear to him by his conversation and his services; the child of his affliction, and “ministering unto him in the bonds of the gospel.” This ought to recommend him, whatever had been his fault, to Philemon’s forgiveness: “Receive him as myself, as my own bowels.” Every thing, however, should be voluntary. St. Paul was determined that Philemon’s compliance should flow from his own bounty: “Without thy mind would I do nothing, that thy benefit should not be as it were of necessity, but willingly;” trusting, nevertheless, to his gratitude and attachment for the performance of all that he requested, and for more: “Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt also do more than I say.”

St. Paul’s discourse at Miletus; his speech before Agrippa; his epistle to the Romans; that to the Galatians, chap. iv. 11—20; to the Philippians, i. 29, ii. 2; the second to the Corinthians, vi. 1—13; and indeed some part or other of almost every epistle, exhibit examples of a similar application to the feelings and affections of the persons whom he addresses. And it is observable that these pathetic effusions, drawn for the most part from his own sufferings and situation, usually precede a *command* soften a *rebuke*, or mitigate the *harshness* of some *disagreeable truth*. Horæ Paulinæ, p. 334.

Verse 9. *Paul the aged*] If we allow St. Paul to

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10 I beseech thee for my son
* Onesimus, ^b whom I have
begotten in my bonds :

11 Which in time past was
to thee unprofitable, but now profitable to thee
and to me :

12 Whom I have sent again : thou therefore
receive him, that is, mine own bowels ;

13 Whom I would have retained with me,
† that in thy stead he might have ministered
unto me in the bonds of the gospel :

* Col. iv. 9.—^b 1 Cor. iv. 15. Gal. iv. 19.—^c 1 Cor.
xvi. 17. Phil. ii. 30.

have been about 25 years of age at the utmost, in the year 31, when he was assisting at the martyrdom of Stephen, Acts vii. 58 ; as this epistle was written about A. D. 62, he could not have been at this time more than about 56 years old. This could not constitute him an *aged* man in our sense of the term ; yet, when the whole length of his life is taken in, being martyred about four years after this, he may not improperly be considered an *aged* or *elderly man*, though it is generally allowed that his martyrdom took place in the 66th year of our Lord.

But the word *πρεσβυς* signifies, not only an *old man*, but also an *ambassador* ; because *old* or *elderly* men were chosen to fulfil such an office, because of their experience and solidity : and *πρεσβυτης*, for *πρεσβευτης*, is used in the same sense and for the same reason by the Septuagint : hence some have thought that we should translate here, *Paul the ambassador*. This would agree very well with the scope and even the design of the place.

Verse 10. *I beseech thee for my son Onesimus*] It is evident from this that Onesimus was converted by St. Paul while he was prisoner at Rome, and perhaps not long before he wrote this epistle.

Verse 11. *Was to thee unprofitable*] Alluding to the meaning of Onesimus's name, as has been already noted ; though the apostle uses a different Greek word to express the same idea.

Verse 12. *Whom I have sent again*] The Christian religion never cancels any civil relations ; a *slave*, on being converted, and becoming a free man of Christ, has no right to claim, on that ground, emancipation from the service of his master. *Justice*, therefore, required St. Paul to send back Onesimus to his master, and *conscience* obliged Onesimus to agree in the propriety of the measure ; but *love* to the *servant* induced the apostle to write this conciliating letter to the *master*.

Verse 13. *That in thy stead he might have ministered unto me*] As Philemon was one of Paul's converts, he became thereby his spiritual father, and had a right to his services when in need. This was a strong argument, not only to induce Philemon to forgive

14 But without thy mind
would I do nothing ; † that thy
benefit should not be as it were
of necessity, but willingly.

15 * For perhaps he therefore departed for
a season, that thou shouldest receive him for
ever ;

16 Not now as a servant, but above a ser-
vant, † a brother beloved, specially to me, but
how much more unto thee, ‡ both in the flesh
and in the Lord ?

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† 2 Cor. ix. 7.—* So Gen. xlv. 5, 8.—† Matt. xxiii. 8.
1 Tim. vi. 2.—‡ Col. iii. 22.

his servant, but to send him back to the apostle, that he might minister to him in his master's stead.

Verse 14. *That thy benefit should not be as it were of necessity*] If the apostle had kept Onesimus in his service, and written to Philemon to forgive him and permit him to stay, to this it is probable he would have agreed ; but the *benefit* thus conceded might have lost much of its real worth by the consideration that, had he been at Colosse, Philemon would not have sent him to Rome ; but, being there and in the apostle's service, he could not with propriety order him home : thus the benefit to the apostle would have appeared to have been of *necessity*. The apostle, therefore, by sending him back again, gave Philemon the opportunity to do all as if *self-moved* to it. This is a very delicate touch.

Verse 15. *He—departed for a season*] This is another most delicate stroke. He departed thy *slave*, thy *unfaithful slave* ; he departed *for a short time* ; but so has the mercy of God operated in his behalf, and the providence of God in thine, that he now returns, not an *unfaithful slave*, in whom thou couldst repose no confidence, but as a *brother*, a *beloved brother in the Lord*, to be in the same heavenly family with thee for *ever*. Thou hast, therefore, reason to be thankful to God that he did depart, that he might be restored to thee again infinitely better than he was when he left thee. God has permitted his *unfaithfulness*, and overruled the whole both to his advantage and thine. The apology for Onesimus is very similar to that made by Joseph for his brethren, Gen. xlv. 5.

Verse 16. *Not now as a servant?*] Do not receive him merely as thy *slave*, nor treat him according to that condition ; *but as a brother*—as a genuine Christian, and particularly dear to me.

Both in the flesh and in the Lord?] There is no reason to believe that Onesimus was of the *kindred* of Philemon ; and we must take the term *flesh*, here, as referring to the *right* which Philemon had in him. He was a part of his *property* and of his *family* ; as a *slave*, this was his condition ; but he now stood in a twofold relation to Philemon : 1. According to the *flesh*, as above explained, he was one of his *family*.

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17 If thou count me there-
fore ^a a partner, receive him as
myself.

18 If he hath wronged thee,
or oweth thee ought, put that on mine account;

19 I Paul have written *it* with mine own
hand, I will repay *it*: albeit I do not say to
thee how thou owest unto me even thine own
self besides.

20 Yea, brother, let me have joy of thee in
the Lord: ^b refresh my bowels in the Lord.

21 ^c Having confidence in thy obedience, I
wrote unto thee, knowing that thou wilt also
do more than I say.

22 But withal prepare me
also a lodging: for ^d I trust
that ^e through your prayers I
shall be given unto you.

23 There salute thee ^f Epaphras, my fellow-
prisoner in Christ Jesus;

24 ^g Marcus, ^h Aristarchus, ⁱ Demas, ^k Lucas,
my fellow-labourers.

25 ^l The grace of our Lord Jesus Christ *be*
with your spirit. Amen.

¶ Written from Rome to Philemon, by
Onesimus a servant.

A. M. cir. 4066.
A. D. cir. 62.
A. U. C. 815.
An. Imp. Neronis
Cæs. Aug. 9.

^a 2 Cor. viii. 23.—^b Ver. 7.—^c 2 Cor. vii. 16.—^d Phil.
i. 25. ii. 24.—^e 2 Cor. i. 11.—^f Col. i. 7. iv. 12.

^g Acts xii. 12, 26.—^h Acts xix. 29. xxvii. 2. Col. iv. 10.
ⁱ Col. iv. 14.—^k 2 Tim. iv. 11.—^l 2 Tim. iv. 22.

2. In the Lord; he was now also a member of the
heavenly family, and of the church at Philemon's
house. Philemon's interest in him was now doubled,
in consequence of his conversion to Christianity.

Verse 17. *If thou count me therefore a partner*]
If thou dost consider me as a friend; if I have still
the place of a friend in thy affection, receive him as
myself; for, as I feel him as my own soul, in re-
ceiving him thou receivest me.

There is a fine model of recommending a friend to
the attention of a great man in the epistle of *Horace*
to *Claudius Nero*, in behalf of his friend *Septimius*,
Epistolar. lib. i., Ep. 9, which contains several strokes
not unlike some of those in the Epistle to Philemon.
It is written with much art; but is greatly exceeded
by that of St. Paul. As it is very short I shall in-
sert it:

*Septimius, Claudius, nimirum intelligit unus,
Quanti me facias; nam cum rogat, et prece cogit
Scilicet, ut tibi se laudare, et tradere coner,
Dignum mente domoque legentis honesta Neronis,
Munere cum fungi propioris censet amici;
Quid possim videt, ac novit me valdius ipso.
Multa quidem dixi, cur excusatus abirem:
Sed timui, mea ne finxisse minora putarer,
Dissimulator opis propriæ, mihi commodus uni.
Sic ego, majoris fugiens opprobria culpæ,
Frontis ad urbanæ descendi præmia. Quod si
Depositum laudas, ob amici jussa, pudorem;
Scribe tui gregis hunc, et fortem crede bonumque.*

"O Claudius, Septimius alone knows what value
thou hast for me; for he asks and earnestly en-
treats me to recommend him to thee, as a man
worthy of the service and confidence of Nero,
who is so correct a judge of merit. When he
imagines that I possess the honour of being one of
thy most intimate friends, he sees and knows me
more particularly than I do myself. I said indeed
many things to induce him to excuse me; but I
feared lest I should be thought to dissemble my

interest with thee, that I might reserve it all for
my own advantage. Therefore, in order to shun
the reproach of a greater fault, I have assumed all
the consequence of a courtier, and have, at the
request of my friend, laid aside becoming modesty;
which if thou canst pardon, receive this man into
the list of thy domestics, and believe him to be a
person of probity and worth."

This is not only greatly outdone by St. Paul, but
also by a letter of *Pliny* to his friend *Sabinianus*, in
behalf of his servant, who, by some means, had in-
curred his master's displeasure. See it at the con-
clusion of these notes.

Verse 18. *If he hath wronged thee, or oweth thee
ought*] Had the apostle been assured that Onesimus
had robbed his master, he certainly would not have
spoken in this hypothetical way; he only puts a
possible case: If he have wronged thee, or owe thee
ought, place all to my account; I will discharge all
he owes thee.

Verse 19. *I Paul have written it with mine own
hand*] It is likely that the whole of the letter was
written by St. Paul himself, which was not his usual
custom. See on 2 Thess. iii. 17. But by thus speak-
ing he bound Philemon to do what he requested, as
an act of common civility, if he could not feel a
higher motive from what he had already urged.

Albeit I do not say to thee how thou owest unto me]
I ask thee to do this thing to oblige me, though I will
not say how much thou owest unto me; even thine
own self, as having been the means of thy conversion.

Verse 20. *Yea, brother*] It is even so, that thou
art thus indebted to me. Let me have joy of thee, in
forgiving Onesimus, and receiving him into thy favour.
In the words *εγω σου οναιμην*, which we should
translate, let me have profit of thee, there is an evi-
dent *paronomasia*, or play on the name of *Onesimus*.
See on ver. 2 and 11.

Refresh my bowels] Gratify the earnest longing of

my soul in this. I ask neither thy money nor goods ; I ask what will *enrich*, not *impoverish*, thee to give.

Verse 21. *Having confidence in thy obedience*] I know that it will please thee thus to oblige thy friend ; and I know that thou wilt do more than I request, because thou feelest the affection of a son to thy spiritual father. Some think that the apostle hints to Philemon that he should manumit Onesimus.

Verse 22. *But withal prepare me also a lodging*] Does not the apostle mention this as conferring an obligation on Philemon ? I will begin to repay thee by taking up my abode at thy house, as soon as I shall be enlarged from prison. But some think he wished Philemon to *hire* him a house, that he might have a *lodging of his own* when he returned to Colosse.

For I trust that through your prayers] It is very likely that this epistle was written a short time before the liberation of the apostle from his first imprisonment at Rome. See Acts xxviii. 30, and Phil. ii. 24 ; and that he had that liberation now in full prospect.

Verse 23. *Epaphras, my fellow-prisoner*] Epaphras was a Colossian, as we learn from Col. iv. 12 : *Epaphras, who is one of you*. But there is no account there of his being in prison, though the not mentioning of it does not necessarily imply that he was not. Some time or other he had suffered imprisonment for the truth of the gospel ; and on that account St. Paul might, in a general way, call him his *fellow-prisoner*.

Verse 24. *Marcus, Aristarchus, &c.*] These were all acquaintances of Philemon, and probably Colossians ; and may be all considered as joining here with St. Paul in his request for Onesimus. Some think that *Marcus* was either the evangelist, or *John Mark*, the nephew of Barnabas, Acts xii. 12, 25. *Aristarchus* was probably the same with him mentioned Acts xix. 29 ; xx. 4 ; xxvii. 2. See Col. iv. 10.

Demas] Is supposed to be the same who continued in his attachment to Paul till his last imprisonment at Rome ; after which he left him for what is supposed to have been the *love of the world*, 2 Tim. iv. 10 ; but see the note.

Lucas] Is supposed to be *Luke the evangelist*, and *author of the Acts of the Apostles*. On these suppositions little confidence can be placed : they may be correct ; they may be otherwise.

Verse 25. *The grace of our Lord Jesus Christ be with your spirit.*] By using the plural, *ὑμῶν*, *your*, the apostle in effect directs or addresses the epistle, not only to Philemon, but to *all the church at his house*.

Amen.] Is wanting, as usual, in the best MSS. The subscriptions are also various, as in preceding cases.

VERSIONS :

The Epistle to Philemon was written at Rome, and sent by the hand of Onesimus.—SYRIAC.

Through the help of God the Epistle is finished. It was written at Rome by the hand of Onesimus, servant to Philemon.—ARABIC.

To the man Philemon.—ÆTHIOPIC.

1680

It was written at Rome, and sent by Onesimus.—COPTIC.

VULGATE, nothing.

The Epistle to Philemon, Apphia, and Archippus : the end of the Epistle to Philemon and Apphia, the master and mistress of Onesimus ; and to Archippus, the deacon of the church at Colosse : it was written from Rome by Onesimus, a servant.—PHILOXENIAN SYRIAC.

MANUSCRIPTS :

To Philemon.—To Philemon is finished.—To Philemon, written from Rome by Onesimus—by Onesiphorus.—From Paul, by Onesimus, a servant.—From the presence of Paul and Timothy.—The Epistle of Paul the apostle to Philemon.—*The common Greek text has*, To Philemon, written from Rome by Onesimus, a servant.

As some have thought it strange that a private letter, of a particular business and friendship, should have got a place in the sacred canon, others have been industrious to find out the general *uses* which may be made of it. The following are those which seem to come most naturally from the text :

1. In a religious point of view, all genuine Christian converts are on a level ; Onesimus, the slave, on his conversion becomes the apostle's beloved *son*, and Philemon's *brother*.

2. Christianity makes no change in men's civil affairs ; even a slave did not become a free man by Christian baptism.

3. No servant should be either taken or retained from his own master, without the master's consent, verses 13, 14.

4. We should do good unto all men, and not be above helping the meanest slave when we have the opportunity.

5. *Restitution* is due where an injury has been done, unless the injured party freely forgive, ver. 18.

6. We should do all in our power to make up quarrels and differences, and reconcile those that are at variance.

7. We should be grateful to our benefactors, and be ready to compensate one good turn with another.

8. We should forgive the penitent who have offended us, and rejoice in the opportunity of being reconciled to them.

9. *Authority* is not always to be used ; a prudent man who is possessed of it will rather use a mild and obliging manner, than have recourse to the authority of his office.

10. The ministers of the gospel should learn to know the worth of an immortal soul, and be as ready to use their talents for the conversion of *slaves* and the *ignoble* as the *great* and *opulent*, and prize the converted *slave* as highly as the converted *lord*. showing no sinful respect of persons.

11. Christianity properly understood, and its doctrines properly applied, become the most powerful means of the melioration of men ; the wicked and profligate, when brought under its influence, become useful members of society. It can transform a worth-

less slave into a pious, amiable, and useful man; and make him, not only happier and better in himself, but also a blessing to the community.

12. We should never despair of reclaiming the wicked. No man is out of the reach of God's mercy as long as he breathes. Pretending to say that such and such cases are *hopeless*, is only a colouring for our want of zeal, and a pretence to excuse our slothfulness.

13. The anxiety which the apostle showed for the welfare of Onesimus, in return for his affectionate services, could not fail to cherish good dispositions in the breast of Philemon. We do a man a great kindness when we even engage him in acts of mercy and benevolence.

14. From this epistle we learn what sort of man the apostle was in private life. He has here displayed qualities which are in the highest estimation among men; a noble spirit arising from a consciousness of his own dignity, consummate prudence, uncommon generosity, the warmest friendship, the most skilful address, and the greatest politeness, as well as purity of manners; qualities which are never found either in the enthusiast or impostor. See *Macknight and Dodd*.

There is extant an epistle of Pliny on the very same subject, directed to his friend *Sabinianus* in behalf of his manumitted slave who had offended him, and was consequently cast out of favour. Dr. Doddridge says that "that epistle, though penned by one who was allowed to excel in the epistolary style, and though it undoubtedly has many beauties, will be found by persons of taste much inferior to this animated composition of the apostle Paul."

I have already introduced an epistle of Horace on a somewhat similar subject; but that of *Pliny* is so exactly *parallel*, and so truly excellent, that I am sure its insertion will gratify every intelligent reader, and I insert it the rather because the works of Pliny are in but few hands, and his epistles are known to very few except the learned.

C. PLINIUS SABINIANO suo, S.

Libertus tuus, cui succensere te dixeras, venit ad me, advolutusque pedibus meis, tanquam tuus, hæsit. Flevit multum, multum rogavit, multum etiam tacuit: in summa, fecit mihi fidem pœnitentiæ. Vere credo emendatum, quia deliquisse se sentit. Irascris scio; et irascris merito, id quoque scio: sed tunc præcipua mansuetudinis laus, cum iræ causa justissima est. Amasti hominem; et, spero, amabis: interim sufficit, ut exorari te sinas. Licebit rursus irasci, si meruerit: quod exoratus excusatus facies.

Remitte aliquid adolescentiæ ipsius; remitte lachrymis; remitte indulgentiæ tuæ: ne torseris illum, ne torseris etiam te. Torqueris enim, cum tam lenis irascris. Vereor, ne videar non rogare, sed cogere, si precibus ejus meas junxero. Jungam tamen tanto plenius et effusius, quanto ipsum acrius severiusque corripui, districtè minatus nunquam me postea rogaturum. Hoc illi, quem terri oportebat; tibi non

idem. Nam fortasse iterum rogabo, impetram iterum: sit modo tale, ut rogare me, ut præstare te deceat. Vale.—Epistolar. lib. ix., Ep. 21.

"CAIUS PLINIUS to SABINIUS his friend, health.

"Thy freed man, with whom thou didst inform me thou wert incensed, came to me and threw himself at my feet, and grasped them as if they had been thine. He wept much, earnestly entreated, and yet said more by his silence. In short, he fully convinced me that he is a penitent. I do verily believe him reformed, because he feels his guilt. Thou art incensed against him I know, and I know that he has justly merited thy displeasure; but then, clemency has its chief praise when there is the greatest cause for irritation. Thou didst once love the man, and I hope thou wilt love him again. In the mean time permit thyself to be entreated in his behalf. Should he again merit thy displeasure thou wilt have the stronger excuse for indulging it, shouldst thou pardon him now. Consider his youth, consider his tears, consider thy own gentleness of disposition. Do not torment him, do not torment thyself; for, with thy mild disposition, thou must be tormented if thou suffer thyself to be angry. I fear, were I to join my prayers to his, that I should rather seem to compel than to supplicate. Yet I will unite them, and the more largely and earnestly too, as I have sharply and severely reprov'd him, solemnly threatening, should he offend again, never more to intercede for him. This I said to *him*, it being necessary that I should alarm him; but I do not say the same to *thee*, for probably I may entreat thee again, and command thee again, should there be a sufficient reason to induce *me* to request, and *thee* to concede. Farewell.

Nothing on the subject can be finer than this; but Paul has the advantage, because he had *Christian motives* to urge. If the energetic Roman had had these, we should have found it difficult to decide between his *Latin* and the apostle's *Greek*.

It may be now asked whether St. Paul's application in behalf of Onesimus was successful? We have no direct answer to this question, but we may fairly suppose that such pleading could not be in vain. Philemon was a Christian, and owed too much to his God and Saviour, and too much to the apostle, as the instrument of his salvation, not to concede a favour which it is congenial to the very spirit of Christianity to grant.

The application of *Horace* in behalf of *Septimius* was successful, and both *Claudius Nero* and *Augustus* took him into their warmest confidence. But this was only a common case of recommendation, and had no difficulties in the way. But did the heathen *Sabinianus* yield to the entreaties of his friend, and forgive his slave? He did; and we have the record of it in another very elegant letter, in which *Pliny* expresses his obligation to his friend for his prompt attention to his request. I will transcribe it, and give a translation for the further satisfaction of the reader.

C. PLINIUS SABINIANO suo, S.

Bene fecisti quod libertum aliquando tibi carum, reducentibus epistolis meis, in domum, in animum recepisti. Juvabit hoc te: me certe juvat; primum quod te talem video, ut in ira regi possis: deinde quod tantum mihi tribuis, ut vel auctoritati meæ pareas, vel precibus indulgeas. Igitur, et laudo, et gratias ago. Simul in posterum moneo, ut te erroribus tuorum, etsi non fuerit, qui deprecetur, placabilem præstes. Vale.—Epistolar. lib. ix., Ep. 24.

“CAIUS PLINIUS to his friend SABINIANUS, health.

“Thou hast done well, that, in compliance with my letter, thou hast received thy freed man both into thy house and into thy heart. This must be pleasing to thyself, and it is certainly pleasing to me; first, because I find thee to be a person capable of being

governed in thy anger; and secondly, because thou showest so much regard for me, as either to yield this to my authority, or concede it to my entreaties. Therefore I both praise and return thee thanks. At the same time I admonish thee to be always ready to forgive the errors of thy servants, although there should be no one to intercede in their behalf. Farewell.”

These letters contain such excellent lessons of instruction that it will be impossible to read them without profit. They are master-pieces in their kind; and no Christian need be ashamed to be indebted to them, whether in regulating his own conduct in respect to forgiveness of injuries, or whether in interceding for them who have fallen under the displeasure of others. Reader, go thou and do likewise.

Finished correcting for a new edition, Dec. 23, 1831.—A. C.

INTRODUCTION

TO THE

EPISTLE OF PAUL THE APOSTLE

TO THE

H E B R E W S.

THE chief points in controversy, relative to the Epistle to the Hebrews, though discussed by many, have not in my opinion been treated so successfully by any writer as by Dr. Lardner; he has entered into the whole controversy, and brought his knowledge from far. I shall avail myself of his labours as the best on the subject, and generally use his own words.

"I shall," says he, "inquire, 1. To *whom* it was written. 2. In what *language*. 3. By *whom*. 4. The *time* and *place* of writing it.

"I. In the first place, let us consider to whom this epistle was written.

"Dr. *Lightfoot* thought that this epistle was sent by Paul to the believing Jews of Judea; 'a people,' says he, 'that had been much engaged to him, for his care of their poor, getting collections for them all along in his travels.' He adds, 'It is not to be doubted, indeed, that he intends the discourse and matter of this epistle to the Jews throughout their dispersion. Yet does he indorse it and send it chiefly to the Hebrews, or the Jews of Judea, the principal part of the circumcision, as the properest centre to which to direct it, and from whence it might be best diffused in time to the whole circumference of the dispersion.' *Whitby*, in his preface to the Epistle to the Hebrews, is of the same opinion, and argues much after the same manner as *Lightfoot*.

"So likewise *Mill*, *Pearson*, *Lewis Capellus*, and *Beza*, in his preface to this epistle, and *Beausobre* and *L'Enfant*, the editors of the French New Testament at Berlin, in their general preface to St. Paul's epistles, and in their preface to this epistle in particular.

"Of this Mr. Hallet had no doubt, who in his synopsis of the epistle, says, that this epistle was particularly designed for the Hebrew Christians, who dwelt in one certain place, and was sent thither, as appears from the apostle's saying, chap. xiii. 19, 23: 'I beseech you the rather to do this, that I may be restored to you the sooner: I will see you.' And what particular place can this be supposed to be but Judea? There, the Christians were continually persecuted by the unbelieving Jews, as we read in the Acts of the Apostles; and as St. Paul takes notice, 1 Thess. ii. 14; Heb. x. 32—36; xii. 4, 5. By these persecutions the Hebrew Christians were tempted to *apostatize* from Christianity, and to think there was strength in the arguments used by the persecutors in favour of Judaism. The apostle, therefore, sets himself to guard against both these dangers.

“This appears to me to be the most probable opinion: for, 1. It is the opinion of the ancient Christian writers who received this epistle. It may be taken for granted, that this was the opinion of *Clement of Alexandria*, and *Jerome*, and *Euthalius*, who supposed this epistle to have been first written in Hebrew, and afterwards translated into Greek. It may be allowed to have been also the opinion of many others who quote this epistle, to have been written to Hebrews, when they say nothing to the contrary. Nor do I recollect any of the ancients, who say it was written to Jews living out of Judea.

“*Chrysostom* says that the epistle was sent to the believing Jews of Palestine, and supposes that the apostle afterwards made them a visit. *Theodoret*, in his preface to the epistle, allows it to have been sent to the same Jews; and *Theophylact*, in his argument of the epistle, expressly says, as *Chrysostom*, that it was sent to the Jews of Palestine. So that this was the general opinion of the ancients.

“There are in this epistle many things especially suitable to the believers in Judea; which must lead us to think it was written to *them*. I shall select such passages.

“1. Heb. i. 2: ‘Has in these last days spoken unto us by his Son.’

“2. Chap. iv. 2: ‘For unto us was the gospel preached, as well as unto them.’

“3. Chap. ii. 1—4: ‘Therefore we ought to give the more earnest heed to the things which we have heard: How then shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness with signs and wonders, and with divers miracles, and gifts of the Holy Ghost.’

“Does not this exhortation, and the reason with which it is supported, peculiarly suit the believers of Judea, where Christ himself first taught, and then his disciples after him; confirming their testimony with very numerous and conspicuous miracles?

“4. The people to whom this epistle is sent were well acquainted with our Saviour’s sufferings, as they of Judea must have been. This appears in chap. i. 3; ii. 9, 18; v. 7, 8; ix. 14, 28; x. 11; xii. 2, 3; xiii. 12.

“5. Chap. v. 12: ‘For when ye ought to be teachers of others,’ and what follows, is most properly understood of Christians in Jerusalem and Judea, to whom the gospel was first preached.

“6. What is said, chap. vi. 4—6, and x. 26, 29, is most probably applicable to *apostates* in Judea.

“7. Chap. x. 32—34: ‘But to call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;’ to the end of verse 34. This leads us to the church of Jerusalem, which had suffered much, long before the writing of this epistle, even very soon after they had received the knowledge of the truth. Compare Acts viii. 1; ix. 1, 2; xi. 19; and 1 Thess. ii. 14. *Grotius* supposes as much.

“8. Those exhortations, chap. xiii. 13, 14, must have been very suitable to the case of the Jews at Jerusalem, at the supposed time of writing this epistle; a few years before the war in that country broke out.

“9. The regard shown in this epistle to the rulers of the church or churches to which it is sent, is very remarkable. They are mentioned twice or thrice, first in chap. xiii. 7: ‘Remember your rulers, who have spoken unto you the word of God; whose faith imitate, considering the end of their conversation.’ These were dead, as *Grotius* observes. And *Theodoret*’s note is to this purpose. He intends the saints that were dead—Stephen the proto-martyr, James the brother of John, and James called the Just. And there were many others who were taken off by the Jewish rage. Consider these, says he, and, observing their example, imitate their faith. Then again, at ver. 17: ‘Obey them that have the rule over you, and submit yourselves. For they watch for your souls.’ And once more, ver. 24: ‘Salute all them that have the rule over you, and all the saints.’ Upon which *Theodoret* says: This way of speaking intimates, that their rulers did not need such instruction; for which reason he did not write to them, but to their disciples. That is a fine observation. And *Whitby* upon that verse says: Hence it seems evident that this epistle was not sent to the bishops or rulers of the church, but to the whole church, or the laity; and it may deserve to be considered whether this repeated notice of the rulers among them does not afford

ground to believe that some of the *apostles* were still in Judea. Whether there be sufficient reason to believe that or not, I think these notices very proper and suitable to the state of the Jewish believers in Judea; for I am persuaded, that not only James, and all the other apostles, had exactly the same doctrine with Paul, but that all the elders likewise, and all the understanding men among the Jewish believers, embraced the same doctrine. They were, as I understand, the multitude only, *πληθος*, *plebs*, or the men of lower rank among them, who were attached to the peculiarities of the Mosaic law and the customs of their ancestors. This may be argued from what James and the elders of Jerusalem say to Paul, Acts xxi. 20—22: ‘Thou seest, brother, how many thousands of Jews there are that believe; and they are all zealous of the law. What is it, therefore? The multitude must needs come together.’ It is hence evident that the zeal for the law, which prevailed in the minds of many, was not approved by James or the elders. That being the case, these recommendations of a regard for their rulers, whether apostles or elders, were very proper in an epistle sent to the believers in Judea.

“For these reasons, I think that this epistle was sent to the Jewish believers at Jerusalem and in Judea. But there are objections which must be considered.

Obj. 1. Chap. vi. 10: ‘God is not unrighteous to forget your work, and labour of love—in that ye have ministered to the saints, and do minister.’ Upon which Dr. *Wall* remarks: Here again we are put upon thinking to what church or what Christians this is said; for as to those of Jerusalem, we read much in Paul’s former letters of their poverty, and of their being ministered to by the Gentile Christians of Galatia, Macedonia, and Corinth; and in the Acts, by the Antiochians; but no where of their ministering to other saints. This objection, perhaps, might be strengthened from Heb. xiii. 2: ‘Be not forgetful to entertain strangers.’ And from ver. 16: ‘To do good, and to communicate, forget not.’

“*Ans.* But the poverty of the Jews in Judea, and the contributions of the Gentile churches for their relief, are no reasons why such admonitions as these should not be sent to them. They are properly directed to all Christians, that they may be induced to exert themselves to the utmost. The Gentile churches, among whom St. Paul made collections for the saints in Judea, were not rich. As he says, 1 Cor. i. 26: ‘For ye know your calling, brethren—not many mighty, not many noble, are called.’ And of the churches in Macedonia, he says, 2 Cor. viii. 2: ‘How that in a great trial of affliction, the abundance of their joy, and their deep poverty, had abounded unto the riches of their liberality.’ In like manner, there might be instances of liberality to the distressed among the believers in Judea. There is a very fine example recorded, Acts ix. 36, 39; nor was there ever any city or country in the world to whom that exhortation, ‘Be not forgetful to entertain strangers,’ or, Be not unmindful of hospitality, *της φιλοξενιας μη επιλανθανεσθε*, could be more properly given, than Jerusalem and Judea. For the people there must have been much accustomed to it at their festivals, when there was a great resort thither from all countries; and the writer of an epistle to the Christian inhabitants of Jerusalem and Judea would naturally think of such an admonition; being desirous that they should not fall short of others in that respect. And we may here, not unfitly, recollect the history of St. Paul’s going to Jerusalem; and how he and his fellow-travellers were entertained at Cæsarea, in the house of Philip the evangelist, and at Jerusalem, in the house of Mnason, an old disciple, as related Acts xxi. 8—16.

“*Obj. 2.* Upon chap. xiii. 18, 19, the same Dr. *Wall* says: One would think that Paul should have prayed and purposed to go any where rather than to Jerusalem, where he had been so used, and where he fell into that five years’ imprisonment, from which he was but just now delivered.

“*Ans.* But there is not any improbability that Paul might now desire to see his countrymen in Judea, if he might go thither with safety, as I think he might. Almost three years had now passed since he left Judea; and his trial, or apology, had been over two years; and he was now set at liberty by the emperor himself. No man, not very presumptuous, would admit a thought of disturbing him.

“*Obj. 3.* St. Peter’s epistles were written to the Hebrew Christians, scattered in Asia and Pontus, Galatia, Cappadocia, and Bithynia. St. Paul must have written an epistle to those Hebrew Christians to whom St. Peter writes his two epistles. For St. Peter, 2 Epist. iii. 15, cites to them what *Paul had written unto them*. No epistle of Paul was

written to the Hebrews particularly but this; so that these must be the Hebrews of the above-named countries. To which I answer: That St. Peter's epistles were not sent to Jews, but to Gentiles, or to all Christians in general, in the places above mentioned, as will be clearly shown hereafter. When St. Peter says, *As Paul has written unto you*, he may intend Paul's epistle to the Galatians, and some other epistles written to Gentiles. If he refers at all to this Epistle to the Hebrews, it is comprehended under that expression, verse 16. *As also in all his epistles.*

Obj. 4. This Epistle to the Hebrews seems to have been written in *Greek*. But if it had been sent to the Jewish believers in Judea, it would have been written in *Hebrew*. To which I answer: That, allowing the epistle to have been written in Greek, it might be sent to the believers in Judea. If St. Paul wrote to the Jewish believers in Palestine, he intended the epistle for general use—for all Christians, whether of Jewish or Gentile original. Many of the Jews in Judea understood Greek; few of the Jews out of Judea understood Hebrew. The Greek language was almost universal, and therefore generally used. *All* St. Paul's epistles are in *Greek*, even that to the *Romans*. And are not both St. Peter's epistles in Greek? And St. John's and St. Jude's? Did not St. James likewise write in Greek, who is supposed to have resided in Jerusalem from the time of our Lord's ascension to the time of his own death? His epistle is inscribed to *the twelve tribes scattered abroad*. But I presume that they of the twelve tribes, who dwelt in Judea, are not excluded by him, but intended. Nor could he be unwilling that this epistle should be read and understood by those who were his especial charge. The epistle written by Barnabas, a Levite, or ascribed to him, was written in Greek; not now to mention any other Jewish writers, who have used the Greek language.

“II. Thus we are unawares brought to the inquiry, In what *language* was this epistle written. For there have been doubts about it, among both ancients and moderns. Yet, many learned and judicious moderns have been of opinion that *Greek*, and not *Hebrew*, was the original language of this epistle; *Beausobre*, *James Capellus*, *S. Basnage*, *Mill*, in his *Prolegomena* to the New Testament, and the late *Mr. Wetstein*, and also *Spanheim*, in his Dissertation concerning the author of this epistle, which well deserves to be consulted. One argument for this, both of *Spanheim* and *Wetstein*, is taken from the Greek paronomasias in the epistle, or the frequent concurrence of Greek words of like sound; which seems to be an argument not easy to be answered.

“Some ancient Christian writers were of opinion that the Epistle to the Hebrews was written in the *Hebrew* language, and translated into Greek by *Luke*, or *Clement* of Rome. *Jerome*, in particular, seems to have supposed that this epistle was written in Hebrew; and *Origen* is also sometimes reckoned among those who were of this opinion. But I think I have shown it to be probable that he thought it was written in Greek. It seems likewise that they must have been of the same opinion who considered the elegance of the Greek language of this epistle as an objection against its having been written by St. Paul; for if the Greek epistle had been supposed to be a *translation*, the superior elegance of the style of this epistle above that of the other epistles of Paul, could have afforded no objection against his being the author of it. Indeed the ancients, as *Beausobre* said, formerly had no other reason to believe that St. Paul wrote in Hebrew, but that he wrote to the *Hebrews*. So, likewise, says *Capellus*. The title deceived them. And because it was written to *Hebrews*, they concluded it was written in *Hebrew*; for none of the ancients appear to have seen a copy of this epistle in that language.

“III. I now proceed to the third inquiry, Who is the writer of this epistle? And many things offer in favour of the apostle PAUL.

“1. It is ascribed to him by many of the ancients. Here I think myself obliged briefly to recollect the testimonies of ancient authors; and I shall rank them under two heads: First, the testimonies of writers who used the *Greek tongue*; then the testimonies of those who lived in that part of the Roman empire where the *Latin* was the vulgar language.

“There are some passages in the epistles of *Ignatius*, about the year 107, which may be thought, by some, to contain allusions to the Epistle to the Hebrews. This epistle seems to be referred to by *Polycarp*, bishop of Smyrna, in his epistle written to the *Philippians*, in the year 108, and in the relation of his martyrdom, written about the middle of the second century. This epistle is often quoted as Paul's by *Clement* of *Alexandria*, about the year 194.

It is received and quoted as Paul's by *Origen*, about 230. It was also received as the apostle's by *Dionysius*, bishop of *Alexandria*, in 247. It is plainly referred to by *Theognostus*, of *Alexandria*, about 282. It appears to have been received by *Methodius* about 292; by *Pamphilus*, about 294; and by *Archelaus*, bishop in Mesopotamia, at the beginning of the fourth century; by the *Manichees* in the fourth; and by the *Paulicians*, in the seventh century. It was received and ascribed to Paul by *Alexander*, bishop of *Alexandria*, in the year 313; and by the *Arians*, in the fourth century. *Eusebius*, bishop of *Cæsarea*, about 315, says: 'There are fourteen epistles of Paul manifest and well known; but yet there are some who reject that to the Hebrews, alleging in behalf of their opinion, that it was not received by the church of Rome as a writing of Paul.' It is often quoted by *Eusebius* himself as Paul's, and sacred scripture. This epistle was received by *Athanasius*, without any hesitation. In his enumeration of St. Paul's fourteen epistles, this is placed next after the two to the Thessalonians, and before the epistles to Timothy, Titus, and Philemon. The same order is observed in the *Synopsis of Scripture*, ascribed to him. This epistle is received as Paul's by *Adamantius*, author of a dialogue against the Marcionites, in 380; and by *Cyril* of Jerusalem, in 347; by the council of *Laodicea*, in 363; where St. Paul's epistles are enumerated in the same order as in *Athanasius* just noticed. This epistle is also received as Paul's by *Epiphanius*, about 368; by the apostolical constitutions, about the end of the fourth century; by *Basil*, about 370; by *Gregory Nazianzen*, in 370; by *Amphilochius* also. But he says it was not received by all as Paul's. It was received by *Gregory Nyssen*, about 370; by *Didymus*, of *Alexandria*, about the same time; by *Ephrem*, the Syrian, in 370, and by the churches of Syria; by *Diodorus*, of Tarsus, in 378; by *Hierax*, a learned Egyptian, about the year 302; by *Serapion*, bishop of Thumis, in Egypt, about 347; by *Titus*, bishop of Bostria, in Arabia, about 362; by *Theodore*, bishop of Mopsuestia, in Cilicia, about the year 394; by *Chrysostom*, about the year 398; by *Severian*, bishop of Gabala, in Syria, in 401; by *Victor*, of Antioch, about 401; by *Palladius*, author of a Life of Chrysostom, about 408; by *Isidore*, of Pelusium, about 412; by *Cyril*, bishop of *Alexandria*, in 412; by *Theodoret*, in 423; by *Eutherius*, bishop of Tiana, in Cappadocia, in 431; by *Socrates*, the ecclesiastical historian, about 440; by *Euthalius*, in Egypt, about 458; and probably by *Dionysius*, falsely called the *Areopagite*, by the author of the *Quæstiones et Responsiones*, commonly ascribed to *Justin Martyr*, but rather written in the fifth century. It is in the *Alexandrian manuscript*, about the year 500; and in the *Sichometry* of *Nicephorus*, about 806; is received as Paul's by *Cosmas*, of *Alexandria*, about 535; by *Leontius*, of Constantinople, about 610; by *John Damascen*, in 730; by *Photius*, about 858; by *Æcumenius*, about the year 950; and by *Theophylact*, in 1070. I shall not go any lower.

"I shall now rehearse such authors as lived in that part of the Roman empire where the Latin was the vulgar tongue.

"Here, in the first place, offers *Clement*, in his Epistle to the Corinthians, written about the year 96, or as some others say, about the year 70. For though he wrote in Greek, we rank him among Latin authors, because he was bishop of Rome. In his epistle are many passages, generally supposed to contain allusions or references to the Epistle to the Hebrews. *Irenæus*, bishop of Lyons, about 178, as we are assured by *Eusebius*, alleged some passages out of this epistle, in a work now lost; nevertheless it does not appear that he received it as St. Paul's. By *Tertullian*, presbyter of Carthage, about the year 200, this epistle is ascribed to *Barnabas*. *Caius*, about 212, supposed to have been presbyter in the church of Rome, reckoning up the epistles of St. Paul, mentions thirteen only, omitting that to the Hebrews. Here I place *Hippolytus*, who flourished about 220; but it is not certainly known where he was bishop, whether of Porto, in Italy, or of some place in the east: we have seen evidences that he did not receive the Epistle to the Hebrews as St. Paul's, and perhaps that may afford an argument that, though he wrote in Greek, he lived where the Latin tongue prevailed. This epistle is not quoted by *Cyprian*, bishop of Carthage about 248, and afterwards; nor does it appear to have been received by *Novatus*, otherwise called *Novation*, presbyter of Rome about 251. Nevertheless it was in after times received by his followers. It may be thought by some that this epistle is referred to by *Arnobius*, about 306, and by *Lactantius* about the same time. It is plainly quoted by another *Arnobius*, in the fifth century. It was received as Paul's by *Hilary*, of Poitiers, about 354, and by *Lucifer*, bishop of Cagliari, in Sardinia, about the same time, and by his followers: it was

also received as Paul's by *C. M. Victorianus*. Whether it was received by *Optatus*, of Milevi, in Africa, about 370, is doubtful. It was received as Paul's by *Ambrose*, bishop of Milan, about 374; by the *Priscillianists*, about 378. About the year 380 was published a Commentary upon thirteen epistles of Paul only, ascribed to *Hilary*, deacon of Rome. It was received as Paul's by *Philaster*, bishop of Brescia, in Italy, about 380; but he takes notice that it was not then received by all. His successor, *Gaudentius*, about 387, quotes this epistle as Paul's; it is also readily received as Paul's by *Jerome*, about 392, and he says it was generally received by the Greeks, and the Christians in the east, but not by all the Latins. It was received as Paul's by *Rufinus*, in 397; it is also in the *Catalogue* of the third Council of Carthage, in 397. It is frequently quoted by *Augustine* as St. Paul's. In one place he says: 'It is of doubtful authority with some; but he was inclined to follow the opinion of the churches in the east, who received it among the canonical scriptures.' It was received as Paul's by *Chromatius*, bishop of Aquileia, in Italy, about 401; by *Innocent*, bishop of Rome, about 402; by *Paulinus*, bishop of Nola, in Italy, about 403. *Pelagius*, about 405, wrote a Commentary upon thirteen epistles of Paul, omitting that to the Hebrews; nevertheless it was received by his followers. It was received by *Cassian*, about 424; by *Prosper*, of Aquitain, about 434, and by the authors of the works ascribed to him; by *Eucherius*, bishop of Lyons, in 434; by *Sedulius*, about 818; by *Leo*, bishop of Rome, in 440; by *Salvian*, presbyter of Marseilles, about 440; by *Geladius*, bishop of Rome, about 496; by *Facundus*, an African bishop, about 540; by *Junilius*, an African bishop, about 556; by *Cassiodorus*, in 556; by the author of the imperfect work upon St. Matthew, about 560; by *Gregory*, bishop of Rome, about 590; by *Isidore*, of Seville, about 596; and by *Bede*, about 701, or the beginning of the eighth century.

"Concerning the *Latin writers*, it is obvious to remark, that this epistle is not expressly quoted as Paul's by any of them in the three first centuries; however, it was known by *Irenæus* and *Tertullian*, as we have seen, and possibly to others also. But it is manifest that it was received as an epistle of St. Paul by many Latin writers, in the fourth, fifth, and following centuries.

"The reasons of doubting about the genuineness of this epistle probably were the want of a name at the beginning, and the difference of argument or subject matter, and of the style, from the commonly received epistles of the apostle, as is intimated by *Jerome*. Whether they are sufficient reasons for rejecting this epistle will be considered in the course of our argument.

"2. There is nothing in the epistle itself that renders it impossible or unlikely to be his; for the epistle appears to have been written before the destruction of Jerusalem, as was of old observed by *Chrysostom* and *Theodoret*, and has been argued also by many moderns. That the temple was still standing, and sacrifices there offered, may be inferred from chap. viii. 4: 'For if he were on earth, he should not be a priest, seeing that there are priests that offer according to the law;' and from chap. xiii. 10: 'We have an altar, whereof they have no right to eat, which serve the tabernacle.' If the temple had been destroyed, and the worship there abolished, the writer would not have failed to take some notice of it in support of his argument, and for abating the too great attachment of many to the rites of the Mosaic institution. To this purpose speaks *Spanheim*. It is also probable that those words, chap. iii. 13, 'While it is called to-day,' refer to the patience which God yet continued to exercise toward the Jewish nation; he seems to have had in view the approaching destruction of Jerusalem, which would put an end to that to-day, and finish the time which God gave to the Jews, as a nation, to hear his voice. And *Lightfoot* argues, from chap. xii. 4, 'Ye have not yet resisted unto blood,' that the epistle was written before the war in Judea was begun.

"Indeed, those words have been the ground of an objection against this epistle having been sent to the believing Jews in Judea, because there had been already several martyrdoms in that country. That difficulty I would now remove; and I have received from a learned friend the following observation, which may be of use: 'It seems to me,' says he, 'that the apostle here, as well as in the preceding context, alludes to the Grecian games or exercises; and he signifies that they to whom he writes had not been called out to the most dangerous combats, and had not run the immediate hazard of their lives; which, I suppose, might be said of them as a body or church.' And I shall transfer hither *M. Beausobre's* note upon this place: 'There had been martyrs in Judea, as Stephen and the two James's; but

for the most part, the Jews did not put the Christians to death for want of power; they were imprisoned and scourged; see Acts v. 40, and here, chap. xiii. 3. And they endured reproaches, and the loss of their substance, chap. x. 32, 34. These were the sufferings which they had met with. The apostle, therefore, here indirectly reproves the Hebrews, that, though God treated them with more indulgence than he had done his people in former times, and even than his own Son, they nevertheless wavered in their profession of the gospel. See ver. 12.'

"3. There are many exhortations in this epistle much resembling some in the epistles of St. Paul. 1. Chap. xii. 3: 'Lest ye be wearied and faint in your minds.' Gal. vi. 9: 'And let us not be weary in well doing; for in due season we shall reap, if we faint not.' And see 2 Thess. iii. 13, and Eph. iii. 13. 2. Chap. xii. 14: 'Follow peace with all men, and holiness, without which no man shall see the Lord.' An exhortation very suitable to Paul, and to the Jewish believers in Judea; admonishing them not to impose the rituals of the law upon others, that is, the Gentile believers; and to maintain friendship with them, though they did not embrace the law. It has also a resemblance to Rom. xii. 18, but the words of the original are different. 3. Chap. xiii. 1: 'Let brotherly love continue,' and what follows to the end of ver. 3. Then, in ver. 4: 'Marriage is honourable; but fornicators and adulterers God will judge.' Here is an agreement with Eph. v. 2, 3, 4: 'And walk in love, as Christ also has loved us—but fornication, and all uncleanness, or covetousness, let it not once be named among you. For this ye know, that no fornicator, nor unclean person, nor covetous man—has any inheritance in the kingdom of God.' 4. Chap. xiii. 16: 'But to do good, and to communicate, forget not; for with such sacrifices God is well pleased.' That exhortation is very suitable to Paul's doctrine, and has an agreement with what he says elsewhere, as Phil. iv. 18: 'An odour of a sweet smell; a sacrifice acceptable, well pleasing to God.' Moreover, as is observed by Grotius upon this text, the word *communicate* or *communion* is found in a like sense in the Acts, and in other epistles of St. Paul. See Acts ii. 42; Rom. xv. 26; 2 Cor. viii. 4; ix. 13.

"4. In the next place, I observe some instances of agreement in the *style*, or *phrases*, of the Epistle to the Hebrews, and the acknowledged epistles of St. Paul. 1. Chap. ii. 4: 'God also bearing them witness with signs and wonders, and divers miracles, and gifts of the Holy Ghost:—*signs and wonders*, together, seldom occur in other books of the New Testament; but they are found several times in the Acts, and in St. Paul's epistles. The phrase is in Matt. xxiv. 24, and Mark xiii. 22, and once likewise in St. John's gospel, chap. iv. 48; but it is several times in the Acts, chap. ii. 19, iv. 30, v. 12, vi. 8, viii. 13, xiv. 3, xv. 12. The most remarkable are these where there are three different words, Acts ii. 22: 'A man approved of God among you, by miracles, and wonders, and signs.' Rom. xv. 19: 'Through mighty signs and wonders, by the power of the Spirit of God.' 2 Cor. xii. 12: 'In signs, and wonders, and mighty deeds.' 2 Thess. ii. 9: 'With all power, and signs, and lying wonders.' 2. Chap. ii. 14: 'That, through death, he might destroy him who had the power of death.' The word *καταργεω* or *καταργεομαι* is, I think, nowhere used in the New Testament, except in Luke xiii. 7, and St. Paul's epistles, where it is several times; and is sometimes used in a sense resembling this place, particularly 2 Tim. i. 10: 'Who has abolished death;' *καταργησαντος μεν τον θανατον*, and 1 Cor. xv. 26. Compare Dr. Doddridge's Family Expositor, Vol. IV., upon 1 Cor. xv. 24. 3. Chap. iii. 1: 'Holy brethren, partakers of the heavenly calling.' Phil. iii. 14: 'The prize of the high calling of God in Christ Jesus.' 2 Tim. i. 9: 'Who has called us with an holy calling.' 4. Chap. v. 12: 'And are become such as have need of milk, and not of strong meat.' 1 Cor. iii. 2: 'I have fed you with milk, and not with meat.' However, in the original, there is no great agreement in the words, except that in both places *milk* is used for the first rudiments of the Christian doctrine. 5. Chap. viii. 1: 'Who is set on the right hand of the throne of the Majesty on high.' Eph. i. 20: 'And set him at his own right hand in the heavenly places.' 6. Chap. viii. 6, ix. 15, and xii. 24, Jesus Christ is styled *Mediator*. So likewise in Gal. iii. 19, 20; 1 Tim. ii. 5, and in no other books of the New Testament. 7. Chap. viii. 5: 'Who serve unto the example and shadow of heavenly things;' *και σκια των επουρανιων*. Chap. x. 1: 'For the law, having a shadow of good things to come, and not the very image of the things;' *σκιαν εχων των μελλοντων αγαθων, ουκ αυτην την εικονα των πραγματων*. Col. ii. 17: 'Which are a shadow of things to come; but the body is of Christ;' *υ εστι σκια των μελλοντων το δε σωμα του Χριστου*. 8. Chap. x. 33: 'Whilst ye were made a gazing-

stock, or *spectacle*, both by reproaches and afflictions; *ονειδισμοις τε και θλιψεσι θεατριζομενοι*. 1 Cor. iv. 9: 'For we are made a spectacle unto the world; *οτι θεατρον εγεννηθημεν τω κοσμω*. 9. St. Paul, in his acknowledged epistles, often alludes to the exercises and games which were then very reputable and frequent in Greece and other parts of the Roman empire. There are many such allusions in this epistle, which have also great elegance. So chap. vi. 18: 'Who have fled for refuge to lay hold of the hope set before us; or the reward of eternal life, proposed to animate and encourage us. And, chap. xii. 1, 2, 3: 'Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which does so easily beset us, and let us run with patience the race that is set before us. Looking unto Jesus—who, for the joy that was set before him, endured the cross. Lest ye be wearied and faint in your minds.' And, ver. 12: 'Wherefore lift up the hands that hang down, and the feeble knees.' All these texts seem to contain allusions to the celebrated *exercises* and *games* of those times. And to these may be added, if I mistake not, the place before noticed, chap. xii. 4: 'Ye have not yet resisted unto blood, striving against sin.' 10. Chap. xiii. 9: 'Be not carried about with divers and strange doctrines; *διδαχαις ποικιλαις και ξεναις μη περιφεροσθε*. Eph. iv. 14: 'That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine; *κλυδωνιζομενοι και περιφερομενοι παντι ανεμω της διδασκαλιας*. 11. Chap. xiii. 10: 'We have an altar whereof they have no right to eat.' 1 Cor. ix. 13: 'And they that wait at the altar are partakers with the altar.' And, x. 18: 'Are not they which eat of the sacrifices partakers of the altar?' 12. Chap. xiii. 20, 21: 'Now the God of peace make you perfect; which is a title of the Deity no where found in the New Testament but in St. Paul's epistles, and in them it is several times, and near the conclusion, as here; so Rom. xv. 33: 'Now the God of peace be with you all.' See likewise xvi. 20; Phil. iv. 9; and 1 Thess. v. 23: 'And the very God of peace sanctify you wholly; and 2 Cor. xiii. 11: 'And the God of love and peace shall be with you.'

" 5. The *conclusion* of this epistle has a remarkable agreement with the *conclusions* of St. Paul's epistles in several respects. 1. He here desires the Christians to whom he is writing to pray for him, chap. xiii. 18: 'Pray for us.' So Rom. xv. 30; Eph. vi. 18, 19; Col. iv. 3; 1 Thess. v. 25; 2 Thess. iii. 1. 2. It is added in the same ver. 18: 'For we trust we have a good conscience, in all things willing to live honestly; which may well come from Paul, some of the Jewish believers not being well affected to him, or being even offended with him. So says *Theodoret* upon this place, and *Chrysostom* to the like purpose, very largely. To which might be added, ver. 22: 'And I beseech you, brethren, to suffer the word of exhortation.' It is also observable that St. Paul makes a like profession of his sincerity in pleading against the Jews before Felix, Acts xxiv. 16. 3. Having desired the prayers of these Christians for himself, he prays for them, ver. 20, 21: 'Now the God of peace make you perfect, through Jesus Christ; to whom be glory for ever and ever. Amen.' So Rom. xv. 30, 32, having asked their prayers for him, he adds, ver. 33: 'Now the God of peace be with you all. Amen.' Compare Eph. vi. 19, 23 and 1 Thess. v. 23; 2 Thess. iii. 16. 4. Chap. xiii. 24: 'Salute all them that have the rule over you, and all the saints. They of Italy salute you.' The like salutations are in many of St. Paul's epistles, Rom. xvi.; 1 Cor. xvi. 19—21; 2 Cor. xiii. 13; Phil. iv. 21, 22; not to refer to any more. 5. The *valedictory benediction* at the end is that which Paul had made the token of the *genuineness* of his epistles; 2 Thess. iii. 18. So here, chap. xiii. 25: 'Grace be with you all. Amen.' Indeed, sometimes it is 'The grace of our Lord Jesus Christ be with you.' But at other times it is more contracted. So Col. iv. 18: 'Grace be with you.' 1 Tim. vi. 21: 'Grace be with thee.' See likewise, Eph. vi. 24; 2 Tim. iv. 22; Tit. iii. 15. The same observation is in *Theodoret*.

" 6. The circumstances of this epistle lead us to the apostle Paul. 1. Chap. xiii. 24: 'They of Italy salute you.' The writer, therefore, was then in *Italy*, whither we know Paul was sent a prisoner, and where he resided two years, Acts xxviii.; where also he wrote several epistles still remaining. 2. Ver. 19: He desires them *rather to pray for him, that he might be restored to them the sooner*. Paul had been brought from Judea to Rome. And he was willing to go thither again, where he had been several times. And though the original words are not the same, there is an agreement between this and Philem., ver. 22: 'I trust that through your prayers I shall be given unto you.' This particular is one of the arguments of *Euthalius*, that this epistle is Paul's, and written to the Jews of Palestine.

3. Ver. 23: 'Know ye, that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you.' Timothy was with Paul during his imprisonment at Rome, as is allowed by all: for he is expressly mentioned at the beginning of the Epistles to the *Philippians*, *Colossians*, and *Philemon*, written when he was in bonds. He is mentioned again, Phil. ii. 19. When the apostle writes to Timothy, he calls him his *son*, or *dearly beloved son*, 1 Tim. i. 2; 2 Tim. i. 2. But when he mentions him to others, he calls him *brother*; 2 Cor. i. 1; Col. i. 1; 1 Thess. iii. 2. In like manner Titus. Compare Titus i. 4 and 2 Cor. ii. 13.

"This mention of *Timothy* has led many, not only *moderns*, but *ancients* likewise, to think of Paul as writer of the epistle, particularly *Euthalius*; and, undoubtedly, many others have been confirmed in that supposition by this circumstance.

"The original word *απολευμενον* is ambiguous, being capable of two senses: one of which is, that of our translation, *set at liberty*, that is, from *imprisonment*; the other is *dismissed, sent abroad on an errand*. In this last sense it was understood by *Euthalius*, who, in the place just cited, says: 'That scarcely any one can be thought of, besides Paul, who would send Timothy abroad upon any service of the gospel.' And indeed this passage does put us in mind of what Paul says to the *Philippians*, chap. ii. 19: 'But I trust in the Lord Jesus to send Timothy shortly unto you, that I also may be of good comfort, when I know your state. Him, therefore, I hope to send presently, so soon as I shall see how it will go with me; but I trust in the Lord, that I also myself shall come shortly,' ver. 23, 24, which induced *Beausobre* to say in the preface to this epistle: 'The sacred author concludes with asking the prayers of the Hebrews, chap. xiii. 19, That he may be restored to them. These words intimate that he was still *prisoner*, but that he hoped to be set at liberty: therefore, he adds, in ver. 23, that he intended to come and see them, with Timothy, as soon as he should be returned. If this explication be right, this epistle was written at Rome, some time after the Epistle to the *Philippians*, and since the departure of Timothy for Macedonia.'

"All these considerations just mentioned, added to the testimony of many ancient writers, make out an argument of great weight (though not decisive and demonstrative), that the apostle Paul is the writer of this epistle: An objection against this epistle being St. Paul's is, that it is supposed to have in it *an elegance superior to that of his other writings*. This has been judged, by *Grotius* and *Le Clerc*, sufficient to show that this was not written by Paul.

"The opinion of *Origen*, in his homilies upon this epistle, as cited by *Eusebius*, and by us from him, is, 'That the style of the Epistle to the Hebrews has not the apostle's rudeness of speech, but, as to the texture of it, is elegant Greek, as every one will allow who is able to judge of the differences of style.' Again, he says: 'The sentiments of the epistle are admirable, and not inferior to the acknowledged writings of the apostle. This will be assented to by every one who reads the writings of the apostle with attention.' Afterwards he adds: 'If I were to speak my opinion, I should say, that the sentiments are the apostle's, but the language and composition another's, who committed to writing the apostle's sense, and as it were reduced into commentaries the things spoken by his master,' &c.

"*Eusebius* himself, speaking of *Clement's* Epistle to the Corinthians, says: 'Paul having written to the Hebrews in their own language, some think that the evangelist Luke, others, that this very *Clement* himself, translated it into Greek: which last is most likely, there being a great resemblance between the style of the epistle of *Clement* and the Epistle to the Hebrews: nor are the sentiments of those two writings very different. This passage has been already twice quoted by us; once in the chapter of *Clement*, bishop of Rome, and again in that of *Eusebius*.'

"*Philaster*, bishop of Brescia, about 380, says: 'There are some who do not allow the Epistle to the Hebrews to be Paul's, but say it is either an epistle of the apostle *Barnabas*, or of *Clement*, bishop of Rome; but some say it is an epistle of *Luke* the evangelist: moreover, some reject it as more eloquent than the apostle's other writings.'

"*Jerome*, about 392, in his article of St. Paul, in the book of *Illustrious Men*, says: 'The Epistle called to the Hebrews is not thought to be his, because of the difference of the argument and style; but either *Barnabas's*, as *Tertullian* thought; or the evangelist *Luke's*,

according to some others; or *Clement's*, bishop of Rome; who, as some think, being much with him, clothed and adorned Paul's sense in his own language. Moreover, he wrote as a Hebrew to the Hebrews, in pure Hebrew, it being his own language; whence it came to pass that, being translated, it has more elegance in the Greek than his other epistles.'

"Some learned men of late times, as *Grotius* and *Le Clerc*, have thought this to be an insuperable objection. Of this opinion also was likewise *Jacob Tollius*; who, in his notes upon *Longinus*, of the sublime, has celebrated the sublimity of this epistle, and particularly the elegance of the beginning of it; which alone he thinks sufficient to show that it was not Paul's.

"It remains therefore, it seems to me, that if the epistle be Paul's, and was originally written in Greek, as we suppose, the apostle must have had some assistance in composing it; so that we are led to the judgment of *Origen*, which appears to be as ingenious and probable as any. 'The sentiments are the apostle's, but the language and composition of some one else, who committed to writing the apostle's sense; and, as it were, rendered into commentaries the things spoken by his master.' According to this account the epistle is St. Paul's, as to the *thoughts* and *matter*; but the *words* are *another's*.

"*Jerome*, as may be remembered, says: 'He wrote as a Hebrew to the Hebrews, pure Hebrew; it being his own language; whence it came to pass that, being *translated*, it has more elegance in the Greek than his other epistles.' My conjecture, which is not very different if I may be allowed to mention it, is, that St. Paul dictated the epistle in Hebrew, and another, who was a great master of the Greek language, immediately wrote down the apostle's sentiments in his own elegant Greek. But who this assistant of the apostle was is altogether unknown.

"The ancients, besides Paul, have mentioned *Barnabas*, *Luke*, and *Clement*, as *writers* or *translators* of this epistle; but I do not know that there is any remarkable agreement between the style of the Epistle to the Hebrews and the style of the epistle commonly ascribed to *Barnabas*. The style of *Clement*, in his Epistle to the Corinthians, is verbose and prolix. St. *Luke* may have some words which are in the Epistle to the Hebrews; but that does not make out the same style. This epistle, as *Origen* said, as to the texture of the style, is *elegant Greek*; but that kind of texture appears not in *Luke*, so far as I can perceive; there may be more art and labour in the writings of *Luke* than in those of the other evangelists, but not much more elegance that I can discern. This Epistle to the Hebrews is bright and elegant from the beginning to the end, and surpasses as much the style of St. *Luke* as it does the style of St. Paul in his acknowledged epistles. In short, this is an admirable epistle, but singular in sentiments and language; somewhat different in both respects from all the other writings of the New Testament; and whose is the language seems to me altogether unknown; whether that of *Zenas*, or *Apollos*, or some other of the apostle Paul's assistants and fellow-labourers.

"There still remains one objection more against this epistle being written by St. Paul, which is, *the want of his name*; for to all the thirteen epistles, received as his, he prefixes his name, and generally calls himself apostle. This objection has been obvious in all ages; and the omission has been differently accounted for by the ancients, who received this epistle as a genuine writing of St. Paul.

"*Clement* of Alexandria, in his Institutions, speaks to this purpose: 'The Epistle to the Hebrews,' he says, 'is Paul's, but he did not make use of that inscription *Paul the Apostle*; for which he assigns this reason: writing to the Hebrews, who had conceived a prejudice against him, and were suspicious of him, he wisely declined setting his name at the beginning lest he should offend them. He also mentions this tradition: 'forasmuch as the Lord was sent, as the Apostle of Almighty God, to the Hebrews, Paul, out of modesty, does not style himself the apostle to the Hebrews, both out of respect to the Lord, and that, being preacher and apostle of the Gentiles, he over and above wrote to the Hebrews.'

"*Jerome* also speaks to this purpose: 'That Paul might decline putting his name in the inscription on account of the Hebrews being offended with him;' so in the article of St. Paul in his book of *Illustrious Men*. In his *Commentary* in the beginning of his Epistle to the Galatians he assigns another reason: 'That Paul declined to style himself apostle at the beginning of the Epistle to the Hebrews, because he should afterwards call Christ the High-priest and Apostle of our profession,' chap. iii. 1.

“*Theodoret* says, that Paul was especially the apostle of the Gentiles; for which he alleges Gal. ii. 9, and Rom. xi. 13. ‘Therefore writing to the Hebrews, who were not intrusted to his care, he barely delivered the doctrine of the gospel without assuming any character of authority, for they were the charge of the other apostles.’

“*Lightfoot* says, ‘Paul’s not affixing his name to this, as he had done to his other epistles, does no more deny it to be his than the First Epistle of John is denied to be John’s on that account.’

“*Tillemont* says, ‘Possibly Paul considered it to be a book rather than a letter, since he makes an excuse for its brevity (chap. xiii. 22), for indeed it is short for a *book*, but long for a *letter*.’

“It is, I think, observable, that there is not at the beginning of this epistle any salutation. As there is no name of the writer, so neither is there any description of the people to whom it is sent. It appears, from the conclusion, that it was sent to some people at a certain place; and undoubtedly they to whom it was sent, and by whom it was received, knew very well from whom it came; nevertheless there might be reasons for omitting an inscription and a salutation at the beginning. This might arise from the circumstances of things; there might be danger of offence at sending at that time a long letter to Jews in Judea; and this omission might be in part owing to a regard for the bearer, who too is not named. The only person named throughout the epistle is *Timothy*; nor was he then present with the writer. Indeed I imagine that the two great objections against this being an epistle of St. Paul—the *elegance of the style*, and the *want of a name and inscription*, are both owing to some particular circumstance of the writer, and the people to whom it was sent. The people to whom it was sent are plainly Jews in Judea; and the writer very probably is St. Paul, whose circumstances at the breaking up of his confinement at Rome, and his setting out upon a new journey, might be attended with some peculiar embarrassments, which obliged him to act differently from his usual method.

“IV. Thus we are brought to the *fourth* and *last* part of our inquiry concerning this epistle—the *time* and *place* of writing it. *Mill* was of opinion that this epistle was written by Paul, in the year 63, in some part of Italy, soon after he had been released from his imprisonment at Rome. Mr. *Wetstein* appears to have been of the same opinion. *Tillemont* likewise places this epistle in 63, immediately after the apostle’s being set at liberty, who as he says was still at Rome, or at least in Italy. *Basnage* speaks of this epistle at the year 61, and supposes it to be written during the apostle’s imprisonment, for he afterwards speaks of the Epistle to the Ephesians, and says it was the last letter the apostle wrote during the time of his bonds. *L’Enfant* and *Beausobre*, in their general preface to St. Paul’s epistles, observe, ‘That in the subscription at the end of the epistle it is said to have been written from Italy; the only ground of which, as they add, is what is said chap. xiii. 24: *They of Italy salute you*. This has made some think that the apostle wrote to the Hebrews after he had been set at liberty, and when he had got into that part of Italy which borders upon Sicily, and in ancient times was called *Italy*. Nevertheless there is reason to doubt this. When he requests the prayers of the Hebrews, that *he might be restored to them the sooner*, he intimates that he was not yet set at liberty.’ Accordingly *they* place this epistle in the year 62.

“There is not any great difference in any of these opinions concerning the *time* or *place* of this epistle, all supposing that it was written by the apostle either at *Rome* or *Italy*, near the end of his imprisonment at Rome, or soon after it was over, before he removed to any other country.

“I cannot perceive why it may not be allowed to have been written at *Rome*. St. Paul’s First Epistle to the Corinthians was written at Ephesus; nevertheless he says, chap. xvi. 19: ‘The churches of Asia salute you.’ So now he might send salutations from the Christians of *Italy*, not excluding, but including, those at Rome, together with the rest throughout that country. The argument of *L’Enfant* and *Beausobre* that Paul was not yet set at liberty, because he requested the prayers of the Hebrews that *he might be restored to them the sooner*, appears to me not of any weight. Though Paul was no longer a prisoner, he might request the prayers of those to whom he was writing, that he might have a prosperous journey to them whom he was desirous to visit, and that all impediments of his intended journey might

be removed; and many such there might be, though he was no longer under confinement. Paul was not a prisoner when he wrote his Epistle to the Romans; yet he was very fervent in his prayers to God, that he might have a prosperous journey, and come to them, Rom. i. 10.

“For determining the *time* of this epistle, it may be observed that, when the apostle wrote the Epistle to the Philippians, the Colossians, and Philemon, he had hopes of deliverance. At the writing of all these epistles Timothy was present with him; but now he was absent, as plainly appears from chap. xiii. 23. This leads us to think that this epistle was written after *them*. And it is not unlikely that the apostle had now obtained that liberty which he expected when they were written.

“Moreover, in the Epistle to the Philippians, he speaks of sending Timothy to them, chap. ii. 19—23: “But I trust in the Lord Jesus, to send Timothy shortly unto you, that I also may be of good comfort, when I know your state.” Timothy therefore, if sent, was to come back to the apostle. ‘Him, therefore, I hope to send presently, so soon as I shall see how it will go with me.’

“It is probable that Timothy did go to the Philippians, soon after writing the above-mentioned epistles, the apostle having gained good assurance of being quite released from his confinement. And this Epistle to the Hebrews was written during the time of that absence; for it is said, chap. xiii. 23: ‘Know ye that our brother Timothy is set at liberty, or has been sent abroad.’ The word is capable of that meaning, and it is a better and more likely meaning, because it suits the coherence. And I suppose that Timothy did soon come to the apostle, and that they both sailed to Judea, and after that went to Ephesus, where Timothy was left to reside with his peculiar charge.

“Thus this epistle was written at Rome, or in Italy, soon after that Paul had been released from his confinement at Rome, in the beginning of the year 63. And I suppose it to be the last written of all St. Paul’s epistles which have come down to us, or of which we have any knowledge.”

Dr. Lardner’s Works, Vol. VI., p. 381.

After this able and most circumstantial investigation I think it would be a mere *actum agere* to enter farther into this discussion; all that the *ancients*, both Grecian and Roman, and all that the most intelligent of the *moderns*, have produced, both for and against the argument stated above, has been both judiciously and candidly stated by Dr. Lardner; and it is not going too far to say that few readers will be found who will draw conclusions different from those of Dr. Lardner, from the same premises.

As all the epistles of St. Paul have an evident *object* and *occasion*, it is natural to look for these in the Epistle to the Hebrews as well as in those to other churches. We have already seen that it was most probably written to the *converted Jews in Judea*, who were then in a state of *poverty, affliction, and persecution*; and who, it appears, had been assailed by the strongest arguments to apostatize from the faith, and turn back to the poor elementary teaching furnished by Mosaic rites and ceremonies. That in such circumstances they might begin to *halt* and *waver*, will not appear strange to any considerate person; and that the apostle should write to guard them against *apostasy*, by showing them that the religious system which they had embraced was the *completion* and *perfection* of all those which had preceded it, and particularly of the Mosaic, is what might be naturally expected. This he has done in the most effectual and masterly manner, and has furnished them with arguments against their opponents which must have given them a complete triumph.

His arguments against *backsliding* or *apostasy* are the most awful and powerful that can well be conceived, and are as *applicable now* to guard Christian believers against *falling from grace* as they were in the apostolic times; and, from the general *laxity* in which most professors of religion indulge themselves, not less *necessary*.

A late sensible writer, Mr. *Thomas Olivers*, in a Discourse on chap. ii. 3 of this epistle, has considered this subject at large, and treated it with great cogency of reasoning. I shall borrow his *Analysis* of the different chapters, and a few of his concluding remarks; a perusal of the whole work will amply repay the serious reader. After one hundred and thirty-two pages of previous discussion he goes on thus:

"I shall," says he, "sum up all that has been said upon this head by giving a brief account of the OCCASION and DESIGN of this epistle, and of the apostle's *manner* of reasoning therein.

"The Christian religion being so contrary to the corrupt principles and practices of the world, those who embraced and propagated it were, on those accounts, rendered very odious wherever they came. The consequence of this was, that heavy persecutions were raised against them in most places. The converted Hebrews, because they had turned their backs on the law of Moses, and embraced the religion of Jesus whom their rulers had crucified, were exceedingly persecuted by their countrymen. Sometimes the unconverted Hebrews persecuted their converted brethren *themselves*; at other times they stirred up the *heathen* who were round about to do it. By these means the believing Hebrews had a *great fight of afflictions*, chap. x. 32; and were *made gazing-stocks, both by reproaches and afflictions*, ver. 33; and experienced *the spoiling of their goods*, which for a while they took joyfully, ver. 34. But this was not all; for, as the Christian religion was then a new thing in the world, it is natural to suppose that the new converts had a great many scruples and reasonings in themselves concerning the lawfulness of what they had done in embracing it: and what added to these scruples was, the constant endeavour of the Judaizing teachers to lay stumbling-blocks in the way of these Hebrews, which they too often effected by means of their divers and strange doctrines mentioned chap. xiii. 9. The consequence of this opposition, both from within and without, was, that great numbers of the Hebrews *apostatized* from Christ and his gospel, and went back to the law of Moses; while the fluctuating state of the rest gave the apostles too much reason to fear a general, if not *universal*, apostasy. Now this apparent danger was the OCCASION of this epistle, and the DESIGN of it was to prevent the threatened evil if possible.

"That this account is true will fully appear from a more particular survey of the contents of the whole epistle.

"Chap. i. The apostle shows that all former dispensations were delivered to the world by *men and angels*, who were only *servants* in what they did; but that the gospel salvation was delivered by *Christ*, who is the *Son of God*, and the *Heir* of all things. How naturally does he then infer the *superiority of the gospel* over the *law*; and, of consequence, the great absurdity of leaving the former for the sake of the latter!

"Chap. ii. He obviates an objection which might be made to the superior excellency of Christ on account of his humiliation. To this end he shows that this humiliation was voluntary; that it was intended for many important purposes, *viz.* that we might be sanctified, ver. 11; that through his death we might be delivered from death, ver. 14, 15; and that Christ, by experiencing our infirmities in his own person, might become a *faithful and merciful High-priest*, ver. 17, 18. The inference then is, that his taking our nature upon him, and dying therein, is no argument of his inferiority either to the *prophets* or to the *angels*; and therefore it is no excuse for those who *apostatize* from the *gospel* for the sake of the *law*.

"Chap. iii. Here *Christ* is particularly compared with *Moses*, and shown to be superior to him in many respects. As, 1. *Christ* is shown to be the *Great Builder* of that house of which *Moses* is only a *small part*, ver. 3, 4. 2. *Christ* is as a *son* in his own house; but *Moses* was only as a *servant* in his *master's* house, ver. 5. Therefore *Christ* and his salvation are superior to *Moses* and his law, and ought not to be neglected on account of any thing inferior. From ver. 7 of this chapter to ver. 14 of chap. iv., the apostle shows the great danger of *apostatizing* from Christ, by the severe sentence which was passed on those who rebelled against *Moses* and apostatized from his law.

"Chap. v. *Christ* is compared to *Aaron*, and preferred to him on several accounts. As, 1. *Aaron* offered for his *own*, as well as for the *sins* of the *people*; but *Christ* offered only for the *sins of others*, having none of his own to offer for, ver. 3. 2. *Christ* was not a *priest* after the order of *Aaron*, but after the order of *Melchisedec*, which was a *superior order*, ver. 10. Concerning *Melchisedec* and *Christ*, the apostle observed that, through the dulness of the *Hebrews*, there were some things which they could not easily understand, ver. 11—14.

"He therefore calls on them, chap. vi., to labour for a more perfect acquaintance

therewith; withal promising them his farther assistance, ver. 1—3. The necessity of their doing this, of their thus *going on unto perfection*, he enforced by the following consideration, that, if they did not go forward, they would be in danger of *apostatizing* in such manner as would be irrecoverable, ver. 7, 8. From thence to the end of the chapter he encourages them to patience and *perseverance*, by the consideration of the *love, oath, and faithfulness* of God; and also by the *example* of their father *Abraham*.

“Chap. vii. The apostle resumes the parallel between *Melchisedec* and *Christ*, and shows that they agree in title and descent, ver. 1—3; and then, from instances wherein the priesthood of *Melchisedec* was preferable to the priesthood of *Aaron*, he infers the superiority of *Christ's* priesthood over that of *Aaron*, ver. 4—17. From thence to the end of the chapter, he shows that the priesthood of *Aaron* was only subservient to the priesthood of *Christ*, in which it was consummated and abolished; and of consequence, that all those legal obligations were thereby abolished. How naturally then did the apostle infer the absurdity of *apostatizing* from the gospel to the law, seeing they who did this, not only left the *greater* for the *lesser*, but also left that which remained in *full force*, for the sake of that which was *disannulled*.

“Chap. viii. is employed partly in recapitulating what had been demonstrated before concerning the superior dignity of our great High-priest, ver. 1—5; and partly in showing the superior excellency of the new covenant, as established in *Christ*, and as containing better promises; ver. 6 to the end of the chapter. From this last consideration, the impropriety of going from the new covenant to the old is as naturally inferred as from any other of the afore-mentioned considerations.

“With the same view the apostle, chap. ix., compares *Christ* and his priesthood to the *tabernacle* of old, and to what the high-priest did therein on the *great day of atonement*, in all things giving *Christ* the preference; from ver. 1 to the end.

“Chap. x. The apostle sets down the difference between the legal sacrifices and the sacrifice of *Christ*: the legal sacrifices were *weak*, and could not *put away sin*, ver. 1—4; but the sacrifice of *Christ* was *powerful*, doing that which the other *could not do*, ver. 5—10.

“The next point of difference was between the legal priests who offered these sacrifices, and the High-priest of our profession. And *first*, the legal priests were *many*; ours is *one*. *Secondly*, they *stood* when they presented their offerings to God; *CHRIST* *sits* at the right hand of his Father. *Thirdly*, they offered *often*; but *CHRIST*, *once for all*. *Fourthly*, they, with all their offerings, could not put away the smallest sin; but *Christ*, by his one offering, put away all sin, ver. 11—18. Now, from all these considerations, the apostle infers the great superiority of the gospel over the law; and, consequently, the impropriety of leaving the former for the latter.

“The next thing that the apostle does is to improve his doctrine; this he does by showing that, for the reasons above given, the Hebrews ought to cleave to *Christ*, to hold fast their profession, and *not to forsake the assembling themselves together*, ver. 19—25. And, as a farther inducement to cleave to *Christ* and to *persevere unto the end*, he urges the consideration of the difficulties which they had already overcome, and also of the love which they had formerly shown towards *Christ* and his gospel, ver. 32—34. He also encouraged them not to *cast away their confidence, seeing it had a great recompence of reward*, which they should enjoy if they *persevered* unto the end, ver. 35—37. Another consideration which he urged was, that they ought not to depart from *faith* to the *works* of the law, because it is by *faith* that a *just man liveth*, and not by the *works of the law*; because God has no pleasure in those who draw back from faith in him; and because every one who does this exposes himself to eternal perdition, ver. 36—39.

“Another inducement which he laid before them, to *continue* to expect salvation by *faith* and *patience*, was the consideration of the powerful effects of these graces as exemplified in the patriarchs of old, and the rest of the ancient worthies; chap. xi. throughout. ‘This chapter,’ according to Mr. *Perkins*, ‘depends on the former; thus we may read in the former chapter that many Jews, having received the faith and given their names to *Christ*, did afterwards *fall away*; therefore, towards the end of the chapter, there is a notable exhortation, tending to persuade the Hebrews to *persevere* in faith unto the end. Now in this chapter he continues the same exhortation; and the whole chapter (*as I take it*) is *nothing else*, in

substance, but one reason to urge the former exhortation to *perseverance* in faith, and the reason is drawn from the excellency of it; for this chapter, in divers ways, sets down what an excellent *gift* of God *faith* is; his *whole scope*, therefore, is manifest to be *nothing else* but to urge them to *persevere* and *continue* in *that faith*, proved at large to be so excellent a thing.

“As a farther encouragement to patience and *perseverance* he adds the example of *Christ*, chap. xii. 1—3; and as to the afflictions they met with on the gospel’s account, he tells them they ought not to be discouraged and driven away from *Christ* on their account, seeing they were signs of the divine favour, and permitted to come upon them merely for their good, ver. 4—11. He then exhorts them to encourage one another to *persevere* in *well-doing*. ver. 12—14. To watch over one another lest any of them *fall from the grace of God*, ver. 15—18. And, seeing they were then in possession of privileges, gospel privileges, such as the law of *Moses* could not give, he exhorts them to *hold fast the grace* they had, that thereby they might serve God in such a manner as the great obligation they were under required, which alone would be acceptable to him; and this they ought to do, the rather because, if they did not, they would find God to be as much more severe to *them* as his *gospel* is superior to the *law*; ver. 19 to the end of the chapter.

“Chap. xiii. He exhorts them, instead of *apostatizing*, to *continue* their brotherly affection one for another, ver. 1—3. To *continue* their purity of behaviour, their dependance on God, and their regard for their teachers, ver. 4—8. He exhorts them not to suffer themselves to be *carried about* (from Christ and his gospel) by *divers and strange doctrines*, but rather to strive to be established in grace, which they would find to be of more service to them than running about after Jewish ceremonies, ver. 9. Again he exhorts them to *cleave to* and to follow *Jesus without the camp*, and continually to give praise to God through him, ver. 9—16. And instead of *turning away* after seducers, that they might avoid persecution and the scandal of the cross, he exhorts them to submit to and obey their own Christian teachers, and to pray for their success and welfare, ver. 17—19, concluding the whole with some salutations and a solemn benediction from ver. 20 to the end.

“Now, if we closely attend to these general contents of the epistle, we shall find that *every argument* and *mode of reasoning*, which would be *proper* in a treatise written professedly on the *sin* and *danger* of *apostasy*, is made use of in this epistle.

“For, 1. As great temptations to prefer the law of *Moses* to the gospel of *Christ* was one circumstance which exposed them to the danger of apostasy, nothing could be more to the purpose than to show them that the gospel is *superior to the law*. Now we have seen how largely this argument is prosecuted in chap. i., ii., iii., v., vii., viii., ix., x. If we reduce it to form, it runs as follows: No one ought to prefer that which is less excellent to that which is more so: but the law is less excellent than the gospel; therefore none ought to prefer the law to the gospel, by *apostatizing* from the latter to the former. •

“2. Another argument, equally proper on such an occasion, is that taken from the consideration of the *punishment* which all apostates are exposed to. This argument is urged chap. ii. 2, 3; iii. 7 to the end; iv. 1—14; vi. 4, 8; x. 26—31; xii. 25, 28, 29. In most of these places the apostle compares the punishment which will be inflicted on apostates from *Christ* and his gospel to that which was inflicted on the apostate Israelites of old, and he frequently shows that the former will be far greater than the latter. This argument is as follows: You ought not to do that which will expose you to as great and greater punishment than that which God inflicted on the rebellious Israelites of old: but total and final apostasy from Christ will expose you to this; therefore you ought not to *apostatize* from Christ.

“3. Another argument proper on such an occasion is that taken from the consideration of the *great reward* which God has promised to perseverance. This the apostle urges, chap. iii. 6—14; iv. 1—9; v. 9; vi. 9, 11; ix. 28; x. 35—39. This argument runs thus: You ought to be careful to do that which God has promised greatly to reward: but he has promised you this on condition of your perseverance in the gospel of his Son; therefore you ought to be careful to *persevere* therein.

“4. A fourth argument, which must operate powerfully on such an occasion, is taken from the consideration of losing their present privileges by *apostatizing*. This argument is insisted on,

chap. ii. 11 to the end; iii. 1; iv. 3—14—16; vi. 18—20; vii. 19; viii. 10, 12; ix. 14, 15; x. 14, 22; xii. 22, 24, 28; xiii. 10, 14. This argument runs thus: You ought not to do that for which you will lose the gospel privileges you now enjoy: but if you apostatize from Christ and his gospel you will lose them; therefore you ought not to apostatize from *Christ* and his gospel.

“5. A fifth argument, very proper in such a work, is taken from the consideration of their former zeal and diligence in cleaving to *Christ*, and in professing his religion. This argument is handled chap. vi. 10; x. 32—34. The argument here is: Those who have formerly been zealous in well-doing ought not to grow weary, but rather to be *stedfast* therein unto the end; but you have formerly been zealous in your adherence to *Christ*, and in professing his religion; therefore you ought not to grow weary of adhering to *Christ*, or of professing his religion.

“6. Another argument, proper on such an occasion, is taken from the example of such persons as are held in very high esteem. Now this argument is urged, chap. vi. 12—15; ix. throughout; xii. 1—3. Here the argument is: Whatever you esteem as an excellency in the example of holy men of old you ought to imitate: but you esteem it as an excellency in their example that they were *stedfast*, and did not *apostatize* from God and his ways; therefore you ought to imitate their example in being *stedfast*, and in not apostatizing from *Christ* and his gospel.

“From all that has been said in these several surveys of this epistle, it undeniably appears, 1. That the apostle apprehended these Hebrews to be in danger of total and final apostasy; 2. That he wrote this epistle to them on purpose to prevent it if possible; and 3. That it was total and final apostasy from Christ and his gospel, of which the believing Hebrews were in danger, and which the apostle endeavours to prevent.”

For other matters relative to this subject see the preface, and the notes on all the passages referred to.

P R E F A C E

TO THE

EPISTLE OF PAUL THE APOSTLE

TO THE

H E B R E W S.

THE Epistle to the Hebrews, on which the reader is about to enter, is by far the most important and useful of all the apostolic writings; all the doctrines of the gospel are in it embodied, illustrated, and enforced in a manner the most lucid, by references and examples the most striking and illustrious, and by arguments the most cogent and convincing. It is an *epitome* of the dispensations of God to man, from the foundation of the world to the advent of Christ. It is not only the sum of the GOSPEL, but the sum and completion of the LAW, on which it is also a most beautiful and luminous comment. *Without* this, the Law of Moses had never been fully understood, nor God's design in giving it. *With* this, all is clear and plain, and the ways of God with man rendered consistent and harmonious. The apostle appears to have taken a portion of one of his own epistles for his text—CHRIST is the END of the LAW for RIGHTEOUSNESS to them that BELIEVE, and has most amply and impressively demonstrated his proposition. All the rites, ceremonies, and sacrifices of the Mosaic institution are shown to have had Christ for their *object* and *end*, and to have had neither *intention* nor *meaning* but in reference to him; yea, as a *system* to be without *substance*, as a *law* to be without *reason*, and its *enactments* to be both *impossible* and *absurd*, if taken out of this reference and connexion. Never were *premises* more clearly stated; never was an *argument* handled in a more masterly manner; and never was a *conclusion* more legitimately and satisfactorily brought forth. The *matter* is every where the most interesting; the *manner* is throughout the most engaging; and the *language* is most beautifully adapted to the whole, every where appropriate, always nervous and energetic, dignified as is the subject, pure and elegant as that of the most accomplished Grecian orators, and harmonious and diversified as the music of the spheres.

So many are the *beauties*, so great the *excellency*, so instructive the *matter*, so pleasing the *manner*, and so exceedingly interesting the *whole*, that the work may be read a hundred times over without perceiving any thing of *sameness*, and with new and increased information at each reading. This latter is an excellency which belongs to the whole revelation of God; but to no part of it in such a peculiar and supereminent manner as to the Epistle to the Hebrews.

To explain and illustrate this epistle multitudes have toiled hard; and exhibited much industry, much learning, and much piety. I also will show my opinion; and ten thousand may succeed me, and still bring out something that is *new*. That it was written to *Jews*, naturally such, the whole structure of the epistle proves. Had it been written to the *Gentiles*, not one in ten thousand of them could have comprehended the argument, because unacquainted with the Jewish system; the knowledge of which the writer of this epistle every where supposes. He who is well acquainted with the Mosaic law sits down to the study of this epistle with double advantages; and he who knows the *Traditions of the Elders*, and the *Mishnaic illustrations* of the written and pretended *oral law* of the Jews, is still more likely to enter into and comprehend the apostle's meaning. No man has adopted a more likely way of explaining its phraseology than *Schoettgen*, who has traced its peculiar diction to Jewish sources; and, according to him, the proposition of the whole epistle is this:

JESUS OF NAZARETH IS THE TRUE GOD.

And in order to convince the Jews of the truth of this proposition, the apostle uses but *three arguments*: 1. Christ is superior to the *angels*. 2. He is superior to *Moses*. 3. He is superior to *Aaron*.

These arguments would appear more distinctly were it not for the improper division of the chapters; as he who divided them in the middle ages (a division to which we are still unreasonably attached) had but a superficial knowledge of the word of God. In consequence of this it is that one peculiar excellency of the apostle is not noticed, viz. his *application* of every argument, and the strong exhortation founded on it. *Schoettgen* has very properly remarked, that commentators in general have greatly misunderstood the apostle's meaning through their unacquaintance with the Jewish writings and their peculiar phraseology, to which the apostle is continually referring, and of which he makes incessant use. He also supposes, allowing for the immediate and direct inspiration of the apostle, that he had in view this remarkable saying of the Rabbins, on Isai. lii. 13: "Behold, my servant will deal prudently." *Rab. Tanchum*, quoting *Yalcut Simeoni*, part II., fol. 53, says: זה סלך המשיח, "This is the king Messiah, who shall be greatly extolled, and elevated: He shall be elevated beyond *Abraham*; shall be more eminent than *Moses*; and more exalted than מלאכי השרת, the ministering angels." Or, as it is expressed in *Yalcut Kadosh*, fol. 144: משיח גדול מן האבות ומן משה ומן מלאכי השרת *Mashiach gadol min ha-aboth; umin Mosheh; umin Malakey hashshareth*. "The Messiah is greater than the patriarchs; than *Moses*; and than the ministering angels." These sayings he shows to have been fulfilled in our *Messiah*; and as he dwells on the superiority of our Lord to all these illustrious persons, because they were at the very *top* of all *comparisons* among the Jews; he, according to their opinion, who was greater than all these, must be greater than all created beings.

This is the point which the apostle undertakes to prove, in order that he may show the Godhead of Christ; therefore, if we find him proving that Jesus was *greater* than the *patriarchs*, *greater* than *Aaron*, *greater* than *Moses*, and greater than the *angels*, he must be understood to mean, according to the Jewish phraseology, that Jesus is an uncreated Being, infinitely greater than all others, whether *earthly* or *heavenly*. For, as they allowed the greatest eminence (next to God) to *angelic beings*, the apostle concludes "That he who is greater than the angels is truly God: but Christ is greater than the angels; therefore Christ is truly God." Nothing can be clearer than that this is the apostle's grand argument; and the proofs and illustrations of it meet the reader in almost every verse.

That the apostle had a *plan* on which he drew up this epistle is very clear, from the close connexion of every part. The grand divisions seem to be *three*:

I. The *proposition*, which is very short, and is contained in chap. i. 1—3. The majesty and pre-eminence of Christ.

II. The *proof* or *arguments* which support the proposition, viz.

Christ is greater than the ANGELS.

1. Because he has a more excellent name than they, chap. i. 4, 5.
2. Because the *angels* of God *adore him*, ver. 6.
3. Because the *angels* were *created by him*, ver. 7.
4. Because, in his human nature, he was endowed with *greater gifts* than they, ver. 8, 9.
5. Because he is *eternal*, ver. 10, 11, 12.
6. Because he is more *highly exalted*, ver. 13.
7. Because the *angels* are only the *servants* of God; *he, the Son*, ver. 14.

In the *application* of this argument he exhorts the Hebrews not to *neglect Christ*, chap. ii. 1, by arguments drawn,

1. From the minor to the major, ver. 2, 3.
2. Because the preaching of Christ was confirmed by *miracles*, ver. 4.
3. Because, in the *economy* of the New Testament, angels are not the *administrators*; but the *Messiah* himself, to whom all things are subject, ver. 5.

Here the apostle inserts a twofold *objection*, professedly drawn from divine revelation :

1. Christ is man, and is less than the angels. *What is man—thou madest him a little lower than the angels*, ver. 6, 7. Therefore he cannot be *superior* to them.

To this it is answered: 1. Christ, as a mortal man, by his death and resurrection overcame all enemies, and subdued all things to himself; therefore he must be greater than the angels, ver. 9.

2. Though Christ died, and was in this respect inferior to the angels, yet it was necessary that he should take on him this mortal state, that he might be of the same nature with those whom he was to redeem; and this he did without any prejudice to his divinity, ver. 10—18.

Christ is greater than MOSES.

1. Because Moses was only a *servant*; Christ, the *Lord*, chap. iii. 2—6.

The *application* of this argument he makes from Ps. xcvi. 7—11, which he draws out at length, chap. iii. 7—iv. 13.

Christ is greater than AARON, and all the other high-priests.

1. Because he has not gone through the *vail* of the tabernacle to make an atonement for sin, but has entered for this purpose into *heaven* itself, chap. iv. 14.

2. Because he is the *Son of God*, ver. 14.

3. Because it is from him we are to implore grace and mercy, chap. iv. 15, 16, and ver. 1, 2, 3.

4. Because he was consecrated High-priest by God himself, chap. v. 4—10.

5. Because he is not a priest according to the *order* of Aaron, but according to the *order* of Melchisedec, which was much more ancient, and much more noble, chap. vii. For the excellence and prerogatives of this order, see the notes.

6. Because he is not a *typical* priest, prefiguring good things to come, but the *real* Priest, of whom the others were but *types* and *shadows*, chap. viii. 1—ix. 11. For the various reasons by which this argument is supported, see also the notes.

In this part of the epistle the apostle inserts a *digression*, in which he reproves the ignorance and negligence of the Hebrews in their mode of treating the sacred scriptures. See chap. v. 11, and chap. vi.

The *application* of this part contains the following exhortations :

1. That they should carefully retain their faith in Christ as the true Messiah, chap. x. 19—23.
2. That they should be careful to live a godly life, ver. 24, 25.
3. That they should take care not to incur the punishment of disobedience, ver. 32—37, and chap. xii. 3—12.
4. That they should place their whole confidence in God, live by faith, and not turn back to perdition, chap. x. 38, xii. 2.
5. That they should consider and imitate the faith and obedience of their eminent ancestors, chap. xi.
6. That they should take courage, and not be remiss in the practice of the true religion, chap. xii. 12—24.
7. That they should take heed not to despise the Messiah, now speaking to them from heaven, chap. xii. 25—29.

III. *Practical and miscellaneous exhortations* relative to sundry duties, chap. xiii.

All these subjects (whether immediately designed by the apostle himself, in this particular order, or not) are pointedly considered in this most excellent epistle ; in the whole of which the *superiority* of CHRIST, his *gospel*, his *priesthood*, and his *sacrifice*, over *Moses*, the *law*, the *Aaronic priesthood*, and the various *sacrifices* prescribed by the law, is most clearly and convincingly shown.

Different writers have taken different views of the order in which these subjects are proposed, but most commentators have produced the same results.

For other matters relative to the *author* of the epistle, the *persons* to whom it was sent, the *language* in which it was composed, and the *time* and *place* in which it was written, the reader is referred to the *introduction*, where these matters are treated in sufficient detail.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

H E B R E W S.

Chronological Notes relative to this Epistle.

er of the Constantinopolitan era of the world, or that used by the Byzantine historians, and other eastern writers, 5571.—Year of the Alexandrian era of the world, 5565.—Year of the Antiochian era of the world, 5555.—Year of the world, according to archbishop Usher, 4067.—Year of the world, according to Eusebius, in his Chronicon, 4291.—Year of the minor Jewish era of the world, or that in common use, 3823.—Year of the Greater Rabbinical era of the world, 4422.—Year from the Flood, according to archbishop Usher, and the English Bible, 2411.—Year of the Cali Yuga, or Indian era of the Deluge, 3165.—Year of the era of Iphitus, or since the first commencement of the Olympic games, 1003.—Year of the era of Nabonassar, king of Babylon, 810.—Year of the CCXth Olympiad, 3.—Year from the building of Rome, according to Fabius Pictor, 810.—Year from the building of Rome, according to Frontinus, 814.—Year from the building of Rome, according to the Fasti Capitolini, 815.—Year from the building of Rome, according to Varro, which was that most generally used, 816.—Year of the era of the Seleucidæ, 375.—Year of the Cæsarean era of Antioch, 111.—Year of the Julian era, 108.—Year of the Spanish era, 101.—Year from the birth of Jesus Christ, according to archbishop Usher, 67.—Year of the vulgar era of Christ's nativity, 63.—Year of Albinus, governor of the Jews, 2.—Year of Vologesus, king of the Parthians, 14.—Year of Domitius Corbulo, governor of Syria, 4.—Year of Matthias, high-priest of the Jews, 1.—Year of the Dionysian period, or Easter Cycle, 64.—Year of the Grecian Cycle of nineteen years, or Common Golden Number, 7; or the second after the second embolismic.—Year of the Jewish Cycle of nineteen years, 4; or the first after the first embolismic.—Year of the Solar Cycle, 16.—Dominical Letter, it being the third after the Bissextile or Leap-year, B.—Day of the Jewish Passover, according to the Roman computation of time, the IIIrd of the Calends of April, or, in our common mode of reckoning, the thirtieth of March, which happened in this year on the fourth day after the Jewish Sabbath.—Easter Sunday, the IIIrd of the nones of April, named by the Jews the 19th of Nisan or Abib; and by Europeans, in general, the 3rd of April.—Epect, or age of the moon on the 22nd of March (the day of the earliest Easter Sunday possible), 6.—Epect, according to the present mode of computation, or the moon's age on New Year's day, or the Calends of January, 13.—Monthly Epects, or age of the moon on the Calends of each month respectively (beginning with January), 13, 15, 14, 15, 16, 17, 18, 19, 20, 20, 22, 22.—Number of Direction, or the number of days from the twenty-first of March to the Jewish Passover, 9.—Year of the reign of Caius Tiberius Claudius Nero Cæsar, the fifth Roman monarch, computing from Octavianus, or Augustus Cæsar, properly the first Roman emperor, 10.—Roman Consuls, C. Memmius Regulus, and L. Verginius Rufus.

CHAPTER I.

Different discoveries made of the divine will to the ancient Israelites by the prophets, 1. The discovery now perfected by the revelation of Jesus Christ, of whose excellences and glories a large description is given, 2—13. Angels are ministering spirits to the heirs of salvation, 14.

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 816.

GOD, who at sundry times
and *in divers manners
spake in time past unto the
fathers by the prophets,
2 Hath ^b in these last days ^c spoken unto

us by *his* Son, ^d whom he hath
appointed heir of all things,
^e by whom also he made the
worlds;

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 816.

3 ^f Who being the brightness of *his* glory,

* Numb. xii. 6, 8. — ^b Deut. iv. 30. Gal. iv. 4. Eph. i. 10.
^c John i. 17. xv. 15. Ch. ii. 3. — ^d Ps. ii. 8. Matt. xxi. 38.
xxviii. 18. John iii. 35. Rom. viii. 17. — ^e John i. 3.

1 Cor. viii. 6. Col. i. 16. — ^f Wisd. vii. 26. John i. 14.
xiv. 9. 2 Cor. iv. 4. Col. i. 15.

NOTES ON CHAP. I.

Verse 1. *God, who at sundry times and in divers manners*] We can scarcely conceive any thing more dignified than the opening of this epistle; the sentiments are exceedingly elevated, and the language, harmony itself. The infinite God is at once produced to view, not in any of those attributes which are essential to the divine nature, but in the manifestations of his love to the world, by giving a revelation of his will relative to the salvation of mankind, and thus preparing the way, through a long train of years, for the introduction of that most glorious Being, his own Son. This Son, in the fulness of time, was manifested in the flesh that he might complete all vision and prophecy, supply all that was wanting to perfect the great scheme of revelation for the instruction of the world, and then die to put away sin by the sacrifice of himself. The description which he gives of this glorious personage is elevated beyond all comparison. Even in his *humiliation*, his suffering of death excepted, he is infinitely exalted above all the angelic host, is the object of their unceasing adoration, is permanent on his eternal throne at the right hand of the Father, and from him they all receive their commands to minister to those whom he has redeemed by his blood. In short, this first chapter, which may be considered the introduction to the whole epistle is, for importance of subject, dignity of expression, harmony and energy of language, compression and yet distinctness of ideas, equal, if not superior, to any other part of the New Testament.

Sundry times] Πολυμερως, from πολυς, many, and μερος, a part; giving portions of revelation at different times.

Divers manners] Πολυτροπως, from πολυς, many, and τροπος, a manner, turn, or form of speech; hence trope, a figure in rhetoric. Lambert Bos supposes these words to refer to that part of music which is denominated harmony, viz. that general consent or union of musical sounds which is made up of different parts; and, understood in this way, it may signify the agreement or harmony of all the Old Testament writers, who with one consent gave testimony to Jesus Christ, and the work of redemption by him. To him gave all the prophets witness that, through his name, whosoever believeth in him shall receive remission of sins; Acts x. 43.

But it is better to consider, with Kypke, that the words are rather intended to point out the imperfect state of divine revelation under the Old Testament;

it was not complete, nor can it without the New be considered a sufficiently ample discovery of the divine will. Under the Old Testament, revelations were made πολυμερως και πολυτροπως, at various times, by various persons, in various laws and forms of teaching, with various degrees of clearness, under various shadows, types, and figures, and with various modes of revelation, such as by angels, visions, dreams, mental impressions, &c. See Numb. xii. 6, 8. But under the New Testament all is done απλως, simply, by one person, i. e. Jesus, who has fulfilled the prophets, and completed prophecy; who is the way, the truth, and the life; and the founder, mediator, and governor of his own kingdom.

One great object of the apostle is, to put the simplicity of the Christian system in opposition to the complex nature of the Mosaic economy; and also to show that what the law could not do because it was weak through the flesh, Jesus has accomplished by the merit of his death and the energy of his Spirit.

Maximus Tyrius, Diss. 1, page 7, has a passage where the very words employed by the apostle are found, and evidently used nearly in the same sense: Τη του ανθρωπου ψυχη δυ οργανων οντων προς συνεσι, του μεν απλου, ον καλουμεν νουν, του δε ποικιλου και πολυμερους και πολυτροπου, ως αισθησις καλουμεν. "The soul of man has two organs of intelligence: one simple, which we call mind; the other diversified, and acting in various modes and various ways, which we term sense."

A similar form of expression the same writer employs in Diss. 15, page 171: "The city which is governed by the mob πολυφωνον τε ειναι και πολυμερη και πολυπαθη, is full of noise, and is divided by various factions and various passions."

The excellence of the gospel above the law is here set down in three points: 1. God spake unto the faithful under the Old Testament by Moses and the prophets; worthy servants, yet servants; now the Son is much better than a servant, ver. 4. 2. Whereas the body of the Old Testament was long in compiling, being about a thousand years from Moses to Malachi; and God spake unto the fathers by piecemeal, one while raising up one prophet, another while another; now sending them one parcel of prophecy or history, then another: but when Christ came, all was brought to perfection in one age; the apostles and evangelists were alive, some of them, when every part of the New Testament was completely finished. 3. The Old Testament was delivered by God in divers manners, both in utterance

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A.U.C. cir. 816.

and the express image of his person, and ^a upholding all things by the word of his power, ^b when he had by himself

purged our sins, ^c sat down on the right hand of the Majesty on high;
4 Being made so much better

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A.U.C. cir. 816.

^a John i. 4. Col. i. 17. Rev. iv. 11.—^b Ch. vii. 27.
ix. 12, 14, 16.

^c Ps. cx. 1. Eph. i. 20. Ch. viii. 1. x. 12. xii. 2.
1 Pet. iii. 22.

and manifestation; but the delivery of the *gospel* was in a more simple manner; for, although there are various penmen, yet the subject is the same, and treated with nearly the same phraseology throughout; James, Jude, and the Apocalypse excepted. See *Leigh*.

Verse 2. *Last days*] The gospel dispensation, called the *last days* and the *last time*, because not to be followed by any other dispensation; or the conclusion of the Jewish church and state, now at their termination.

By his Son] It is very remarkable that the pronoun *αυτου*, *his*, is not found in the text; nor is it found in any MS. or Version. We should not therefore supply the pronoun as our translators have done; but simply read *εν Υιου*, BY A SON, OR IN A SON, *whom he hath appointed heir of all things*. God has many sons and daughters, for he is the *Father of the spirits of all flesh*; and he has many *heirs*, for *if sons, then heirs, heirs of God, and joint-heirs with Jesus Christ*; but he has no Son who is *heir of all things*, none by whom he made the worlds, none in whom he speaks, and by whom he has delivered a complete revelation to mankind, but Jesus the Christ.

The apostle begins with the lowest state in which Christ has appeared: 1. His being a Son, born of a woman, and made under the law. He then ascends, 2, to his being an *Heir*, and an Heir of all things. 3. He then describes him as the *Creator of all worlds*. 4. As the *Brightness of the divine glory*. 5. As the *express Image of his person*, or *character of the Divine substance*. 6. As sustaining the immense fabric of the universe; and this by the word of his power. 7. As having made an *atonement* for the sin of the world, which was the most stupendous of all his works.

"'Twas great to speak a world from nought;
"'Twas greater to redeem."

8. As being on the *right hand* of God, infinitely exalted above all created beings; and the object of *adoration* to all the angelic host. 9. As having an *eternal throne*, neither his *person* nor his *dignity* ever *changing* or *decaying*. 10. As continuing to *exercise dominion*, when the earth and the heavens are no more! It is only in God manifested in the flesh that all these excellences can possibly appear, therefore the apostle begins this astonishing *climax* with the simple *Sonship* of Christ, or his *incarnation*; for, on *this*, all that he is to man, and all that he has done for man, is built.

Verse 3. *The brightness of his glory*] *Αυρασμα της δοξης*. The resplendent out-beaming of the essential

glory of God. *Hesychius* interprets *αυρασμα* by *ηλιον φεγγος*, the *splendour of the sun*. The same form of expression is used by an apocryphal writer, *Wisdom*, chap. vii. 26, where, speaking of the uncreated wisdom of God, he says: "For she is the *splendour of eternal light*, *αυρασμα γαρ εστι φωτος αιδιου*, and the unsullied mirror of the energy of God, and the image of his goodness." The word *αυρασμα* is that which has splendour *in itself*, *αυρασμα* is the splendour *emitted from it*; but the *inherent splendour* and the *exhibited splendour* are radically and essentially the same.

The express image of his person] *Χαρακτηρ της υποστασεως αυτου* *The character or impression of his hypostasis or substance*. It is supposed that these words expound the former; *image* expounding *brightness*, and *person* or *substance*, *glory*. The *hypostasis* of God is that which is essential to him as God; and the *character* or *image* is that by which all the likeness of the original becomes manifest, and is a perfect *fac-simile* of the whole. It is a metaphor taken from sealing; the *die* or *seal* leaving the full impression of its every part on the wax to which it is applied.

From these words it is evident, 1. That the apostle states Jesus Christ to be of the *same essence* with the Father, as the *αυρασμα*, or *proceeding splendour*, must be the same with the *αυρασμα*, or *inherent splendour*.

2. That Christ, though proceeding from the Father, is of the same essence; for if one *αυρη*, or *splendour*, produce another *αυρη*, or *splendour*, the produced splendour must be of the same essence with that which produces it.

3. That although Christ is thus of the same essence with the Father, yet he is a *distinct person* from the Father; as the splendour of the sun, though of the same essence, is distinct from the sun itself, though each is essential to the other; as the *αυρασμα*, or *inherent splendour*, cannot subsist without its *αυρασμα*, or *proceeding splendour*, nor the *proceeding splendour* subsist without the *inherent splendour* from which it proceeds.

4. That Christ is *eternal* with the Father, as the proceeding splendour must necessarily be co-existent with the inherent splendour. If the one, therefore, be *uncreated*, the other is *uncreated*; if the one be *eternal*, the other is *eternal*.

Upholding all things by the word of his power] This is an astonishing description of the infinitely energetic and all-pervading power of God. He *spake*, and all things were created; He *speaks*, and all things are sustained. The Jewish writers frequently

A. M. cir. 4067. than the angels, as ^a he hath
 A. D. cir. 63. by inheritance obtained a more
 An. Olymp. cir. CCX. 3. excellent name than they.
 A.U.C. cir. 816. 5 For unto which of the

angels said he at any time, A. M. cir. 4067.
^b Thou art my Son, this day A. D. cir. 63.
 have I begotten thee? And An. Olymp. cir. CCX. 3.
 again, ^c I will be to him a A.U.C. cir. 816.

^a Eph. i. 21. Phil. ii. 9, 10.—^b Ps. ii. 7. Acts xiii. 33.
 Ch. v. 5.

^c 2 Sam. vii. 14. 1 Chron. xxii. 10. xxviii. 6. Ps.
 lxxxix. 26, 27.

express the perfection of the Divine Nature by the phrases, *He bears all things, both above and below; He carries all his creatures; He bears his world; He bears all worlds by his power.* The Hebrews, to whom this epistle was written, would, from this and other circumstances, fully understand that the apostle believed Jesus Christ to be truly and properly God.

Purged our sins] There may be here some reference to the great transactions in the wilderness.

1. Moses, while in communion with God on the mount, was so impressed with the divine glories that his face shone, so that the Israelites could not behold it. But Jesus is infinitely greater than Moses, for he is the splendour of God's glory; and,

2. Moses found the government of the Israelites such a burden that he altogether sank under it. His words, Numb. xi. 12, are very remarkable: *Have I conceived all this people? Have I begotten them, that thou shouldest say unto me, Carry them in thy bosom—unto the land which thou swearst unto their fathers?* But Christ not only carried all the Israelites, and all mankind; but he upholds ALL THINGS by the word of his power.

3. The Israelites murmured against Moses and against God, and provoked the heavy displeasure of the Most High; and would have been consumed had not Aaron made an atonement for them, by offering victims and incense. But Jesus not only makes an atonement for Israel, but for the whole world; not with the blood of bulls and goats, but with his own blood: hence it is said that *he purged our sins d' aïrou, by himself*, his own body and life being the victim. It is very likely that the apostle had all these things in his eye when he wrote this verse; and takes occasion from them to show the infinite excellence of Jesus Christ when compared with Moses; and of his *gospel* when compared with the *law*. And it is very likely that the Spirit of God, by whom he spoke, kept in view those maxims of the ancient Jews concerning the Messiah, whom they represent as being infinitely greater than Abraham, the patriarchs, Moses, and the ministering angels. So Rabbi Tanchum, on Isai. lii. 13, *Behold my servant shall deal prudently*, says, *זה סלך המשיח Zeh melek hamashiach*, this is the King Messiah; *and shall be exalted, and be extolled, and be very high.* "He shall be exalted above Abraham, and shall be extolled beyond Moses, and shall be more sublime than the ministering angels." See the preface.

The right hand of the Majesty on high] As it were associated with the Supreme Majesty, in glory everlasting, and in the government of all things in time and in eternity; for the *right hand* is the place of

the greatest eminence, 1 Kings ii. 19. The king himself, in eastern countries, sits on the throne; the next to him in the kingdom, and the highest favourite, sits on his *right hand*; and the third greatest personage, on his *left*.

Verse 4. *So much better than the angels*] Another argument in favour of the divinity of our Lord. The Jews had the highest opinion of the transcendent excellence of angels; they even associate them with God in the creation of the world, and suppose them to be of the privy council of the Most High; and thus they understand Gen. i. 26: *Let us make man in our own image, in our own likeness*; "And the Lord said to the ministering angels that stood before him, and who were created the second day, Let us make man," &c. See the Targum of *Jonathan ben Uzziel*. And they even allow them to be worshipped for the sake of their Creator, and as his representatives; though they will not allow them to be worshipped for their own sake. As, therefore, the Jews considered them next to God, and none entitled to their adoration but God; on their own ground the apostle proves Jesus Christ to be God, because God commanded all the angels of heaven to worship him. He, therefore, who is greater than the angels, and is the object of their adoration, is God. But Jesus Christ is greater than the angels, and the object of their adoration; therefore Jesus Christ must be God.

By inheritance obtained] *Κεκληρονομησεν ονομα*. The verb *κληρονομειν* signifies generally to *participate, possess, obtain, or acquire*; and is so used by the purest Greek writers: Kypke has produced several examples of it from *Demosthenes*. It is not by *inheritance* that Christ possesses a more excellent name than angels, but as God: he has it *naturally and essentially*; and, as *God manifested in the flesh*, he has it in consequence of his humiliation, sufferings, and meritorious death. See Phil. ii. 9.

Verse 5. *Thou art my Son, this day have I begotten thee*] These words are quoted from Ps. ii. 7, a psalm that seems to refer only to the Messiah; and they are quoted by St. Paul, Acts xiii. 33, as referring to the *resurrection of Christ*. And this application of them is confirmed by the same apostle, Rom. i. 4, as by his resurrection from the dead he *was declared—manifestly proved, to be the Son of God with power*; God having put forth his miraculous energy in raising that body from the grave which had truly died, and died a violent death, for Christ was put to death as a malefactor; but by his *resurrection* his innocence was demonstrated, as God could not work a miracle to raise a wicked man from the dead. As Adam was *created* by God, and because no natural generation

A. M. cir. 4067. Father, and he shall be to me
 A. D. cir. 63. a Son ?
 An. Olymp. 6 * And again, when he bring-
 cir. CCX. 3. eth in ^b the first-begotten into
 A.U.C. cir. 816.

the world, he saith, ° And let
 all the angels of God worship
 him.
 7 And ^d of the angels he saith,

A. M. cir. 4067.
 A. D. cir. 63.
 An. Olymp.
 cir. CCX. 3.
 A.U.C. cir. 816.

*Or, *When he bringeth again.*—^b Rom. viii. 29. Col. i. 18.
 Rev. i. 5.

° Deut. xxxii. 43. LXX. Ps. xvii. 7. 1 Pet. iii. 22.
^dGr. *unto*.

could have any operation in his case, therefore he was called the *son of God*, Luke iii. 38, and could never have seen *corruption* if he had not sinned: so the human nature of Jesus Christ, formed by the energy of the eternal Spirit in the womb of the virgin, without any human intervention, was for this very reason called the Son of God, Luke i. 35; and because it had not *sinned*, therefore it could not see corruption; nor was it even *mortal*, but through a miraculous display of God's infinite love, for the purpose of making a sacrificial atonement for the sin of the world; and God, having raised this sacrificed human nature from the dead, declared that same Jesus (who was, as above stated, *the Son of God*) to be his Son, the promised Messiah; and as coming by the Virgin Mary, the right heir to the throne of David, according to the uniform declaration of all the prophets.

The words, *This day have I begotten thee*, must refer either to his *incarnation*, when he was miraculously conceived in the womb of the Virgin by the power of the Holy Spirit; or to his *resurrection* from the dead, when God, by this sovereign display of his almighty energy, declared him to be his Son, vindicated his innocence, and also the purity and innocence of the blessed Virgin, who was the mother of this Son, and who declared him to be produced in her womb by the power of God. The *resurrection* of Christ, therefore, to which the words most properly refer, not only gave the fullest proof that he was an *innocent* and *righteous* man, but also that he had accomplished the purpose for which he died, and that his *conception* was miraculous, and his mother a pure and unspotted virgin.

This is a subject of infinite importance to the Christian system, and of the last consequence in reference to the conviction and conversion of the Jews, for whose use this epistle was sent by God. Here is the rock on which they split; they deny this *divine Sonship* of Jesus Christ, and their blasphemies against him and his *virgin mother* are too shocking to be transcribed. The *certainty of the resurrection* of Jesus refutes their every calumny; proves his miraculous conception; vindicates the blessed Virgin; and, in a word, *declares him to be the Son of God with power*.

This most important use of this saying has passed unnoticed by almost every Christian writer which I have seen; and yet it lies here at the foundation of all the apostle's proofs. If Jesus was not thus the Son of God, the whole Christian system is vain and baseless: but his *resurrection* demonstrates him to have been the Son of God; therefore every thing

built on this foundation is more durable than the foundations of heaven, and as inexpugnable as the throne of the Eternal King.

He shall be to me a Son ?] As the Jews have ever blasphemed against the *Sonship* of Christ, it was necessary that the apostle should adduce and make strong all his proofs, and show that this was not a new revelation; that it was that which was chiefly intended in several scriptures of the Old Testament, which, without farther mentioning the places where found, he immediately produces. This place, which is quoted from 2 Sam. vii. 14, shows us that the *seed* which God promised to David, and who was to *sit upon his throne*, and whose *throne should be established for ever*, was not Solomon, but Jesus Christ; and indeed he quotes the words so as to intimate that they were so understood by the Jews. See among the observations at the end of the chapter.

Verse 6. *And again, when he bringeth in the first-begotten*] This is not a correct translation of the Greek, *Ὅταν δε καινι εισαγαγη τον πρωτοτοκον εις την οικουμενην*: *But when he bringeth again, or the second time, the first-born into the habitable world*. This most manifestly refers to his *resurrection*, which might be properly considered a *second incarnation*; for as the human soul, as well as the fulness of the Godhead bodily, dwelt in the man Christ Jesus on and during his incarnation, so when he expired upon the cross, both the *Godhead* and the *human spirit* left his dead body; and as on his resurrection these were reunited to his revived manhood, therefore, with the strictest propriety, does the apostle say that the resurrection was a *second bringing of him into the world*.

I have translated *οικουμενη* the *habitable world*, and this is its proper meaning; and thus it is distinguished from *κοσμος*, which signifies the *terraqeous globe*, independently of its inhabitants; though it often expresses both the inhabited and uninhabited parts. Our Lord's *first coming* into the world is expressed by this latter word, chap. x. 5: *Wherefore when he cometh into the world, διο εισιρχομενος εις τον κοσμον*, and this simply refers to his being *incarnated*, that he might be capable of *suffering* and *dying* for man. But the word is changed on this *second coming*, I mean his *resurrection*, and then *οικουμενη* is used; and why? (fancy apart) because he was now to *dwell with man*; to send his gospel every where to all the inhabitants of the earth, and to *accompany* that gospel wherever he sent it, and to *be* wherever two or three should be gathered together in his name. Wherever the messengers of Jesus Christ go, preaching the kingdom of God, even to the farthest

A. M. cir. 4067. • Who maketh his angels spirits, and his ministers a flame of fire.

• Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

A. M. cir. 4067. A. D. cir. 63. An. Olymp. cir. CCX. 3. A.U.C. cir. 816.

8 But unto the Son he saith,

• Ps. civ. 4.—• Ps. xlv. 6, 7.

• Gr. rightness or straightness.

and most desolate parts of the earth where human beings exist, there they ever find Christ; he is not only in them, and with them, but he is in and among all who believe on him through their word.

Let all the angels of God worship him.] The apostle recurs here to his former assertion, that Jesus is higher than the angels, ver. 4, that he is none of those who can be called ordinary angels or messengers, but one of the most extraordinary kind, and the object of worship to all the angels of God. To worship any creature is idolatry, and God resents idolatry more than any other evil. Jesus Christ can be no creature, else the angels who worship him must be guilty of idolatry, and God the author of that idolatry, who commanded those angels to worship Christ.

There has been some difficulty in ascertaining the place from which the apostle quotes these words; some suppose Ps. xcvi. 7: Worship him, all ye gods, which the Septuagint translate thus: Προσκυνησατε αυτη, παντες αγγελοι αυτου Worship him, all ye his

angels; but it is not clear that the Messiah is intended in this psalm, nor are the words precisely those used here by the apostle. Our marginal references send us with great propriety to the Septuagint Version of Deut. xxxii. 43, where the passage is found verbatim et literatim; but there is nothing answering to the words in the present Hebrew text. The apostle undoubtedly quoted the Septuagint, which had then been for more than 300 years a Version of the highest repute among the Jews; and it is very probable that the copy from which the Seventy translated had the corresponding words. However this may be, they are now sanctioned by divine authority; and as the verse contains some singular additions, I will set it down in a parallel column with that of our own version, which was taken immediately from the Hebrew text, premising simply this, that it is the last verse of the famous prophetic song of Moses, which seems to point out the advent of the Messiah to discomfit his enemies, purify the land, and redeem Israel from all his iniquities.

Deut. xxxii. 43, from the Hebrew.

Deut. xxxii. 43, from the Septuagint.

Rejoice O ye nations with his people; for he will avenge the blood of his servants; and will render vengeance to his adversaries: will be merciful to his land and to his people.

Rejoice ye heavens together with him; and let all the angels of God worship him. Rejoice ye Gentiles with his people; and let the children of God be strengthened in him; for he will avenge the blood of his children; he will avenge, and will repay judgment to his adversaries; and those who hate him will he recompense: and the Lord will purge the land of his people.

This is a very important verse; and to it, as it stands in the Septuagint, St. Paul has referred once before; see Rom. xv. 10. This very verse, as it stands now in the Septuagint, thus referred to by an inspired writer, shows the great importance of this ancient Version; and proves the necessity of its being studied and well understood by every minister of Christ. In Rom. iii. there is a large quotation from Psalm xiv., where there are six whole verses in the apostle's quotation which are not found in the present Hebrew text, but are preserved in the Septuagint! How strange it is that this venerable and important Version, so often quoted by our Lord and all his apostles, should be so generally neglected, and so little known! That the common people should be ignorant of it, is not to be wondered at, as it has never been put in an English dress; but that the ministers of the gospel should be unacquainted with it may be spoken to their shame.

called God's sons in any peculiar sense, but his servants, as tempests and lightnings are. In many respects they may have been made inferior even to man as he came out of the hands of his Maker, for he was made in the image and likeness of God; but of the angels, even the highest order of them, this is never spoken. It is very likely that the apostle refers here to the opinions of the Jews relative to the angels. In Pirkey R. Elieser, c. 4, it is said: "The angels which were created the second day, when they minister before God, ואי כל נפש become fire." In Shemoth Rabba, s. 25, fol. 123, it is said: "God is named the Lord of hosts, because with his angels he doth whatsoever he wills: when he pleases, he makes them sit down; Judg. vi. 11: And the angel of the Lord came, and sat under a tree. When he pleases, he causes them to stand; Isai. vi. 2: The seraphim stood. Sometimes he makes them like women; Zech. v. 9: Behold there came two women, and the wind was in their wings. Sometimes he makes them like men; Gen. xviii. 2: And, lo, three men stood by him.

Verse 7. Who maketh his angels spirits] They are so far from being superior to Christ, that they are not

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A.U.C. cir. 816.

9 ^a Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, ^b hath anointed thee with the oil of gladness above thy fellows.

^a Ps. xlv. 7. — ^b Isai. lxi. 1. Acts iv. 27. x. 38.

Sometimes he makes them *spirits*; Ps. civ. 4: *Who maketh his angels spirits.* Sometimes he makes them *fire*; *ibid.*: *His ministers a flame of fire.*"

In *Yakut Simeoni*, par. 2, fol. 11, it is said: "The angel answered Manoaah, I know not in whose image I am made, for God changeth us every hour: sometimes he makes us *fire*, sometimes *spirit*, sometimes *men*, and at other times *angels*." It is very probable that those who are termed *angels* are not confined to any specific form or shape, but assume various forms and appearances according to the nature of the work on which they are employed and the will of their sovereign employer. This seems to have been the ancient Jewish doctrine on this subject.

Verse 8. *Thy throne, O God, is for ever and ever*] If this be said of the Son of God, i. e. Jesus Christ, then Jesus Christ must be God; and indeed the design of the apostle is to prove this. The words here quoted are taken from Ps. xlv. 6, 7, which the ancient Chaldee paraphrast, and the most intelligent rabbins, refer to the Messiah. On the third verse of this Psalm, *Thou art fairer than the children of men*, the *Targum* says: "Thy beauty, מלכא משיחא *malca Meshicha*, O king Messiah, is greater than the children of men." *Aben Ezra* says: "This Psalm speaks of David, or rather of his Son the *Messiah*, for this is his name, Ezek. xxxiv. 24: *And David my servant shall be a Prince over them for ever.* Other rabbins confirm this opinion.

This verse is very properly considered a proof, and indeed a strong one, of the Divinity of Christ; but some late Versions of the New Testament have endeavoured to avoid the evidence of this proof by translating the words thus: *God is thy throne for ever and ever*; and if this version be correct, it is certain the text can be no proof of the doctrine. Mr. Wakefield vindicates this translation at large in his *History of Opinions*; and δ Θεος, being the *nominative* case, is supposed to be a sufficient justification of this Version. In answer to this it may be stated that the *nominative* case is often used for the *vocative*, particularly by the Attics; and the whole scope of the place requires it should be so used here; and, with due deference to all of a contrary opinion, the original Hebrew cannot be consistently translated any other way, כִּסֵּא אֱלֹהִים שָׁמַיִם *kisaca Elohim olam raed*, *Thy throne, O God, is for ever, and to eternity.* It is in both worlds; and extends over all time; and will exist through all endless duration. To this our Lord seems to refer, Matt. xxviii. 18: *All power is given unto me, both in HEAVEN and EARTH.* My throne, i. e. my *dominion*, extends from the creation to the consummation of all things. These I have

10 And, ^c Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A.U.C. cir. 816.

^c Pa. cii. 25, &c.

made, and these I uphold; and from the end of the world, throughout eternity, I shall have the same glory — sovereign, unlimited power and authority, which I had with the Father before the world began; John xvii. 5. I may add that none of the ancient Versions has understood it in the way contended for by those who deny the Godhead of Christ, either in the Psalm from which it is taken, or in this place where it is quoted. Aquila translates אֱלֹהִים *Elohim*, by Θεε, *O God*, in the vocative case; and the Arabic adds the sign of the vocative يا *ya*, reading the place thus: كورسي يا الله الي ابد الابد *korsee yallaha ila abadilabada*, the same as in our Version. And even allowing that δ Θεος here is to be used as the *nominative* case, it will not make the sense contended for, without adding εστι to it, a reading which is not countenanced by any *Version*, nor by any MS. yet discovered. Wiclif, Coverdale, and others, understood it as the *nominative*, and translated it so; and yet it is evident that this *nominative* has the power of the *vocative*; forsothe to the sone God thi troone into the world of world: a gerde of equite the gerde of thi reume. I give this, pointing and all, as it stands in my old MS. Bible. Wiclif is nearly the same, but is evidently of a more modern cast: but to the sone he seith. God thy trone is into the world of world, a gherd of equite is the gherd of thi reume. Coverdale translates it thus: *But unto the sonne he sayeth, God, thi seate endureth for ever and ever: the cepter of thi kyngdome is a right cepter.* Tindal and others follow in the same way, all reading it in the *nominative* case, with the force of the *vocative*; for none of them has inserted the word εστι, *is*, because not authorised by the original: a word which the opposers of the Divinity of our Lord are obliged to *beg*, in order to support their interpretation. See some farther criticisms on this at the end of this chapter.

A scepter of righteousness] The sceptre, which was a sort of staff or instrument of various forms, was the ensign of government, and is here used for government itself. This the ancient Jewish writers understand also of the Messiah.

Verse 9. *Thou hast loved righteousness*] This is the characteristic of a just governor: he abhors and suppresses iniquity; he countenances and supports righteousness and truth.

Therefore God, even thy God] The original, δια τουτο εγρασε σε δ Θεος, δ Θεος σου, may be thus translated: *Therefore, O God, thy God hath anointed thee.* The form of speech is nearly the same with that in the preceding verse; but the sense is sufficiently clear if we read, *Therefore God, thy God hath anointed thee, &c.*

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A.U.C. cir. 816.

11 * They shall perish; but thou remainest: and they all shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

* Isai. xxxiv. 4. li. 6. Matt. xxiv. 35. 2 Pet. iii. 7, 10. Rev. xxi. 1.—^bPs. cx. 1. Matt. xxii. 44. Mark xii. 36. Luke xx. 42. Ch. x. 12. Ver. 3.—^cGen. xix. 16. xxxii. 1, 2, 24. Ps. xxxiv. 7. xci. 11. ciii. 20, 21. Dan. iii. 28.

With the oil of gladness] We have often had occasion to remark that, anciently, *kings, priests, and prophets* were consecrated to their several offices by anointing; and that this signified the gifts and influences of the Divine Spirit. Christ, ὁ Χριστός, signifies *The Anointed One*, the same as the Hebrew *Messias*; and he is here said to be *anointed with the oil of gladness above his fellows*. None was ever constituted *prophet, priest, and king*, but himself; some were *kings only, prophets only, and priests only*; others were *kings and priests, or priests and prophets, or kings and prophets*; but none had ever the *three offices* in his own person but Jesus Christ, and none but himself can be a King over the universe, a Prophet to all intelligent beings, and a Priest to the whole human race. Thus he is infinitely exalted *beyond his fellows*—all that had ever borne the regal, prophetic, or sacerdotal offices.

Some think that the word *μεροῦχος, fellows*, refers to *believers* who are made partakers of the same Spirit, but cannot have its infinite plenitude. The first sense seems the best. *Gladness* is used to express the *festivities* which took place on the inauguration of kings, &c.

Verse 10. *And, Thou, Lord*] This is an address to the *Son* as the *Creator*, see ver. 2; for this is implied in *laying the foundation* of the earth. The heavens, which are the work of his hands, point out his infinite wisdom and skill.

Verse 11. *They shall perish*] Permanently fixed as they seem to be, a time shall come when they shall be *dissolved*, and afterwards *new heavens* and a *new earth* be formed, in which righteousness alone shall dwell. See 2 Pet. iii. 10—13.

Shall wax old as doth a garment] As a garment by long using becomes unfit to be longer used, so shall all visible things; they shall *wear old*, and *wear out*; and hence the necessity of their being *renewed*. It is remarkable that our word *world* is a contraction of *wear old*; a term by which our ancestors expressed the sentiment contained in this verse. That the word was thus compounded, and that it had this sense in our language, may be proved from the most competent and indisputable witnesses. It was formerly written *peporold, wearold, and pepelb, wereld*. This *etymology* is finely alluded to by our excellent poet *Spencer*, when describing the primitive age of innocence, succeeded by the age of depravity:

13 But to which of the angels said he at any time, ^bSit on my right hand, until I make thine enemies thy footstool?

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A.U.C. cir. 816.

14 ^cAre they not all ministering spirits, sent forth to minister for them who shall be ^dheirs of salvation?

vii. 10. x. 11. Matt. xviii. 10. Luke i. 19. ii. 9, 13. Act. xii. 7, &c. xxvii. 23.—^dRom. viii. 17. Tit. iii. 7. James ii. 5. 1 Pet. iii. 7.

“The lion there did with the lambe consort,
And eke the dove sat by the faulcon’s side;
Ne each of other feared fraude or tort,
But did in safe security abide,
Withouten perill of the stronger pride:
But when the world *waxe old*, it *waxe warre old*,
Whereof it hight, and having shortly tride
The trains of wit, in wickednesse *waxe bold*,
And dared of all sinnes, the secrets to unfold.”

Even the heathen poets are full of such allusions. See *Horace*, Carm. lib. iii., od. 6; *Virgil*, Æn. viii., ver. 324.

Thou remainest] Instead of *διὰ πάντων*, some good MSS. read *διὰ παντός*, the first, without the circumflex, being the present tense of the indicative mood; the latter, with the circumflex, being the *future—thou shalt remain*. The difference between these two readings is of little importance.

Verse 12. *And they shall be changed*] Not *destroyed* ultimately, or *annihilated*. They shall be *changed and renewed*.

But thou art the same] These words can be said of no being but God; all others are *changeable or perishable*, because temporal; only that which is *eternal* can continue *essentially* and, speaking after the manner of men, *formally the same*.

Thy years shall not fail] There is in the divine duration no circle to be run, no space to be measured, no time to be reckoned. All is eternity—infinite—and onward.

Verse 13. *But to which of the angels*] We have already seen, from the opinions and concessions of the Jews, that, if Jesus Christ could be proved to be *greater than the angels*, it would necessarily follow that he was God: and this the apostle does most amply prove by these various quotations from their own scriptures; for he shows that while he is the supreme and absolute Sovereign, they are no more than his *messengers and servants*, and *servants* even to his *servants*, i. e. to mankind.

Verse 14. *Are they not all ministering spirits*] That is, *They are all ministering spirits*; for the Hebrews often express the strongest *affirmative* by an interrogation.

All the angels, even those of the highest order, are employed by their Creator to serve those who believe in Christ Jesus. What these services are, and how

performed, it would be impossible to state. Much has been written on the subject, partly founded on scripture, and partly on conjecture. They are, no doubt, constantly employed in *averting evil* and *procuring good*. If God help *man by man*, we need not wonder that he helps man by *angels*. We know that he needs none of those helps, for he can do all things himself; yet it seems agreeable to his infinite wisdom and goodness to use them. This is part of the economy of God in the government of the world and of the church; and a part, no doubt, essential to the harmony and perfection of the whole. The reader may see a very sensible discourse on this text in vol. ix., page 337, of the Rev. John Wesley's works, edit. 1811. Dr. Owen treats the subject at large in his comment on this verse, vol. iii., page 141, edit. 8vo., which is just now brought to my hand, and which appears to be a very learned, judicious, and important work, but by far too diffuse. In it the words of God are drowned in the sayings of man.

The Godhead of Christ is a subject of such great importance, both to the faith and hope of a Christian, that I feel it necessary to bring it full into view, wherever it is referred to in the sacred writings. It is a prominent article in the apostle's creed, and should be so in ours. That this doctrine cannot be established on ver. 8 has been the assertion of many. To what I have already said on this verse, I beg leave to subjoin the following criticisms of a learned friend, who has made this subject his particular study.

BRIEF REMARKS ON HEBREWS, ch. i., ver. 8.

Ὁ θρονος σου, ὁ θεος, εις τους αιωνας.

"It hath ever been the opinion of the most sound divines, that these words, which are extracted from the 45th Psalm, are addressed by God the Father unto God the Son. Our translators have accordingly rendered the passage thus: "Thy throne, O God, is for ever." Those who deny the divinity of Christ, being eager to get rid of such a testimony against themselves, contend that ὁ θεος is here the nominative, and that the meaning is: "God is thy throne for ever." Now it is somewhat strange, that none of them have had critical acumen enough to discover that the words cannot possibly admit of this signification. It is a rule in the Greek language, that when a substantive noun is the subject of a sentence, and something is predicated of it, the article, if used at all, is prefixed to the subject, but omitted before the predicate. The Greek translators of the Old, and the authors of the New Testament, write agreeably to this rule. I shall first give some examples from the latter:

Θεος η̄ν ὁ Λογος.—"The Word was God." John i. 1.
Ὁ Λογος σαρξ̄ εγενετο.—"The Word became flesh." John i. 14.

Πνευμα ὁ θεος.—"God is a Spirit." John iv. 24.

Ὁ θεος αγαπη̄ εστι.—"God is love." 1 John iv. 8.

Ὁ θεος φως̄ εστι.—"God is light." 1 John i. 5.

If we examine the Septuagint Version of the Psalms, we shall find, that in such instances the

author sometimes places the article before the subject, but that his usual mode is to omit it altogether. A few examples will suffice:

Ὁ θεος κριτης̄ δικαιος.—"God is a righteous judge." Ps. vii. 11.

Ὁ θεος ἡμων̄ καταφυγη̄ και δυναμις.—"God is our refuge and strength." Ps. xli. 1.

Κυριος βοηθος̄ μου.—"The Lord is my helper." Ps. xxviii. 7.

Κυριος στερεωμᾱ μου και καταφυγη̄ μου.—"The Lord is my firm support and my refuge." Ps. xviii. 2.

Θεος̄ μεγας̄ Κυριος.—"The Lord is a great God." Ps. xc. 3.

We see what is the established phraseology of the Septuagint, when a substantive noun has something predicated of it in the same sentence. Surely, then, we may be convinced that if in Ps. xlv. 6, the meaning, which they who deny our Lord's divinity affix, had been intended, it would rather have been written *θρονος σου, ὁ θεος*, or *θρονος σου, θεος*. This our conviction will if possible be increased, when we examine the very next clause of this sentence, where we shall find that the article is prefixed to the subject, but omitted before the predicate.

Ῥαβδος̄ ευθυτητος̄ ἡ ραβδος̄ της βασιλειας̄ σου.—"The sceptre of thy kingdom is a sceptre of rectitude."

"But it may be doubted whether θεος with the article affixed be ever used in the vocative case." Your doubt will be solved by reading the following examples, which are taken not promiscuously from the Septuagint, but all of them from the Psalms.

Κρινον̄ αυτους, ὁ θεος.—"Judge them, O God." Ps. v. 10.

Ὁ θεος, ὁ θεος̄ μου.—"O God, my God." Ps. xxii. 1.
Σοι ψαλω, ὁ θεος̄ μου.—"Unto thee will I sing, O my God." Ps. lix. 17.

Ῥψωσω̄ σε, ὁ θεος̄ μου.—"I will exalt thee, O my God." Ps. cxlv. 1.

Κυριε, ὁ θεος̄ μου.—"O Lord my God." Ps. civ. 1.
I have now removed the only objection which can, I think, be started. It remains, that the son of Mary is here addressed as the God, whose throne endures for ever.

I know that a *pronoun* sometimes occurs with the article prefixed to its predicate; but I speak only of *nouns substantive*.

I must not fail to observe, that the rule about the subject and predicate, like that of the Greek prepositive article, pervades all classes of writers. It will be sufficient, if I give three or four examples. The learned reader may easily collect more.

Προσημιον̄ μεν ὁ ουρανος̄ απας, θεατρον̄ δ' ἡ οικου-
μενη.—"The whole heaven is his stage, and the world his theatre." Chrysostom. We have here two instances in one sentence. The same is the case in the following examples:

Βραχυς̄ μεν ὁ ξυλλογος, μεγας̄ δ' ὁ ποθος.—"Small indeed is the assembly, but great is the desire." Chrysostom.

Καλον̄ γαρ το αθλον, και ἡ ελπις̄ μεγαλη.—"For the prize is noble, and the hope is great." Plato.

Το τ'̄ αισχρον̄ εχθρον, και το χρηστον̄ ευκλειες.—

“That which is base is hateful; and that which is honest, glorious.” Sophocles.

Having spoken of nouns substantive only, I ought to state that the rule applies equally to adjectives and to participles. Near the opening of the fifth of Matthew, we find eight consecutive examples of the rule. In five of these the subject is an adjective, and in the other three, a participle. Indeed one of them has two participles, affording an instance of the rule respecting the prepositive article, as well as of that which we are now considering. Μακαριοι οι πεινωντες και διψωντες.—“Blessed are they who hunger and thirst.” In the Apocalypse there are four examples of the rule with participles, and in all these twelve cases the predicate is placed first. See the Supplement to my Essay on the Greek Article, at the end of Dr. A. Clarke’s commentary on Ephesians.

I am aware that an exception now and then occurs in the sacred writings; but I think I may assert that there are no exceptions in the Septuagint version of the book of Psalms. As the words *ὁ θεος σου, ὁ θεος*, occur in the book of Psalms, the most important question is this: Does that book always support the orthodox interpretation? With regard to the deviations which are elsewhere occasionally found, I think there can be little doubt that they are owing to the ignorance or carelessness of transcribers, for the rule is unquestionably genuine.

H. S. BOYD.

The preceding remarks are original, and will be duly respected by every scholar.

I have shown my reasons in the note on Luke i. 35, why I cannot close in with the common view of what is called the *eternal Sonship* of Christ. I am inclined to think that from this tenet *Arianism* had its origin. I shall here produce my authority for this opinion. Arius, the father of what is called Arianism, and who flourished in A. D. 300, was a presbyter of the church of Alexandria, a man of great learning and eloquence, and of deeply mortified manners; and he continued to edify the church by his teaching and example till the circumstance took place which produced that unhappy change in his religious sentiments, which afterwards gave rise to so much distraction and division in the Christian church. The circumstance to which I refer is related by *Socrates Scholasticus*, in his supplement to the History of Eusebius, lib. i., c. 5; and is in substance as follows: Alexander, having succeeded Achilles in the bishopric of Alexandria, self-confidently philosophizing one day in the presence of his presbyters and the rest of his clergy concerning the Holy Trinity, among other things asserted that there was a *Monad* in the Triad, *φλοισμοτερον περι της αγιας Τριαδος, εν Τριαδι Μοναδα ειναι φιλοσοφων θεολογει*. What he said on the derived nature or *eternal Sonship* of Christ is not related. Arius, one of his presbyters, a man of considerable skill in the science of logic, *ανηρ ουκ αμοιρος της διαλεκτικης λεσχης*, supposing that the bishop designed to introduce the dogmas of Sabellius, the Libyan, who denied the personality of the Godhead, and consequently the Trinity, sharply opposed the

bishop, arguing thus: “If the Father begot the Son; he who was thus begotten had a beginning of his existence; and from this it is manifest, that there was a time in which the Son was not. Whence it necessarily follows, that he has his subsistence from what exists not.” The words which Socrates quotes are the following, of which the above is as close a translation as the different idioms will allow: *Ει ὁ Πατηρ εγεννησε τον Υιον, αρχην υπαρξεως εχει ὁ γεννηθεις· και εκ τουτου δηλον, οτι ην ὁτε ουκ ην ὁ υιος· αεολουθει τε εξ αναγκης, εξ ουκ οντων εχειν αυτον την υποστασιν*. Now, it does not appear that this had been previously the doctrine of Arius, but that it was the *consequence* which he logically drew from the doctrine laid down by the bishop; and, although Socrates does not tell us what the bishop stated, yet, from the *conclusions* drawn, we may at once see what the *premises* were; and these must have been some incautious assertions concerning the *Sonship* of the *Divine nature* of Christ: and I have shown elsewhere that these are fair deductions from such premises. “But is not God called Father; and Father of our Lord Jesus Christ?” Most certainly. That God graciously assumes the name of *Father*, and acts in that character towards mankind, the whole scripture proves; and that the title is given to him as signifying *Author, Cause, Fountain, and Creator*, is also sufficiently manifest from the same scriptures. In this sense he is said to be the *Father of the rain*, Job xxxviii. 28; and hence also it is said, *He is the Father of spirits*, Heb. xii. 9; and he is the Father of men because he created them; and Adam, the first man, is particularly called *his son*, Luke iii. 38. But he is the Father of the *human nature* of our blessed Lord in a peculiar sense, because by his energy this was produced in the womb of the virgin, Luke i. 35. *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee*; THEREFORE also that HOLY THING WHICH SHALL BE BORN OF THEE shall be called THE SON OF GOD. It is in consequence of this that our blessed Lord is so frequently termed the *Son of God*, and that God is called *His Father*. But I know not any scripture, fairly interpreted, that states the *Divine nature* of our Lord to be *begotten* of God, or to be the *Son of God*. Nor can I see it possible that he could be *begotten* of the Father, in *this sense*, and be *eternal*; and if not *eternal*, he is not God. But numberless scriptures give him every attribute of Godhead; his own works demonstrate it; and the whole scheme of salvation requires this. I hope I may say that I have demonstrated his supreme, absolute, and unoriginated Godhead, both in my note on Col. i. 16, 17, and in my *Discourse on Salvation by Faith*. And having seen that the doctrine of the *eternal Sonship* produced *Arianism*, and *Arianism* produced *Socinianism*, and *Socinianism* produces a kind of *general infidelity*, or disrespect to the sacred writings, so that several parts of them are rejected as being uncanonical, and the inspiration of a major part of the New Testament strongly suspected; I find it necessary to be doubly on my watch to avoid every thing that may, even in the remotest way, tend to so deplorable a catastrophe.

It may be said: "Is not God called the *eternal Father*? And if so, there can be no eternal Father if there be no eternal Son." I answer: God is not called in any part of scripture, as far as I can recollect, either the *eternal* or *everlasting Father* in reference to our blessed Lord, nor indeed in reference to any thing else; but this very title, strange to tell, is given to Jesus Christ himself: *His name shall be called the EVERLASTING FATHER*, Isa. ix. 6; and we may on this account, with more propriety, look for an *eternal filiation* proceeding from *him*, than from any other person of the most Holy Trinity.

Should it be asked: "Was there no *Trinity* of persons in the Godhead before the incarnation?" I answer: That a *Trinity of persons* appears to me to belong *essentially* to the eternal Godhead, neither of which was *before*, *after*, or *produced* from another; and of this the Old Testament is full: but the distinction was not fully evident till the incarnation; and particularly till the baptism in Jordan, when on *him*, in whom dwelt all the fulness of the Godhead, the *Holy Ghost* descended in a *bodily shape*, like a dove; and a *voice from heaven* proclaimed that *baptized person* God's beloved Son: in which transaction there were *three persons* occupying *distinct places*; as the *person of Christ* in the *water*, the *Holy Spirit* in a *bodily shape*, and the *voice from heaven*, sufficiently prove; and to each of these *persons* various scriptures give all the essential attributes of God.

On the doctrine of the *eternal Sonship* of the divine nature of Christ I once had the privilege of conversing with the late reverend John Wesley, about three years before his death; he read from a book in which I had written it, the argument against this doctrine, which now stands in the note on Luke i. 35. He did not attempt to reply to it; but allowed that, on the *ground* on which I had taken it, the argument was *conclusive*. I observed, that the proper essential divinity of Jesus Christ appeared to me to be *so absolutely necessary* to the whole Christian scheme, and to the faith both of penitent sinners and saints, that it was of the utmost importance to set it in the *clearest and strongest point of view*; and that, with my *present light*, I could not credit it, if I must receive the common doctrine of the *Sonship of the Divine nature* of our Lord. He mentioned two eminent divines who were of the same opinion; and added, that the eternal Sonship of Christ had been a doctrine very generally received in the Christian church; and he believed no one had ever expressed it better than his brother Samuel had done in the following lines:

"From whom, in one eternal *now*,
The Son, thy offspring, flowed;
An everlasting Father thou,
An everlasting God."

He added not one word more on the subject, nor ever after mentioned it to me, though after that we had many interviews. But it is necessary to mention

his own note on the text, that has given rise to these observations; which shows that he held the doctrine as commonly received, when he wrote that note; it is as follows:

"*Thou art my Son*] God of God, Light of Light. *This day have I begotten Thee*—I have begotten Thee from eternity, which, by its unalterable permanency of duration, is one continued unsuccessive day." Leaving the point in dispute out of the question, this is most beautifully expressed; and I know not that this great man ever altered his views on this subject, though I am certain that he never professed the opinion as many who quote his authority do; nor would he at any time have defended what he did hold in *their way*. I beg leave to quote a fact. In 1781, he published in the fourth volume of the *Arminian Magazine*, p. 384, an article, entitled, "An *Arian Antidote*;" in this are the following words: "Greater or lesser in infinity, is not; inferior Godhead shocks our sense; Jesus was inferior to the Father as touching his manhood, John xiv. 28; he was a son given, and slain intentionally from the foundation of the world, Rev. xiii. 8, and the first-born from the dead of every creature, Col. i. 15, 18. But, our Redeemer, from everlasting (Isa. lxiii. 16.), had not the inferior name of Son; in the beginning was the word, and the word was with God from eternity, and the word, made flesh, was God," &c. This is pointedly against the *eternal Sonship* of the *divine nature*. But why did Mr. W. insert this? and if by haste, &c., why did he not correct this when he published in 1790, in the 13th vol. of the *Magazine*, eight tables of errata to the eight first volumes of that work? Now, although he had carefully noticed the slightest errors that might affect the sense in those preceding volumes, yet no fault is found with the *reasoning* in the *Arian Antidote*, and the sentence, "But, our Redeemer, from everlasting, had not the inferior name of Son," &c., is passed by without the slightest notice! However necessary this view of the subject may appear to me, I do not presume to say that others, in order to be saved, must view it in the same light: I leave both opinions to the judgment of the reader; for on such a point it is necessary that every man should be clear in his own mind, and satisfied in his own conscience. Any opinion of mine my readers are at perfect liberty to receive or reject. I never claimed infallibility; I say, with St. Augustine, *Errare possum; hæreticus esse nolo*. Refined Arians, with some of whom I am personally acquainted, are quite willing to receive all that can be said of the dignity and glory of Christ's nature, provided we admit the doctrine of the eternal Sonship, and omit the word *unoriginated*, which I have used in my demonstration of the Godhead of the Saviour of men; but, as far as it respects myself, I can neither admit the one, nor omit the other. The proper essential Godhead of Christ lies deep at the foundation of my Christian creed; and I must sacrifice ten thousand *forms of speech* rather than sacrifice the *thing*. My opinion has not been formed on slight examination.

CHAPTER II.

The use we should make of the preceding doctrine, and the danger of neglecting this great salvation, 1—4. The future world is not put in subjection to the angels, but all is under the authority of Christ, 5—8. Jesus has tasted death for every man, 9. Nor could he accomplish man's redemption without being incarnated and without dying; by which he destroys the devil, and delivers all that believe on him from the fear of death and spiritual bondage, 10—15. Christ took not upon him the nature of angels, but the nature of Abraham, that he might die, and make reconciliation for the sins of the people, 16—18.

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THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time

we should ^a let them slip.

2 For if the word ^b spoken by angels was

stedfast, and ^c every transgression and disobedience received a just recompence of reward; ³ ^d How shall we escape, if

we neglect so great salvation; ^e which at the first began to be spoken by the Lord, and was

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^a Gr. run out as leaking vessels.—^b Deut. xxxiii. 2. Ps. lxxviii. 17. Acts vii. 53. Gal. iii. 19.—^c Numb. xv. 30, 31.

Deut. iv. 3. xvii. 2, 5, 12. xxvii. 26.—^d Ch. x. 28, 29. xii. 5. ^e Matt. iv. 17. Mark i. 14. Ch. i. 2.

NOTES ON CHAP. II.

Verse 1. *Therefore*] Because God has spoken to us by his Son; and because that Son is so great and glorious a personage; and because the subject which is addressed to us is of such infinite importance to our welfare.

We ought to give the more earnest heed] We should hear the doctrine of Christ with care, candour, and deep concern.

Lest at any time we should let them slip.] Μη ποτε παραρῶμεν “Lest at any time we should leak out.” This is a metaphor taken from unstaunch vessels; the staves not being close together, the fluid put into them leaks through the chinks and crevices. Superficial hearers lose the benefit of the word preached, as the unseasoned vessel does its fluid; nor can any one hear to the saving of his soul, unless he give most earnest heed, which he will not do unless he consider the dignity of the speaker, the importance of the subject, and the absolute necessity of the salvation of his soul. St. Chrysostom renders it, μη ποτε απολωμεθα, εκπεσωμεν, lest we perish, lest we fall away.

Verse 2. *If the word spoken by angels*] The law (according to some), which was delivered by the mediation of angels, God frequently employing these to communicate his will to men. See Acts vii. 53; and Gal. iii. 19. But the apostle probably means those particular messages which God sent by angels, as in the case of Lot, Gen. xix., and such like.

Was stedfast] Was so confirmed by the divine authority, and so strict, that it would not tolerate any offence, but inflicted punishment on every act of transgression, every case in which the bounds laid down by the law were passed over; and every act of disobedience in respect to the duties enjoined.

Received a just recompence] That kind and degree

of punishment which the law prescribed for those who broke it.

Verse 3. *How shall we escape*] If they who had fewer privileges than we have, to whom God spoke in divers manners by angels and prophets, fell under the displeasure of their maker, and were often punished with a sore destruction; how shall we escape wrath to the uttermost if we neglect the salvation provided for us, and proclaimed to us by the Son of God? Their offence was high; ours, indescribably higher. The salvation mentioned here is the whole system of Christianity, with all the privileges it confers; properly called a *salvation*, because, by bringing such an abundance of heavenly light into the world, it saves or delivers men from the kingdom of darkness, ignorance, error, superstition, and idolatry; and provides all the requisite means to free them from the power, guilt, and contamination of sin. This salvation is great when compared with that granted to the Jews: 1. The Jewish dispensation was provided for the Jews alone; the Christian dispensation for all mankind. 2. The Jewish dispensation was full of significant types and ceremonies; the Christian dispensation is the substance of all those types. 3. The Jewish dispensation referred chiefly to the body and outward state of man—washings and external cleansings of the flesh; the Christian, to the inward state—purifying the heart and soul, and purging the conscience from dead works. 4. The Jewish dispensation promised temporal happiness; the Christian, spiritual. 5. The Jewish dispensation belonged chiefly to time; the Christian, to eternity. 6. The Jewish dispensation had its glory; but that was nothing when compared to the exceeding glory of the gospel. 7. Moses administered the former; Jesus Christ, the Creator, Governor, and Saviour of the world, the latter. 8. This is a great salvation, infi-

A. M. cir. 4067. * confirmed unto us by them that heard *him* ;
 A. D. cir. 63. An. Olymp. cir. CCX. 3. A.U.C. cir. 816. 4 ^b God also bearing *them* witness, ^c both with signs and wonders, and with divers miracles, and ^d gifts 'of the Holy Ghost, ' according to his own will?

5 For unto the angels hath he not put in subjection ^e the world to come, whereof we speak.

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6 But one in a certain place testified, saying, ^h What is man, that thou art mindful of him? or the son of man, that thou visitest him?

* Luke i. 2.—^b Mark xvi. 20. Acts xiv. 3. xix. 11. Rom. xv. 18, 19. 1 Cor. ii. 4.—^c Acts ii. 22, 43.—^d Or, *distributions*.—^e 1 Cor. xii. 4, 7, 11.—^f Eph. i. 5, 9.

^g Ch. vi. 5. 2 Pet. iii. 13.—^h Job vii. 17. Ps. viii. 4, &c. cxlv. 3.

nately beyond the Jewish ; but how great no tongue or pen can describe.

Those who *neglect* it, ἀμνησάντες, are not only they who *oppose* or *persecute* it, but they who *pay no regard* to it ; who do not *meddle with* it, do not *concern themselves* about it, do not lay it to heart, and consequently do not get their hearts changed by it. Now these cannot *escape* the coming judgments of God ; not merely because they oppose his will and commandment, but because they sin against the very *cause* and *means* of their deliverance. As there is but *one* remedy by which their diseased souls can be saved, so by refusing to apply that one remedy they must necessarily perish.

[*Which at the first began to be spoken*] Though John the Baptist went before our Lord to prepare his way, yet he could not be properly said to preach the gospel ; and even Christ's preaching was only a *beginning* of the great proclamation : it was his own Spirit in the apostles and evangelists, the men who heard him preach, that opened the whole mystery of the kingdom of heaven. And all this testimony had been so confirmed in the land of Judea as to render it indubitable ; and consequently there was no excuse for their unbelief, and no prospect of their *escape* if they should continue to *neglect* it.

Verse 4. *God also bearing them witness*] He did not leave the confirmation of these great truths to the testimony of *men* ; he bore his *own* testimony to them by *signs, wonders, various miracles, and distributions of the Holy Ghost*, Πνεύματος Ἁγίου μερισμοῖς. And all these were proved to come from *himself* ; for no man could do those miracles at *his own pleasure*, but the power to work them was given according to God's *own will* ; or rather, God himself wrought them, in order to accredit the ministry of his servants.

For the meaning of *signs, wonders, &c.*, see the note on Deut. iv. 34.

Verse 5. *The world to come*] That *עולם הבא* *olam habba*, *the world to come*, meant the *days of the Messiah* among the Jews, is most evident, and has been often pointed out in the course of these notes ; and that the administration of this kingdom has not been intrusted to *angels*, who were frequently employed under the law, is also evident, for the government is on the shoulder of Jesus Christ ; he alone has the keys of death and hell ; he alone shuts, and no man opens ; opens, and no man shuts ; he alone has the residue of the Spirit ; he alone is the Governor

of the universe, the Spirit, Soul, Heart, and Head of the church : all is in his authority, and under subjection to him.

But some think that the *world to come* means *future glory*, and suppose the words are spoken in reference to the *Angel of God's presence*, Exod. xxiii. 20, who introduced the Israelites into the *promised land*, which land is here put in opposition to the *heavenly inheritance*. And it is certain that in this sense also we have an entrance into the Holiest *only* by the blood of Jesus. Dr. *Mucknight* contends for this latter meaning, but the former appears more consistent with the Jewish phraseology.

Verse 6. *But one in a certain place*] This *one* is *David* ; and the *certain place*, Ps. viii. 4, 5, 6. But why does the apostle use this indeterminate mode of quotation ? Because it was common thus to express the testimony of any of the inspired writers : אמר הויהא אתך *amar hahu kethab*, Thus saith a certain scripture. So *Philo*, De Plant. Noe : Εἶπε γὰρ σου, *he saith somewhere* ; εἶπε γὰρ τις, *a certain person saith*. Thus even the heathens were accustomed to quote *high authorities* ; so *Plato*, Tim. : Ὁς εἶπεν τις, *as a certain person saith*, meaning *Heraclitus*. See in *Rosenmüller*. It is such a mode of quotation as we sometimes use when we speak of a very eminent person who is well known ; as, *that very eminent person*, *that great philosopher*, *that celebrated divine*, *that inspired teacher of the Gentiles*, the *royal psalmist*, the *evangelical prophet*, hath said. The mode of quotation therefore implies, not *ignorance*, but *reverence*.

What is man] This quotation is verbatim from the *Septuagint* ; and, as the Greek is not so emphatic as the Hebrew, I will quote the original : מה אנוש כי תזכרנו *mah enosh ki thizkerennu*, *uben Adam ki thiphkedennu* ; *What is miserable man, that thou rememberest him ? and the son of Adam, that thou visitest him ?* The variation of the terms in the original is very emphatic. *Adam*, אדם, is the name given to man at his creation, and expresses his origin, and generic distinction from all other animals. *Enosh*, אנוש, which signifies *sick, weak, wretched*, was never given to him till after his fall. The *son of Adam* means here, any one or all of the fallen posterity of the first man. That God should *remember* in the way of mercy these *wretched* beings, is great condescension ; that he should *visit* them, *manifest* himself to them, yea, even *dwell among them*, and at

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7 Thou madest him ^a a little lower than the angels; thou crownedst him with glory and honour, and didst set him over

the works of thy hands:

8 ^b Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is*

not put under him. But now ^c we see not yet all things put under him:

9 But we see Jesus, ^d who was made a little lower than the angels, ^e for the suffering of death, ^f crowned with glory and honour; that he by the grace of God should taste death ^g for every man.

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^a Or, a little while inferior to.—^b Matt. xxviii. 18. 1 Cor. xv. 27. Eph. i. 22. Ch. i. 13.—^c 1 Cor. xv. 25. ^d Phil. ii. 7, 8, 9.—^e Or, by.—^f Acts ii. 33.—^g John iii.

16. xii. 32. Rom. v. 18. viii. 32. 2 Cor. v. 15. 1 Tim. ii. 6. 1 John ii. 2. Rev. v. 9.

last assume their nature, and give up his life to ransom them from the bitter pains of eternal death, is mercy and love indescribable and eternal.

Verse 7. *Thou madest him a little lower than the angels*] We must again have recourse to the original from which this quotation is made: וְהוֹרַדְתָּ מִנְּסָ מַאֲלֵהֶם וַתִּתְּחַשְׁשֶׁרֶהוּ מֵעַל מְעֹלֵהֶם. If this be spoken of man as he came out of the hands of his Maker, it places him at the head of all God's works; for literally translated it is: *Thou hast made him less than God*. And this is proved by his being made in the image and likeness of God, which is spoken of no other creature either in heaven or earth; and it is very likely that in his original creation he stood at the head of all the works of God, and the next to his Maker. This sentiment is well expressed in the following lines, part of a paraphrase on this psalm, by the Rev. C. Wesley:

"Him with glorious majesty
Thy grace vouchsafed to crown: ^v
Transcript of the One in Three,
He in thine image shone.
Foremost of created things,
Head of all thy works he stood;
Nearest the great King of kings,
And little less than God."

If we take the words as referring to *Jesus Christ*, then they must be understood as pointing out the time of his humiliation, as in ver. 9; and the *little lower*, βραχυ τι, in both verses, must mean for a short time, or a little while, as is very properly inserted among our marginal readings. Adam was originally made higher than the angels, but by sin he is now brought low, and subjected to death; for the angelic nature is not mortal. Thus, taking the words in their common acceptation, man in his present state may be said to be lessened below the angels. Jesus Christ, as the eternal Logos, or God with God, could not die, therefore a body was prepared for him; and thus βραχυ τι, for a short while, he was made lower than the angels, that he might be capable of suffering death. And indeed the whole of the passage suits him better than it does any of the children of men, or than even Adam himself in a state of innocence; for it is only under the feet of Jesus that all things are put in subjection, and it was in consequence of his humiliation that he had a name above every name,

that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, Phil. ii. 9—11. Therefore he must be infinitely higher than the angels, for they, as well as all the things in heaven, bow in subjection to him.

Thou crownedst him with glory and honour] This was strictly true of Adam in his state of innocence, for he was set over all things in this lower world; all sheep and oxen, the beasts of the field, the fowl of the air, the fish of the sea, and whatsoever passeth over the paths of the seas, Ps. viii. 7, 8. So far all this perfectly applies to Adam; but it is evident the apostle takes all in a much higher sense, that of universal dominion; and hence he says, he left nothing that is not put under him. These verses, collated with the above passage from the epistle to the Philippians, mutually illustrate each other. And the crowning Christ with glory and honour must refer to his exaltation after his resurrection, in which, as the victorious Messiah, he had all power given to him in heaven and earth. And although we do not yet see all things put under him, for evil men, and evil spirits, are only under the subjection of control, yet we look forward to that time when the whole world shall be bowed to his sway, and when the stone cut out of the mountain without hands shall become great, and fill the whole earth. What was never true of the first Adam, even in his most exalted state, is true of the second Adam, the Lord Jesus Christ; and to him, and to him alone, it is most evident that the apostle applies these things; and thus he is higher than the angels, who never had nor can have such dominion and consequent glory.

Verse 9. *Should taste death for every man*.] In consequence of the fall of Adam, the whole human race became sinful in their nature and in their practice, added transgression to sinfulness of disposition, and thus became exposed to endless perdition. To redeem them Jesus Christ took on him the nature of man, and suffered the penalty due to their sins.

It was a custom in ancient times to take off criminals by making them drink a cup of poison. Socrates was adjudged to drink a cup of the juice of hemlock, by order of the Athenian magistrates: Πίνειν το φαρμακον, αναγκαζοντων των Αρχοντων. The sentence was one of the most unjust ever pronounced on man. Socrates was not only innocent of every crime laid to his charge, but was the greatest benefactor to his

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10 ^a For it became him, ^b for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to

make ^c the captain of their salvation ^d perfect through sufferings.

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11 For ^e both he that sanc-

^a Luke xxiv. 46.—^b Rom. xi. 36.—^c Acts iii. 15. v. 31.

Ch. xii. 2.—^d Luke xiii. 32. Ch. v. 9.—^e Ch. x. 10, 14.

country. He was duly conscious of the iniquity of his sentence, yet cheerfully submitted to his appointed fate; for when the officer brought in the poison, though his friends endeavoured to persuade him that he had yet a considerable time in which he might continue to live, yet, knowing that every purpose of life was now accomplished, he refused to avail himself of a few remaining moments, seized the cup, and drank off the poison with the utmost cheerfulness and alacrity; *επισχομενος και μαλα ευχερωσ και υπολωσ εξεπιε*. *Plato*, Phæd. sub. fin. The reference in the text seems to point out the whole human race as being accused, tried, found guilty, and condemned, each having his own *poisoned cup* to drink; and Jesus, the wonderful Jesus, takes the cup out of the hand of each, and cheerfully and with alacrity drinks off the dregs! Thus having drunk every man's *poisoned cup*, he *tasted* that death which they must have endured, had not their *cup* been drunk by *another*. Is not this the *cup* to which he refers? *Matt. xxvi. 39: O my Father, if it be possible, let this cup pass from me!* But without his drinking it, the salvation of the world would have been *impossible*; and therefore he cheerfully drank it in the place of every human soul, and thus made atonement for the sin of the whole world: and this he did, *χαριτι Θεου*, by the grace, mercy, or infinite goodness of God. Jesus Christ, incarnated, crucified, dying, rising, ascending to heaven, and becoming our Mediator at God's right hand, is the full proof of God's infinite love to the human race.

Instead of *χαριτι Θεου*, by the grace of God, some MSS. and the Syriac have *χωρις Θεου*, *without God*, or *God excepted*; i. e. the *manhood* died, not the *Deity*. This was probably a marginal gloss, which has crept into the text of many MSS., and is quoted by some of the chief of the Greek and Latin Fathers. Several critics contend that the verse should be read thus: "But we see Jesus, who for a little while was made less than angels, that by the grace of God he might taste death for every man, for the suffering of death crowned with glory and honour." Howsoever it be taken, the sense is nearly the same: 1. Jesus Christ was incarnated. 2. He suffered death as an expiatory victim. 3. The persons in whose behalf he suffered were the whole human race; *every man*—all human creatures. 4. This Jesus is now in a state of the highest glory and honour.

Verse 10. *For it became him*] It was suitable to the divine wisdom, the requisitions of justice, and the economy of grace, to offer Jesus as a sacrifice, in order to bring many sons and daughters to glory.

For whom—and by whom] God is the *cause* of all things, and he is the *object* or *end* of them.

Perfect through sufferings.] Without *suffering* he could not have *died*, and without *dying* he could not have made an *atonement for sin*. The sacrifice must be *consummated*, in order that he might be qualified to be the *Captain* or *Author* of the *salvation* of men, and lead all those who become children of God, through faith in him, into eternal glory. I believe this to be the sense of the passage; and it appears to be an answer to the grand objection of the Jews: "The Messiah is never to be conquered, or die; but will be victorious, and endure for ever." Now the apostle shows that this is not the counsel of God; on the contrary, that it was entirely *congruous* to the will and nature of God, *by whom* and *for whom* *are all things*, to bring men to eternal glory through the suffering and death of the Messiah. This is the decision of the Spirit of God against their prejudices; and on the divine authority this must be our *conclusion*. Without the passion and death of Christ, the salvation of man would have been impossible.

As there are many different views of this and some of the following verses, I shall introduce a paraphrase of the whole from Dr. Dodd, who gives the substance of what Doddridge, Pearce, and Owen, have said on this subject.

Verse 10. *For it became him, &c.*—"Such has been the conduct of God in the great affair of our redemption; and the beauty and harmony of it will be apparent in proportion to the degree in which it is examined; *for*, though the Jews dream of a temporal Messiah as a scheme conducive to the divine glory, *it well became him*—it was expedient, that, in order to act worthy of himself, he should take this method; *Him, for whom are all things, and by whom are all things*—that glorious Being who is the first cause and last end of all, *in pursuit of the great and important design he had formed, of conducting many, whom he is pleased to adopt as his sons, to the possession of that inheritance of glory intended for them, to make and constitute Jesus, his first-begotten and well-beloved Son, the Leader and Prince of their salvation, and to make him perfect, or completely fit for the full execution of his office, by a long train of various and extreme sufferings, whereby he was, as it were, solemnly consecrated to it.* Verse 11. *Now, in consequence of this appointment, Jesus, the great Sanctifier, who engages and consecrates men to the service of God, and they who are sanctified* (i. e. consecrated and introduced to God with such acceptance), *are all of one family*—all the descendants of Adam, and in a sense the seed of Abraham; *for which cause he is not ashamed to call them, whom he thus redeems, and presents to the divine favour, his brethren.* Verse 12. *Saying, in the person of David,*

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cir. CCX. 3.
A.U.C. cir. 816.

tifieth and they who are sanctified ^aare all of one: for which cause ^bhe is not ashamed to call them brethren,

12 Saying, ^cI will declare thy name unto

^a Acts xvii. 26.—^b Matt. xxviii. 10. John xx. 17. Rom. viii. 29.—^c Ps. xxii. 22, 25.

who represented the Messiah in his sufferings and exaltation, *I will declare thy name to my brethren; in the midst of the church will I praise thee.* Verse 13. *And again*, speaking as a mortal man, exposed to such exercises of faith in trials and difficulties as others were, he says, in a psalm which sets forth his triumph over his enemies: *I will trust in him*, as other good men have done in all ages; *and again*, elsewhere in the person of Isaiah: *Behold I, and the children which my God hath given me*, are for signs and for wonders. Verse 14. *Seeing then* those whom he represents in one place and another, *as the children of the same family with himself, were partakers of flesh and blood, he himself in like manner participated in them*, that thereby becoming capable of those sufferings to which, without such an union with flesh, this divine Sanctifier could not have been obnoxious, *he might*, by his own voluntary and meritorious death, *abolish and depose him who*, by divine permission, *had the empire of death*, and led it in his train when he made the first invasion on mankind; *that is, the devil*, the great artificer of mischief and destruction; at the beginning the murderer of the human race; who still seems to triumph in the spread of mortality, which is his work; and who may often, by God's permission, be the executioner of it. Verse 15. But Christ, the great Prince of mercy and life, graciously interposed, that he *might deliver those miserable captives of Satan*—mankind in general, and the dark and idolatrous Gentiles in particular, *who, through fear of death, were*, or justly might have been, *all their lifetime obnoxious to bondage*; having nothing to expect in consequence of it, if they rightly understood their state, but future misery; whereas now, changing their Lord, they have happily changed their condition, and are, as many as have believed in him, the heirs of eternal life."

Verse 11. *For both he that sanctifieth*] The word *ἁγιαζω* does not merely signify one who sanctifies or makes holy, but one who makes atonement or reconciliation to God; and answers to the Hebrew *כפר* *capbar*, to expiate. See Exod. xxix. 33—36. He that sanctifies is he that makes atonement; and they who are sanctified are they who receive that atonement, and, being reconciled unto God, become his children by adoption, through grace.

In this sense our Lord uses the word, John xvii. 19: *For their sakes I sanctify myself*; *ὑπερ αὐτῶν εἰς ἁγιαζω ἑμαυτὸν*, on their account I consecrate myself to be a sacrifice. This is the sense in which this word is used generally through this epistle.

Are all of one] *Ἐξ ἑνὸς πατρὸς* What this one

my brethren; in the midst of the church will I sing praise unto thee.

13 And again, ^dI will put my trust in him. And again, ^eBehold I and the

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^d Ps. xviii. 2. Isai. xii. 2.—^e Isai. viii. 18.

means has given rise to various conjectures; *father, family, blood, seed, race, nature*, have all been substituted; *nature* seems to be that intended, see ver. 14; and the conclusion of this verse confirms it. Both the *Sanctifier* and the *sanctified*—both Christ and his followers, are all of the same nature; for as the children were partakers of flesh and blood, i. e. of *human nature*, he partook of the same, and thus he was qualified to become a sacrifice for *man*.

He is not ashamed to call them brethren] Though, as to his Godhead, he is infinitely raised above men and angels; yet as he has become incarnate, notwithstanding his dignity, he blushes not to acknowledge all his true followers as his *brethren*.

Verse 12. *I will declare thy name*] See Psalm xxii. 22. The apostle certainly quotes this psalm as referring to Jesus Christ, and these words as spoken by Christ unto the Father in reference to his incarnation; as if he had said: "When I shall be incarnated, I will declare thy perfections to mankind; and among my disciples I will give glory to thee for thy mercy to the children of men." See the fulfilment of this, John i. 18: *No man hath seen God at any time; the ONLY-BEGOTTEN SON, which is in the bosom of the Father, HE HATH DECLARED HIM.* Nor were the perfections of God ever properly *known* or *declared*, till the manifestation of Christ. Hear another scripture, Luke x. 21, 22: *In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes, &c.* Thus he gave praise to God.

Verse 13. *I will put my trust in him.*] It is not clear to what express place of scripture the apostle refers: words to this effect frequently occur; but the place most probably is Psalm xviii. 2, several parts of which Psalm seem to belong to the Messiah.]

Behold I and the children which God hath given me.] This is taken from Isai. viii. 18. The apostle does not intend to say that the *portions* which he has quoted have any particular reference, taken by themselves, to the subject in question; they are only *catch-words* of *whole paragraphs*, which, taken together, are full to the point; because they are prophecies of the Messiah, and are fulfilled in him. This is evident from the last quotation: *Behold I and the children whom the Lord hath given me* are for signs and for wonders in Israel. Jesus and his disciples wrought a multitude of the most stupendous *signs* and *wonders* in Israel. The expression also may include all genuine Christians; they are for signs and wonders throughout the earth. And as to the 18th Psalm.

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children ^a which God hath given me.

14 Forasmuch then as the children are partakers of flesh and blood, he ^b also himself likewise took part of the same; ^c that through death he might

destroy him that had the power of death, that is, the devil;

15 And deliver them who through fear of death were all ^d their life-time subject to bondage.

16 For verily ^e he took not on him the

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^a John xx. 29. xvii. 6, 9, 11, 12.—^b John i. 14. Rom. viii. 3. Phil. ii. 7.—^c 1 Cor. xv. 54, 55. Col. ii. 15. 2 Tim. i. 10.—^d Luke i. 74. Rom. viii. 15. 2 Tim. i. 7.

^e Gr. he taketh not hold of angels, but of the seed of Abraham he taketh hold.

the principal part of it seems to refer to *Christ's sufferings*; but the miracles which were wrought at his crucifixion, the destruction of the Jewish state and polity, the calling of the *Gentiles*, and the establishment of the *Christian church*, appear also to be intended. See among others the following passages: SUFFERINGS—*The sorrows of death compassed me—in my distress I called upon the Lord.* MIRACLES at the crucifixion—*The earth shook and trembled—and darkness was under his feet.* DESTRUCTION of the Jewish state—*I have pursued mine enemies and overtaken them; they are fallen under my feet.* CALLING of the GENTILES—*Thou hast made me head of the heathen; a people whom I have never known shall serve me; as soon as they hear of me they shall obey me, &c., &c.* A principal design of the apostle is to show that such scriptures are prophecies of the Messiah; that they plainly refer to his appearing in the flesh in Israel; and that they have all been fulfilled in Jesus Christ, and the calling of the Gentiles to the privileges of the gospel. To establish these points was of great importance.

Verse 14. *The children are partakers of flesh and blood*] Since those children of God, who have fallen and are to be redeemed, are *human beings*; in order to be qualified to redeem them by suffering and dying in their stead, *He himself likewise took part of the same*—he became *incarnate*; and thus he who was *God with God*, became *man with men*. By the children here we are to understand, not only the disciples and all genuine Christians, as in ver. 13, but also the whole human race; all Jews and all Gentiles; so John xi. 51, 52: *He prophesied that Jesus should die for that nation; and not for that nation only, but also that he should gather together in one the children of God that were scattered abroad*; meaning, probably, all the Jews in every part of the earth. But collate this with 1 John ii. 2, where the evangelist explains the former words: *He is the propitiation for our sins (the Jews), and not for ours only, but for the sins of the whole world.* As the apostle was writing to the Hebrews only, he in general uses a Jewish phraseology, pointing out to them their own privileges; and rarely introduces the *Gentiles*, or what the Messiah has done for the other nations of the earth.

That through death] That by the merit of his own death, making atonement for sin, and procuring the almighty energy of the Holy Spirit, he might counterwork, *καταργῶν*, or render useless and ineffectual, all

the operations of him who had the power, *κρᾶτος*, or influence, to bring death into the world; so that death, which was intended by him who was a murderer from the beginning to be the final ruin of mankind, becomes the instrument of their exaltation and endless glory; and thus the death brought in by Satan is counterworked and rendered ineffectual by the death of Christ.

Him that had the power of death] This is spoken in conformity to an opinion prevalent among the Jews, that there was a certain fallen angel who was called מלאך המוות *malak hammaveth*, the *angel of death*; i. e. one who had the power of separating the soul from the body, when God decreed that the person should die. There were two of these, according to some of the Jewish writers: one was the angel of death to the *Gentiles*; the other, to the Jews. Thus *Tob haarets*, fol. 31: "There are two angels which preside over death: one is over those who die out of the land of Israel, and his name is *Sammael*; the other is he who presides over those who die in the land of Israel, and this is *Gabriel*." *Sammael* is a common name for the devil among the Jews; and there is a tradition among them, delivered by the author of *Perikta rabbetha in Yalcut Simeoni*, par. 2, f. 56, that the angel of death should be destroyed by the Messiah! "Satan said to the holy blessed God: *Lord of the world, show me the Messiah.* The Lord answered: *Come and see him.* And when he had seen him he was terrified, and his countenance fell, and he said: *Most certainly this is the Messiah, who shall cast me and all the nations into hell, as it is written, Isai. xxv. 8, The Lord shall swallow up death for ever.*" This is a very remarkable saying, and the apostle shows that it is true, for the Messiah came to *destroy him who had the power of death.* Dr. Owen has made some collections on this head from other Jewish writers which tend to illustrate this verse; they may be seen in his comment, vol. i., p. 456, 8vo edition.

Verse 15. *And deliver them who through fear of death*] It is very likely that the apostle has the Gentiles here principally in view. As they had no revelation, and no certainty of immortality, they were continually in bondage to the fear of death. They preferred life in any state, with the most grievous evils, to death, because they had no hope beyond the grave. But it is also true that all men naturally fear death; even those that have the fullest persuasion and certainty of a future state dread it: genuine Christians, who know that, if the earthly house of their tabernacle

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nature of angels; but he took on him the seed of Abraham.

17 Wherefore in all things it behoved him ^a to be made like unto his brethren, that he might be ^b a merciful and faithful high-priest in things per-

taining to God, to make reconciliation for the sins of the people.

18 ^c For in that he himself hath suffered, being tempted, he is able to succour them that are tempted.

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A.U.C. cir. 816.

^a Phil. ii. 7.—^b Ch. iv. 15. v. 1, 2.

^c Ch. iv. 15, 16. v. 2. vii. 25.

were dissolved, they have a house not made with hands, a building framed of God, eternal in the heavens, only they fear it not. In the assurance they have of God's love, the fear of death is removed; and by the purification of their hearts through faith, the sting of death is extracted. The people who know not God are in continual torment through the fear of death, and they fear death because they fear something beyond death. They are conscious to themselves that they are wicked, and they are afraid of God, and terrified at the thought of eternity. By these fears thousands of sinful, miserable creatures are prevented from hurrying themselves into the unknown world. This is finely expressed by the poet:

“To die,—to sleep,—

No more:—and, by a sleep, to say we end
The heart-ache, and the thousand natural shocks
That flesh is heir to,—’tis a consummation
Devoutly to be wished. To die,—to sleep,—
To sleep!—perchance to dream;—aye, there’s the
rub;

For in that sleep of death what dreams may come,
When we have shuffled off this mortal coil,
Must give us pause:—There’s the respect
That makes calamity of so long life:
For who would bear the whips and scorns of time,
The oppressor’s wrong, the proud man’s contumely,
The pangs of despis’d love, the law’s delay,
The insolence of office, and the spurns
That patient merit of the unworthy takes,
When he himself might his quietus make
With a bare bodkin? Who would fardels bear
To grunt and sweat under a weary life;
But, that the dread of something after death,—
The undiscovered country from whose bourn
No traveller returns,—puzzles the will;
And makes us rather bear those ills we have
Than fly to others that we know not of?
Thus conscience does make cowards of us all;
And thus the native hue of resolution
Is sicklied o’er with the pale cast of thought;
And enterprises of great pith and moment,
With this regard, their currents turn awry
And lose the name of action.”

I give this long quotation from a poet who was well acquainted with all the workings of the human heart; and one who could not have described scenes of distress and anguish of mind so well, had he not passed through them.

Verse 16. For verily he took not on him the nature

1720

of angels] Ου γαρ δεπου αγγελων επιλαμβανεται, αλλα σπερματος Αβρααμ επιλαμβανεται. Moreover, he doth not at all take hold of angels; but of the seed of Abraham he taketh hold. This is the marginal reading, and is greatly to be preferred to that in the text. Jesus Christ, intending not to redeem angels, but to redeem man, did not assume the angelic nature, but was made man, coming directly by the seed or posterity of Abraham, with whom the original covenant was made, that in his seed all the nations of the earth should be blessed; and it is on this account that the apostle mentioned the seed of Abraham, and not the seed of Adam; and it is strange that so many commentators should have missed so obvious a sense. The word itself signifies, not only to take hold of, but to help, succour, save from sinking, &c. The rebel angels, who sinned and fell from God, were permitted to fall down, alle downe, as one of our old writers expresses it, till they fell into perdition; man sinned and fell, and was falling downe, alle downe, but Jesus laid hold on him and prevented him from falling into endless perdition. Thus he seized on the falling human creature, and prevented him from falling into the bottomless pit; but he did not seize on the falling angels, and they fell down into outer darkness. By assuming the nature of man, he prevented this final and irrecoverable fall of man; and by making an atonement in human nature, he made a provision for its restoration to its forfeited blessedness. This is a fine thought of the apostle, and is beautifully expressed. Man was falling from heaven, and Jesus caught hold of the falling creature, and prevented his endless ruin. In this respect he prefers men to angels, and probably for this simple reason, that the human nature was more excellent than the angelic; and it is suitable to the wisdom of the Divine Being to regard all the works of his hands in proportion to the dignity or excellence with which he has endowed them.

Verse 17. Wherefore in all things] Because he thus laid hold on man in order to redeem him, it was necessary that he should in all things become like to man, that he might suffer in his stead, and make an atonement in his nature.

That he might be a merciful and faithful high-priest] ‘Ινα ελεημων γενηται. That he might be merciful—that he might be affected with a feeling of our infirmities, that, partaking of our nature with all its innocent infirmities and afflictions, he might know how to compassionate poor, afflicted, suffering man. And that he might be a faithful high-priest in those things

which relate to God, whose justice requires the punishment of the transgressors, or a suitable expiation to be made for the sins of the people. The proper meaning of *ἁγιασθαι τὰς ἀμαρτίας* is, to make propitiation or atonement for sins by sacrifice. See the note on this word, Luke xviii. 13, where it is particularly explained. Christ is the Great High-priest of mankind; 1. He exercises himself in the things pertaining to God, taking heed that God's honour be properly secured, his worship properly regulated, his laws properly enforced, and both his justice and mercy magnified. Again, 2. He exercises himself in things pertaining to MEN, that he may make an atonement for them, apply this atonement to them, and liberate them thereby from the curse of a broken law, from the guilt and power of sin, from its inbeing and nature, and from all the evils to which they were exposed through it, and lastly, that he might open their way into the holiest by his own blood; and he has mercifully and faithfully accomplished all that he has undertaken.

Verse 18. *For in that he himself hath suffered*] The maxim on which this verse is founded is the following: A state of suffering disposes persons to be compassionate, and those who endure most afflictions are they who feel most for others. The apostle argues that, among other causes, it was necessary that Jesus Christ should partake of human nature, exposed to trials, persecutions, and various sufferings, that he might the better feel for and be led to succour those who are afflicted and sorely tried. This sentiment is well expressed by a Roman poet:

*Me quoque per multos similis fortuna labores
Jactatam hac demum voluit consistere terra:
Non ignara mali, miseris succurrere disco.*

VIRG. *Æn.* i., v. 632.

"For I myself, like you, have been distressed,
Till heaven afforded me this place of rest;
Like you, an alien in a land unknown,
I learn to pity woes so like my own."

DRYDEN.

"There are three things," says Dr. Owen, "of which tempted believers do stand in need: 1. Strength to withstand their temptations; 2. Consolation to support their spirits under them; 3. Seasonable deliverance from them. Unto these is the succour afforded by our High-priest suited; and it is variously administered to them: 1. By his word or promises; 2. By his Spirit (and that, 1. By communicating to them supplies of grace or spiritual strength; 2. Strong consolation; 3. By rebuking their tempters and temptations); and 3. By his providence disposing of all things to their good and advantage in the issue." Those who are peculiarly tempted and severely tried, have an especial interest in, and claim upon, Christ. They, particularly, may go with boldness to the throne of grace, where they shall assuredly obtain mercy, and find grace to help in time of need. Were the rest of the scripture silent on this subject, this verse might be an ample support for every tempted soul.

CHAPTER III.

Jesus is the High-priest of our profession, 1. And is counted worthy of more honour than Moses, as the Son is more worthy than the servant, 2—6. We should not harden our hearts against the voice of God, as the Israelites did, and were excluded from the earthly rest in Canaan, 7—11. We should be on our guard against unbelief, 12. And exhort each other, lest we be hardened through the deceitfulness of sin; and we should hold fast the beginning of our confidence to the end, and not provoke God as the Israelites did, and who were destroyed in the wilderness, 13—17. They were promised the earthly rest, but did not enter because of unbelief, 18, 19.

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A. D. cir. 63.
An Olymp.
cir. CCX. 3.
A. U. C. cir. 816.

WHEREFORE, holy brethren, partakers of ^a the heavenly calling, consider ^b the

Apostle and High-priest of our profession, Christ Jesus;
2 Who was faithful to him

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^a Rom. i. 7. 1 Cor. i. 2. Eph. iv. 1. Phil. iii. 14. 2 Thess. i. 11. 2 Tim. i. 9. 2 Pet. i. 10.

^b Rom. xv. 8. Ch. ii. 17. iv. 14. v. 5. vi. 20. viii. 1. ix. 11. x. 21.

NOTES ON CHAP. III.

Verse 1. *Holy brethren*] Persons consecrated to God, as the word literally implies, and called, in consequence, to be holy in heart, holy in life, and useful in the world. The Israelites are often called a holy people, saints, &c., because consecrated to God, and because they were bound by their profession to be

holy; and yet these appellations are given to them in numberless instances where they were very unholy. The not attending to this circumstance, and the not discerning between actual positive holiness, and the call to it, as the consecration of the persons, has led many commentators and preachers into destructive mistakes. Antinomianism has had its origin here:

A. M. cir. 4067. that ^a appointed him, as also
 A. D. cir. 63. ^b Moses was faithful in all his
 An. Olymp. cir. CCX. 3. house.
 A.U.C. cir. 816. 3 For this man was counted

worthy of more glory than
 Moses, inasmuch as ^c he who
 hath builded the house hath
 more honour than the house.

A. M. cir. 4067.
 A. D. cir. 63.
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^a Gr. made. 1 Sam. xii. 6.—^b Numb. xii. 7. Ver. 5.

^c Zech. vi. 12. Matt. xvi. 18.

and as it was found that many persons were called *saints* who, in many respects, were miserable sinners, hence it has been inferred that they were called *saints* in reference to a holiness which they had in another; and hence the Antinomian imputation of Christ's righteousness to unholy believers, whose hearts were abominable before God, and whose lives were a scandal to the gospel. Let, therefore, a due distinction be made between persons by their *profession holy*, i. e. *consecrated to God*; and persons who are *faithful* to that profession, and are both *inwardly and outwardly holy*. They are not all Israel who are of Israel: a man, by a literal circumcision, may be a Jew outwardly; but the circumcision of the heart by the Spirit makes a man a Jew inwardly. A man may be a Christian in profession, and not such in heart; and those who pretend that, although they are *unholy in themselves*, they are *reputed holy in Christ*, because his righteousness is imputed to them, most awfully deceive their own souls.

Dr. Owen has spoken well on the necessity of personal holiness against the Antinomians of his day. "If a man be not made holy he cannot enter into the kingdom of God. It is this that makes them meet for the inheritance of the saints in light; as without it they are not meet for their duty, so are they not capable of their reward. Yea, heaven itself, in the true light and notion of it, is undesirable to an un sanctified person. Such an one neither can nor would enjoy God if he might. In a word, there is no one thing required of the sons of God that an un sanctified person can do, and no one thing promised unto them that he can enjoy.

"There is surely then a woeful mistake in the world. If Christ sanctify all whom he saves, many will appear to have been mistaken in their expectations at another day. It is grown amongst us almost an abhorrency to all flesh to say, *the church of God is to be holy*. What! though God has promised that it should be so; that Christ has undertaken to make it so? What! if it be required to be so? What! if all the duties of it be rejected of God, if it be not so? It is all one, if men be baptized, whether they will or not, and outwardly profess the name of Christ, though not one of them be truly sanctified, yet they are, it is said, the church of Christ. Why then let them be so; but what are they the better for it? Are their persons or their services therefore accepted with God? Are they related or united to Christ? Are they under his conduct unto glory? Are they meet for the inheritance of the saints in light? Not at all: not all nor any of these things do they obtain thereby.

What is it then that they get by the furious contest which they make for the reputation of this privilege? Only this: that, satisfying their minds by it, resting if not priding themselves in it, they obtain many advantages to stifle all convictions of their condition, and so perish unavoidably. A sad success, and for ever to be bewailed! Yet is there nothing at all at this day more contended for in this world than that Christ might be thought to be a *captain of salvation* to them, unto whom he is not a *sanctifier*; that he may have an *unholy church*, a *dead body*. These things tend neither to the glory of Christ, nor to the good of the souls of men. Let none then deceive themselves; sanctification is a qualification indispensably necessary to them who will be under the conduct of the Lord Christ unto salvation; he leads none to heaven but whom he *sanctifies* on earth. The Holy God will not receive unholy persons. This *living head* will not admit of *dead members*, nor bring men into possession of a glory which they neither love nor like."

Heavenly calling] The Israelites had an earthly calling; they were called out of Egypt to go into the promised land: Christians have a heavenly calling; they are invited to leave the bondage of sin, and go to the kingdom of God. These were made partakers of this calling; they had already embraced the gospel, and were brought into a state of salvation.

Apostle and High-priest of our profession] Among the Jews the *high-priest* was considered to be also the *apostle of God*; and it is in conformity to this notion that the apostle speaks. And he exhorts the Hebrews to consider Jesus Christ to be both their *High-priest and Apostle*; and to expect these offices to be henceforth fulfilled by him, and by him alone. This was the fullest intimation that the Mosaic economy was at an end, and the priesthood changed. By *ἡμεῖς ὁμολογῶντες ἡμῶν*, *our profession* or *that confession of ours*, the apostle undoubtedly means the *Christian religion*. Jesus was the *Apostle of the Father*, and has given to mankind the *New Covenant*; and we are to consider the whole system of Christianity as coming immediately from him. Every system of religion must have a *priest* and a *prophet*; the one to declare the will of God, the other to minister in holy things. Moses was the *apostle* under the Old Testament, and Aaron the *priest*. When Moses was removed, the prophets succeeded him; and the sons of Aaron were the priests after the death of their father. This system is now annulled; and Jesus is the *Prophet* who declares the Father's will, and he is the *Priest* who ministers in the things pertaining to God, see chap. ii. 17; as he makes atonement for

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4 For every house is builded by some man; but ^a he that built all things is God.

5 ^b And Moses verily was

faithful in all his house, as ^c a servant, ^d for a testimony of those things which were to be spoken after;

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^a Eph. ii. 10. iii. 9. Ch. i. 2.—^b Ver. 2.—^c Exod. xiv. 31. Numb. xii. 7. Dent. iii. 24. Josh. i. 2. viii. 31.

^d Deut. xviii. 15, 18, 19.

the sins of the people, and is the Mediator between God and man.

Verse 2. *Who was faithful to him*] In Numb. xii. 7, God gives this testimony to Moses: *My servant Moses—is faithful in all my house*; and to this testimony the apostle alludes. *House* not only means the place where a family dwells, but also the family itself. The whole congregation of Israel was the house or family of God, and God is represented as dwelling among them; and Moses was his steward, and was faithful in the discharge of his office; strictly enforcing the divine rights; zealously maintaining God's honour; carefully delivering the mind and will of God to the people; proclaiming his promises, and denouncing his judgments, with the most inflexible integrity, though often at the risk of his life. Jesus Christ has his house—the whole great family of mankind, for all of whom he offered his sacrificial blood to God; and the Christian church, which is especially his own household, is composed of his own children and servants, among and in whom he lives and constantly resides. He has been faithful to the trust reposed in him as the Apostle of God; he has faithfully proclaimed the will of the Most High; vindicated the divine honour against the corrupters of God's worship; testified against them at the continual hazard of his life; and, at last, not only died as a victim to cancel sin, but also as a martyr to his faithfulness. Christ's faithfulness, says Leigh, consists in this: "That he has as fully revealed unto us the doctrine of the gospel, as Moses did that of the law; and that he hath faithfully performed and fulfilled all the types of himself, and all the things signified by Moses's ceremonies, as Moses hath faithfully and distinctly set them down."

But there is a sense given to the word נֶאֱמָן *neeman*, Numb. xii. 7, which we translate *faithful*, by several of the Jewish writers, which is well worthy of note: it signifies, say they, "One to whom secrets are confided, with the utmost confidence of their being safely and conscientiously kept." The secret of God was with Moses, but all the treasures of wisdom and knowledge were in Christ. Life and immortality were comparatively secrets till Christ revealed and illustrated them; and even the divine nature was but little known, and especially the divine philanthropy, till Jesus Christ came; and it was Jesus alone who declared that God whom no man had ever seen. Moses received the secrets of God, and faithfully taught them to the people; Jesus revealed the whole will of God to mankind. Moses was thus faithful to a small part of mankind, viz., the Jewish people; but in his sense Jesus was faithful to all mankind; for he

was the light to enlighten the Gentiles, and the glory of his people Israel.

Verse 3. *For this man was counted*] As Jesus Christ, in the character of Apostle and High-priest, is here intended, the word *apostle*, or this person or personage, should have been supplied, if any, instead of man. Indeed, the pronoun οὗτος should have been translated *this person*, and this would have referred immediately to Jesus Christ, verse 1.

More glory than Moses] We have already seen that the apostle's design is to prove that Jesus Christ is higher than the angels, higher than Moses, and higher than Aaron. That he is higher than the angels has been already proved; that he is higher than Moses he is now proving.

He who hath builded the house] There can be no doubt that a man who builds a house for his own accommodation is more honourable than the house itself; but the house here intended is the church of God. This church, here called a house or family, is built by Christ; he is the Head, Governor, Soul, and Life of it; he must therefore be greater than Moses, who was only a member and officer in that church, who never put a stone in this spiritual building, but was even himself put in it by the great Architect. Moses was in this house, and faithful in this house; but the house was the house of God, and builded and governed by Christ.

Verse 4. *For every house is builded by some man*] The literal sense is plain enough: "Every structure plainly implies an architect, and an end for which it was formed. The architect may be employed by him for whose use the house is intended; but the efficient cause of the erection is that which is here to be regarded." The word house, here, is still taken in a metaphorical sense as above, it signifies family or church. Now the general meaning of the words, taken in this sense, is: "Every family has an author, and a head or governor. Man may found families, civil and religious communities, and be the head of these; but God alone is the Head, Author, and Governor, of all the families of the earth; he is the Governor of the universe. But the apostle has a more restricted meaning in the words τα παύρα, all these things; and as he has been treating of the Jewish and Christian churches, so he appears to have them in view here. Who could found the Jewish and Christian church but God? Who could support, govern, influence, and defend them, but himself? Communities or societies, whether religious or civil, may be founded by man; but God alone can build his own church. Now, as all these things could be builded only by God, so he must be God who has

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6 But Christ as ^a a Son over his own house; ^b whose house are we, ^c if we hold fast the confidence and the rejoicing of

the hope firm unto the end. 7 Wherefore (as ^d the Holy Ghost saith, ^e To-day, if ye will hear his voice,

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^a Ch. i. 2.—^b 1 Cor. iii. 16. vi. 19. ^c 2 Cor. vi. 16. Eph. ii. 21, 22. 1 Tim. iii. 15. 1 Pet. ii. 5.—^c Ver. 14. Matt.

x. 22. xxiv. 13. Rom. v. 2. Col. i. 23. Ch. vi. 11. x. 35. ^d 2 Sam. xxiii. 2. Acts i. 16.—^e Ver. 15. Ps. xcv. 7.

built all these things. But as Jesus is the Founder of the church, and the Head of it, the word God seems here to be applied to *him*; and several eminent scholars and critics bring this very text as a proof of the Supreme Deity of Christ: and the apostle's argument seems to require this; for, as he is proving that Christ is *preferred before Moses* because *he built this house*, which Moses could not do, were he to be understood as intimating that this house was built by *another*, viz. the *Father*, his whole argument would fall to the ground; and for *all this*, Moses might be equal, yea superior, to Christ. On this ground Dr. Owen properly concludes: "This then is that which the apostle intends to declare; namely, the ground and reason whence it is that the house was or could be, in that glorious manner, built by Christ, even because he is God, and so able to effect it; and by this effect of his power he is manifested so to be."

Verse 5. *As a servant*] The *fidelity* of Moses was the fidelity of a *servant*; he was not the framer of that church or house; he was employed under God, to arrange and order it: he was *steward* to the Builder and Owner.

For a testimony of those things] Every ordinance under the law was *typical*; every thing bore a *testimony* to the things which were to be spoken after; i. e. to Jesus Christ, his suffering, death, and the glory which should follow; and to his gospel in all its parts. The *faithfulness* of Moses consisted in his scrupulous attention to every ordinance of God; his framing every thing according to the pattern showed him by the Lord; and his referring all to that Christ of whom he spoke as the Prophet who should come after him, and should be raised up from among themselves; whom they should attentively hear and obey, on pain of being cut off from being the people of the Lord. Hence our Lord told the Jews, John v. 46: *If ye had believed Moses, ye would have believed me, for he wrote of me*; "namely," says Dr. Macknight, "in the figures, but especially in the prophecies, of the law, where the gospel dispensation, the coming of its Author, and his character as Messiah, are all described with a precision which adds the greatest lustre of evidence to Jesus and to his gospel."

Verse 6. *But Christ as a Son over his own house*] Moses was faithful as a *servant* in the house; Jesus was faithful, as the *first-born Son*, over the house of which he is the Heir and Governor. Here, then, is the conclusion of the argument in reference to Christ's superiority over Moses. Moses did not found the house or family, Christ did; Moses was but *in* the house, or one of the family, Christ was *over* the house as its Ruler; Moses was but *servant* in the

house, Christ was the *Son* and *Heir*; Moses was in the house of *another*, Christ in his *own house*.

It is well known to every learned reader that the pronoun *avrov*, without an *aspirate*, signifies *his* simply; and that with the *aspirate*, *avrov*, it signifies *his own*: the word being in this form a contraction, not uncommon, of *lavrov*. If we read *avrov* without the *aspirate*, then *his* must refer to *God*, ver. 4.

But Christ as a Son over his (that is, God's) *house*: if we read *avrov*, with the *aspirate*, as some editions do, then what is spoken refers to *Christ*; and the words above convey the same sense as those words, Acts xx. 28: *Feed the church of God, which he hath purchased with his own blood*. Some editions read the word thus; and it is evident that the edition which our translators used had the word *avrov*, *his own*, and not *avrov*, *his*. The Spanish and London Polyglots have the same reading. From the most ancient MSS. we can get no help to determine which is to be preferred, as they are generally written without accents. The two first editions of the Greek Testament, that of *Complutum*, 1514, and that of *Erasmus*, 1516, have *avrov*, *his*; and they are followed by most other editions: but the celebrated edition of Robert Stephens, 1550, has *avrov*, *his own*. The reading is certainly important; but it belongs to one of those difficulties in criticism which, if the context or collateral evidence do not satisfactorily solve it, must remain in doubt; and every reader is at liberty to adopt which reading he thinks best.

Whose house are we] We Christians are his *church* and *family*; he is our Father, Governor, and Head.

If we hold fast the confidence] We are now his church, and shall *continue* to be such, and be acknowledged by him, if we maintain our Christian profession, *την παρρησιαν*, *that liberty of access to God*, which we now have, and the *rejoicing of the hope*, i. e. of eternal life, which we shall receive at the resurrection of the dead. The word *παρρησια*, which is here translated *confidence*, and which signifies *freedom of speech, liberty of access, &c.*, seems to be used here to distinguish an important Christian privilege. Under the Old Testament no man was permitted to *approach to God*: even the very mountain on which God published his laws must not be touched by man nor beast; and only the high-priest was permitted to enter the holy of holies, and that only once a year, on the great day of atonement; and even then he must have the blood of the victim to propitiate the divine justice. Under the Christian dispensation the way to the holiest is now laid open; and we have *παρρησιαν*, *liberty of access*, even to the holiest, by the blood of Jesus. Having such access

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8 Harden not your hearts, as in the provocation, * in the day of temptation in the wilderness;
9 When your fathers tempted

me, proved me, and saw my works ^b forty years.
10 Wherefore I was grieved with that generation, and said,

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* Deut. vi. 16. xxxiii. 8.

^b Deut. xi. 2, 5. xxix. 5.

unto God, by such a Mediator, we may obtain all that grace which is necessary to fit us for eternal glory; and, having the witness of his Spirit in our heart, we have a well-grounded hope of endless felicity, and exult in the enjoyment of that hope. But if we retain not the grace, we shall not inherit the glory.

Verse 7. *Wherefore (as the Holy Ghost saith, To-day)* These words are quoted from Ps. xcvi. 7; and as they were written by David, and attributed here to the Holy Ghost, it proves that David wrote by the inspiration of God's Holy Spirit. As these words were originally a warning to the Israelites not to provoke God, lest they should be excluded from that rest which he had promised them, the apostle uses them here to persuade the Christians in Palestine to hold fast their religious privileges, and the grace they had received, lest they should come short of that state of future glory which Christ had prepared for them. The words strongly imply, as indeed does the whole epistle, the possibility of falling from the grace of God, and perishing everlastingly; and without this supposition these words, and all such like, which make more than two-thirds of the whole of divine revelation, would have neither sense nor meaning. Why should God entreat man to receive his mercy, if he have rendered this impossible? Why should he exhort a believer to persevere, if it be impossible for him to fall away? What contemptible quibbling have men used to maintain a false and dangerous tenet against the whole tenor of the word of God! Angels fell—Adam fell—Solomon fell—and multitudes of believers have fallen, and, for aught we know, rose no more; and yet we are told that we cannot finally lose the benefits of our conversion! Satan preached this doctrine to our first parents: they believed him, sinned, and fell; and brought a whole world to ruin!

Verse 8. *Harden not your hearts*] Which ye will infallibly do, if ye will not hear his voice.

Provocation] Παράκλησις From παρα, signifying intensity, and κραινω, to make bitter, the exasperation, or bitter provocation. "The Israelites provoked God first in the wilderness of Sin (Pelusium), when they murmured for want of bread, and had the manna given them, Exod. xvi. 4. From the wilderness of Sin they journeyed to Rephidim, where they provoked God a second time for want of water, and insolently saying, *Is the Lord God among us or not?* Exod. xvii. 2—9, on which account the place was called *Massah* and *Meribah*. See 1 Cor. x. 4, note 1. From Rephidim they went into the wilderness of Sinai, where they received the law, in the beginning

of the third year from their coming out of Egypt. Here they provoked God again, by making the golden calf, Exod. xxxii. 10. After the law was given they were commanded to go directly to Canaan, and take possession of the promised land, Deut. i. 6, 7: *God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount: turn you, and take your journey, and go to the mount of the Amorites, and unto all the places nigh therunto, in the plain, in the hills, and in the vales, and in the south, and by the sea-side, to the land of the Canaanites, and unto Lebanon, and unto the great river, the river Euphrates.* The Israelites, having received this order, departed from Horeb, and went forward three days' journey, Numb. x. 33, till they came to Taberah, Numb. xi. 3, where they provoked God the fourth time, by murmuring for want of flesh to eat; and for that sin were smitten with a very great plague, ver. 33; this place was called *Kibroth-hattaavah*, because there they buried the people who lusted. From *Kibroth-hattaavah* they went to *Hazereth*, Numb. xi. 35, and from thence into the wilderness of *Paran*, Numb. xii. 16, to a place called *Kadesh*, chap. xiii. 26. Their journey from Horeb to *Kadesh* is thus described by Moses, Deut. i. 19—21: *And when we departed from Horeb, we went through all that great and terrible wilderness, which you saw by the way of the mountain of the Amorites, as the Lord our God commanded us; and we came to Kadesh-barnea. And I said unto you, Ye are come unto the mountain of the Amorites, which the Lord our God doth give unto us. Behold, the Lord thy God hath set the land before thee; go up and possess it.* But the people proposed to Moses to send spies, to bring them an account of the land, and of its inhabitants, ver. 22. These after forty days returned to *Kadesh*; and, except Caleb and Joshua, they all agreed in bringing an evil report of the land, Numb. xiii. 25—32; whereby the people were so discouraged that they refused to go up, and proposed to make a captain, and return into Egypt, Numb. xiv. 4. Wherefore, having thus shown an absolute disbelief of God's promises, and an utter distrust of his power, he swore that not one of that generation should enter Canaan except Caleb and Joshua, but should all die in the wilderness, Numb. xiv. 20; Deut. i. 34, 35; and ordered them to turn, and get into the wilderness, by the way of the Red Sea. In that wilderness the Israelites, as Moses informs us, sojourned thirty-eight years, Deut. ii. 14: *And the space in which we came from Kadesh-barnea, until we were come over the brook Zered, was thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the Lord*

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They do alway err in their heart; and they have not known my ways.

11 So I swear in my wrath,

*They shall not enter into my rest.)

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12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily, while it is

* Gr. If they shall enter.

sware unto them. Wherefore, although the Israelites provoked God to wrath in the wilderness, from the day they came out of the land of Egypt until their arrival in Canaan, as Moses told them, Deut. ix. 7, their greatest provocation, the provocation in which they showed the greatest degree of evil disposition, undoubtedly was their refusing to go into Canaan from Kadesh. It was therefore very properly termed the bitter provocation and the day of temptation, by way of eminence; and justly brought on them the oath of God, excluding them from his rest in Canaan. To distinguish this from the provocation at Rephidim, it is called *Meribah-Kadesh*," Deut. xxxii. 51. See Dr. Macknight.

Verse 9. *When your fathers tempted me*] It would be better to translate *ov where* than *when*, as the Vulgate has done in its *ubi*; and this translation has been followed by *Wiclif*, *Coverdale*, *Tindal*, and our first translators in general. In my old MS. Bible the 7th, 8th, and 9th verses stand thus:

¶ Wherefore as the Holy Gost seith, to-day gif ghe han berde his boyce: nye ghe herden ghour hertis as in wrath-thinge, after the day of temptacioun in desert. ¶ Where ghoure fadris temptiden me: probyden and saiden my werkis. ¶ Wherefore fourty yere I was offendid or wrothe to this generatioun.

In behalf of this translation, Dr. Macknight very properly argues: "The word *when* implies that, at the time of the bitter provocation, the Israelites had seen God's works forty years; contrary to the *history*, which shows that the bitter provocation happened in the beginning of the third year after the Exodus: whereas the translation *where*, as well as the matter of fact, represents God as saying, by David, that the Israelites tempted God in the wilderness during forty years, notwithstanding all that time they had seen God's miracles."

Verse 10. *Wherefore I was grieved*] God represents himself as the *Father* of this great Jewish family, for whose comfort and support he had made every necessary provision, and to whom he had given every proof of *tenderness* and *fatherly affection*; and because they disobeyed him, and walked in that way in which they could not but be miserable, therefore he represents himself as grieved and exceedingly displeased with them.

They do alway err in their heart] Their affections are set on earthly things, and they do not acknowledge my ways to be *right*—holy, just, and good. They are radically evil; and they are evil continually. They have every proof of my power and good-

ness, and lay nothing to heart. They might have been saved, but they would not. God was grieved on this account. Now, can we suppose that it would have grieved him if, by a decree of his own, he had rendered their salvation impossible?

Verse 11. *So I swear in my wrath*] God's grief at their continued disobedience became *wrath* at their final impenitence, and therefore he excluded them from the promised rest.

Verse 12. *Take heed, brethren, lest there be in any of you*] Take warning by those disobedient Israelites; they were brought out of the house of bondage, and had the fullest promise of a land of prosperity and rest. By their disobedience they came short of it, and fell in the wilderness. Ye have been brought from the bondage of sin, and have a most gracious promise of an everlasting inheritance among the saints in light; through unbelief and disobedience they lost their rest, through the same ye may lose yours. An evil heart of unbelief will lead away from the living God. What was possible in their case, is possible in yours. The apostle shows here five degrees of apostasy: 1. Consenting to sin, being deceived by its solicitations. 2. Hardness of heart, through giving way to sin. 3. Unbelief in consequence of this hardness, which leads them to call even the truth of the gospel in question. 4. This unbelief causing them to speak evil of the gospel, and the provision God has made for the salvation of their souls. 5. Apostasy itself, or falling off from the living God; and thus extinguishing all the light that was in them, and finally grieving the Spirit of God, so that he takes his flight, and leaves them to a seared conscience and reprobate mind. See *Leigh*. He who begins to give the least way to sin is in danger of final apostasy; the best remedy against this is to get the evil heart removed, as one murderer in the house is more to be dreaded than ten without.

Verse 13. *But exhort one another daily*] This supposes a state of close church fellowship, without which they could not have had access to each other.

While it is called To-day] Use time while you have it, for bye and bye there will be no more present time; all will be future; all will be eternity. *Daily* signifies time continued. *To-day*, all present time. Your fathers said: Let us make ourselves a captain, and return back unto Egypt, Numb. xiv. 4. Thus they exhorted each other to depart from the living God. Be ye warned by their example; let not that unbelieving heart be in you that was in them; exhort each other daily to cleave to the living God;

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called To-day ; lest any of you be hardened through the deceitfulness of sin.

14 For we are made partakers of Christ, ^a if we hold the beginning of our confidence stedfast unto the end ;

15 While it is said, ^b To-day, if ye will hear his voice, harden not your hearts, as in the provocation.

16 ^c For some, when they had heard, did

provoke : howbeit not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years ? *was it not* with them that had sinned, ^d whose carcasses fell in the wilderness ?

18 And ^e to whom sware he that they should not enter into his rest, but to them that believed not ?

19 ^f So we see that they could not enter in because of unbelief.

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^a Ver. 6.—^b Ver. 7. Ps. cxv. 7, 8.—^c Numb. xiv. 2, 4, 11, 24, 30. Deut. i. 34, 36, 38.

^d Numb. xiv. 22, 29, &c. xxvi. 65. Ps. cvi. 26. 1 Cor. x. 5. Jude 5.—^e Numb. xiv. 30. Deut. i. 34, 35.—^f Ch. iv. 6.

lest, if ye do not, *ye*, like *them*, may be hardened through the deceitfulness of sin.

Verse 14. *For we are made partakers of Christ*] Having believed in Christ as the promised Messiah, and embraced the whole Christian system, they were consequently made partakers of all its benefits in this life, and entitled to the fulfilment of all its exceeding great and precious promises relative to the glories of the eternal world. The former they actually possessed, the latter they could have only in case of their perseverance ; therefore the apostle says, *If we hold fast the beginning of our confidence stedfast unto the end*, i. e. of our life. For our participation of glory depends on our continuing stedfast in the faith, to the end of our Christian race.

The word *ὑποστρασις*, which we here translate *confidence*, from *ὑπο*, *under*, and *ιστημι*, *to place or stand*, signifies properly a *basis* or *foundation* ; that on which something else is builded, and by which it is supported. Their *faith* in Christ Jesus was this *hypostasis* or *foundation* ; on that all their peace, comfort, and salvation were builded. If this were not held fast to the end, Christ, in his saving influences, could not be held fast ; and, no Christ, no heaven. He who has Christ in him, has the well-founded hope of glory ; and he who is found in the great day with Christ in his heart, will have an abundant entrance into eternal glory.

Verse 15. *While it is said, To-day*] You may see the necessity of perseverance from the saying, “ *To-day, if ye will hear his voice,*” therefore *harden not your hearts*—do not neglect so great a salvation ; hold fast what ye have obtained, and let no man take your crown. See on ver. 7, 8, 9, and 12.

Verse 16. *For some, when they had heard, did provoke*] There is a various reading here, which consists merely in the different placing of an accent, and yet gives the whole passage a different turn :—*τινεις*, from *τις*, *who*, if read with the accent on the *epsilon*, *τινεις*, is the plural indefinite, and signifies *some*, as in our translation ; if read with the accent on the *iota*, *τινεις*, it has an *interrogative* meaning ; and, according to this, the whole clause, *τινεις γαρ ακουσαντες παρεπασαν* ; *But who were those hearers who did*

bitterly provoke ? *αλλ' ου παντες οι εξελθοντες εξ Αιγυπτου δια Μωυσης* ; *Were they not all they who came out of the land of Egypt by Moses* ? Or, the whole clause may be read with one interrogation ; *But who were those hearers that did bitterly provoke, but all those who came out of Egypt by Moses* ? This mode of reading is followed by some editions, and by *Chrysostom* and *Theodoret*, and by several learned *moderns*. It is more *likely* that this is the true reading, as all that follows to the end of the 18th verse is a series of interrogations.

Should it be said that *all* did not provoke, for Joshua and Caleb are expressly excepted ; I answer, that the term *all* may be with great propriety used, when out of many *hundreds of thousands* only two persons were found who continued faithful. To these also we may add the *priests* and the whole tribe of *Levi*, who, it is very likely, did not provoke ; for, as Dr. Macknight very properly remarks, they were not of the number of those who were to fight their way into Canaan, being entirely devoted to the service of the sanctuary. See Numb. i. 3, 45, and 49. And therefore what remained of them after forty years, no doubt, entered Canaan ; for it appears from Numb. xxxiv. 17, and Josh. xxiv. 33, that *Eleazar*, the son of Aaron, was one of those who did take possession of Canaan. Should it be still said our Version appears to be most proper, because *all* did not provoke ; it may be answered, that the common reading, *τινεις*, *some*, is too *contracted* in its meaning to comprehend the hundreds of thousands who did rebel.

Verse 17. *But with whom was he grieved forty years* ?] I believe it was *Surenhusius* who first observed that “ the apostle, in using the term *forty years*, elegantly alludes to the space of time which had elapsed since the ascension of our Lord till the time in which this epistle was written, which was about forty years.” But this does not exactly agree with what appears to be the exact date of this epistle. However, God had now been a long time provoked by that race rejecting the manifested Messiah, as he was by the conduct of their forefathers in the wilderness ; and as that provocation was punished by a very signal judgment, so they might expect this to

be punished also. The analogy was perfect in the crimes, and it might reasonably be expected to be so in the punishments. And was not the destruction of Jerusalem a proof of the heinous nature of their crimes, and of the justice of God's outpoured wrath?

Whose carcasses fell] Ὁν τα κωλα ἐκείων *Whose members fell*; for τα κωλα properly signifies the members of the body, and here may be an allusion to the scattered, bleached bones of this people that were a long time apparent in the wilderness, continuing there as a proof of their crimes, and of the judgments of God.

Verse 18. *To whom swear he*] God never acts by any kind of caprice; whenever he pours out his judgments, there are the most positive reasons to vindicate his conduct.

Those whose carcasses fell in the wilderness were they who had sinned. And those who did not enter into his rest were those who *believed not*. God is represented here as *swearing that they should not enter in*, in order to show the *determinate nature* of his purpose, the reason on which it was founded, and the height of the *aggravation* which occasioned it.

Verse 19. *So we see that they could not enter in*] It was no *decree* of God that prevented them, it was no want of necessary *strength* to enable them, it was through no deficiency of *divine counsel* to instruct them; all these they had in abundance: but they chose to sin, and *would not believe*. *Unbelief* produced *disobedience*, and disobedience produced *hardness of heart* and blindness of mind; and all these drew down the judgments of God, and wrath came upon them to the uttermost.

1. This whole chapter, as the epistle in general, reads a most awful lesson against *backsliders*, *triflers*, and *loiterers* in the way of salvation. Every believer in Christ is in danger of *apostasy*, while any remains of the *evil heart of unbelief* are found in him. God has promised to purify the heart; and the blood of Christ cleanses from all sin. It is therefore the highest wisdom of genuine Christians to look to God for the complete purification of their souls; this they cannot have too soon, and for this they cannot be too much in earnest.

2. No man should defer his salvation to any future time. If God speaks *to-day*, it is *to-day* that he should be *heard* and *obeyed*. To defer reconciliation to God to any *future* period, is the most reprehensible and destructive presumption. It supposes that God will indulge us in our sensual propensities, and cause his mercy to tarry for us till we have consummated our iniquitous purposes. It shows that we prefer, at least for the present, the devil to Christ, sin to holiness, and earth to heaven. And can we suppose that God will be thus mocked? Can we suppose that it can

at all consist with his *mercy* to extend forgiveness to such abominable provocation? What a man sows that shall he reap. If he sows to the flesh, he shall of the flesh reap corruption. Reader, it is a dreadful thing to fall into the hands of the living God.

3. *Unbelief* has generally been considered the *most damning of all sins*. I wish those who make this assertion would condescend to explain themselves. What is this *unbelief* that *damns* and *ruins* mankind? Their not *permitting their minds to be persuaded of the truths which God speaks*. *Ἀπιστία*, from *α*, negative, and *πιστις*, *faith*, signifies *faithless*, or to be *without faith*. And this is an *effect* from another *cause*. In chap. iv. 11, these very people are said to have *fallen through unbelief*; but there the word is *ἀκαθία*, from *α*, negative, and *πειθω*, to *persuade*. They heard the divine instructions, they saw God's stupendous miracles; but they would not suffer themselves to be persuaded, that he who said and did such things would perform those other things which he had either threatened or promised: hence they had *no faith*, because they were *unpersuaded*; and their *unbelief* was the *effect* of their *unpersuaded* or *unpersuadable* mind. And their minds were not persuaded of God's truth, because they had ears open only to the dictates of the flesh; see on chap. iv. 2. Here then is the damning sin, the not inferring, from what God has said and done, that he will do those other things which he has either threatened or promised. And how few are there who are not committing this sin daily! Reader, dost *thou* in this state dream of heaven? Awake out of sleep!

4. Where there are so many snares and dangers it is impossible to be too watchful and circumspect. Satan, as a roaring lion, as a subtle serpent, or in the guise of an angel of light, is momentarily going about seeking whom he may deceive, blind, and devour; and, when it is considered that the human heart, till entirely renewed, is on his side, it is a miracle of mercy that any soul escapes perdition: no man is safe any longer than he maintains the spirit of *watchfulness* and *prayer*; and to maintain such a spirit, he has need of all the means of grace. He who neglects any of them which the mercy of God has placed in his power, tempts the devil to tempt him. As a preventive of backsliding and apostasy, the apostle recommends *mutual exhortation*. No Christian should live for himself alone; he should consider his fellow Christian as a member of the same body, and feel for him accordingly, and love, succour, and protect him. When this is carefully attended to in religious society, Satan finds it very difficult to make an inroad on the church; but when coldness, distance, and a want of brotherly love take place, Satan can attack each *singly*, and, by successive victories over *individuals*, soon make an easy conquest of the *whole*.

CHAPTER IV.

As the Christian rest is to be obtained by faith, we should beware of unbelief, lest we lose it, as the Hebrews did theirs, 1. The reason why they were not brought into the rest promised to them, 2. The rest promised to the Hebrews was a type of that promised to Christians, 3—10. Into this rest we should earnestly labour to enter, 11. A description of the word of God, 12, 13. Jesus is our sympathetic High-priest, 15. Through him we have confidence to come to God, 16.

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LET us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.

2 For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it.

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Ch. xii. 15.—b Gr. the word of hearing.

c Or, because they were not united by faith to.

NOTES ON CHAP. IV.

Verse 1. Let us therefore fear] Seeing the Israelites lost the rest of Canaan, through obstinacy and unbelief, let us be afraid lest we come short of the heavenly rest, through the same cause.

Should seem to come short of it.] Lest any of us should actually come short of it; i. e. miss it. See the note on the verb δοκειν, to seem, Luke viii. 18. What the apostle had said before, relative to the rest, might be considered as an allegory; here he explains and applies that allegory, showing that Canaan was a type of the grand privileges of the gospel of Christ, and of the glorious eternity to which they lead.

Come short] The verb ὑστερειν is applied here metaphorically; it is an allusion, of which there are many in this epistle, to the races in the Grecian games: he that came short was he who was any distance, no matter how small, behind the winner. Will it avail any of us how near we get to heaven, if the door be shut before we arrive? How dreadful the thought, to have only missed being eternally saved! To run well, and yet to permit the devil, the world, or the flesh, to hinder in the few last steps! Reader, watch and be sober.

Verse 2. For unto us was the gospel preached] Καὶ γὰρ ἔσμεν εὐηγγελισμένοι. For we also have received good tidings as well as they. They had a gracious promise of entering into an earthly rest; we have a gracious promise of entering into a heavenly rest. God gave them every requisite advantage; he has done the same to us. Moses and the elders spoke the word of God plainly and forcibly to them; Christ and his apostles have done the same to us. They might have persevered; so may we: they disbelieved, disobeyed, and fell; and so may we.

But the word preached did not profit them] Ἀλλ' οὐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνου. But the word of hearing did not profit them. The word and promise to which the apostle most probably refers is that in Deut. i. 20, 21: Ye are come unto the mountain of the

Amorites, which the Lord our God doth give unto us. Behold, the Lord thy God hath set the land before thee; go up and possess it, as the Lord God of thy fathers hath said unto thee: fear not. Many exhortations they had to the following effect: Arise, that we may go up against them; for we have seen the land, and, behold, it is very good: and are ye still? Be not slothful to go, and to enter to possess the land; for God hath given it into your hands; a place where there is no want of any thing that is in the earth; Judg. xviii. 9, 10. But, instead of attending to the word of the Lord by Moses, the whole congregation murmured against him and Aaron, and said one to another, Let us make a captain, and let us return into Egypt; Numb. xiv. 2, 4. But they were dastardly through all their generations. They spoke evil of the pleasant land, and did not give credence to his word. Their minds had been debased by their Egyptian bondage, and they scarcely ever arose to a state of mental nobility.

Not being mixed with faith in them that heard] There are several various readings in this verse, and some of them important. The principal are on the word συγκεκραμενος, mixed; which in the common text refers to ὁ λόγος, the word mixed; but, in ABCD and several others, it is συγκεκραμενους, referring to, and agreeing with, ἐκείνου, and may be thus translated: The word of hearing did not profit them, they not being mixed with those who heard it by faith. That is, they were not of the same spirit with Joshua and Caleb. There are other variations, but of less importance; but the common text seems best.

The word συγκεκραμενος, mixed, is peculiarly expressive; it is a metaphor taken from the nutrition of the human body by mixing the aliment taken into the stomach with the saliva and gastric juice, in consequence of which it is concocted, digested, reduced into chyle, which, absorbed by the lacteal vessels, and thrown into the blood, becomes the means of increasing and supporting the body, all the

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3 * For we which have believed do enter into rest, as he said, ^b As I have sworn in my wrath, If they shall enter into my rest: although the works were finished from the foundation of the world.

4 For he spake in a certain place of the

* Ch. iii. 14.—^b Ps. xcv. 11. Ch. iii. 11.—^c Gen. ii. 2. Exod. xx. 11. xxxi. 17.

solids and fluids being thus generated; so that on this process, properly performed, depend (under God) strength, health, and life itself. Should the most nutritive aliment be received into the stomach, if not *mixed* with the above juices, it would be rather the means of *death* than of life; or, in the words of the apostle, it would not *profit*, because not thus *mixed*. *Faith* in the word preached, in reference to that God who sent it, is the grand means of its becoming the power of God to the salvation of the soul. It is not likely that he who does not credit a *threatening*, when he comes to hear it, will be deterred by it from repeating the sin against which it is levelled; nor can he derive comfort from a *promise* who does not believe it as a pledge of God's veracity and goodness. Faith, therefore, must be *mixed* with all that we hear, in order to make the word of God effectual to our salvation.

This very use of the word, and its explanation, we may find in *Maximus Tyrius*, in his description of *health*, Dissert. x., page 101. "Health," says he, "is a certain disposition *ύγρων και ξηρων και ψυχρων και θερμων δυναμεων, η ύπο τεχνης συγκραθεισων καλως, η ύπο φυσικως αρμοσθεισων τεχνικως*, which consists in a *proper mixture* together of the wet and the dry, the cold and the hot, either by an artificial process, or by the skilful economy of nature."

Verse 3. *For we which have believed do enter into rest*] The great spiritual blessings, the forerunners of eternal glory, which were all typified by that earthly rest or felicity promised to the ancient Israelites, we Christians do, by believing in Christ Jesus, actually possess. We have peace of conscience, and joy in the Holy Ghost; are saved from the guilt and power of sin; and thus enjoy an inward rest.

But *this* is a rest differing from the *seventh day's* rest, or *sabbath*, which was the original type of Canaan, the blessings of the gospel, and eternal glory; seeing God said, concerning the unbelieving Israelites in the wilderness, I have sworn in my wrath that they shall not enter into my rest, notwithstanding the *works* of creation *were finished*, and the seventh day's rest was instituted *from the foundation of the world*; consequently the Israelites *had entered* into that rest before the oath was sworn. See *Macknight*.

We who believe, Οι πιστευσαντες, is omitted by Chrysostom, and some few MSS. And instead of εισερχομεθα γαρ, *for we do enter*, AC, several others, with the Vulgate and Coptic, read εισερχομεθα ουν,

seventh *day* on this wise, ^c And God did rest the seventh day from all his works.

5 And in this *place* again, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therein, ^d and they to whom ^e it

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cir. CCX. 3.
A.U.C. cir. 816.

^d Ch. iii. 19.—^e Or, *the gospel was first preached*.

therefore let us enter; and thus it answers to *φωβηθωμεν ουν, therefore let us fear*, ver. 1; but this reading cannot well stand unless οι πιστευσαντες be omitted, which is acknowledged to be genuine by every MS. and Version of note and importance. The meaning appears to be this: We Jews, who have believed in Christ, do actually possess that rest—state of happiness in God, produced by peace of conscience and joy in the Holy Ghost—which was typified by the happiness and comfort to be enjoyed by the believing Hebrews, in the possession of the promised land. See before.

From the foundation of the world.] The foundation of the world, καταβολη κοσμου, means the *completion* of the work of creation in six days. In those days was the world, i. e. the whole system of mundane things, begun and perfected; and this appears to be the sense of the expression in this place.

Verse 4. *For he spake in a certain place*] This *certain place* or *somewhere*, που, is probably Gen. ii. 2; and refers to the completion of the work of creation, and the setting apart the *seventh day* as a day of *rest* for man, and a *type* of everlasting felicity. See the notes on Gen. ii. 1, &c., and see here on Chap. ii. 6.

Verse 5. *And in this place again*] In the ninety-fifth psalm, already quoted, ver. 3. This was a *second* rest which the Lord promised to the believing, obedient seed of Abraham; and as it was spoken of in the days of David, when the Jews actually possessed this long promised *Canaan*, therefore it is evident that *that* was not the rest which God intended, as the next verse shows.

Verse 6. *It remaineth that some must enter therein*] Why our translators put in the word *must* here I cannot even conjecture. I hope it was not to serve a system, as some have since used it: "Some *must* go to heaven, for so is the doctrine of the decree; and there *must* be certain persons *infallibly* brought thither as a reward to Christ for his sufferings; and in this the will of man and free agency can have no part," &c., &c. Now, supposing that even all this was true, yet it does not exist either positively or by implication in the text. The words *επει ουν απολειπεται τινας εισελθειν εις αυτην*, literally translated, are as follows: *Seeing then it remaineth for some to enter into it*; or, *Whereas therefore it remaineth that some enter into it*, which is Dr. Owen's translation, and they to whom it was first preached (οι προτερον ευαγγελισθεντες, *they to whom the promise was given; they who first received the good*

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was first preached entered not in because of unbelief :

7 (Again, he limiteth a certain day, saying in David, To-

day, after so long a time ; as it is said, ^a To-day, if ye will hear his voice, harden not your hearts.

8 For if ^b Jesus had given them rest, then

^a Ps. cxv. 7. Ch. iii. 7.

would he not afterward have spoken of another day.

9 There remaineth therefore a ^c rest to the people of God.

10 For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.)

11 Let us labour therefore to enter into that

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An. Olymp.
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A.U.C. cir. 816.

^b That is, Joshua.—^c Or, *keeping of a sabbath.*

tidings ; i. e. the Israelites, to whom was given the promise of entering into the rest of Canaan) *did not enter in because of their unbelief* ; and the promise still continued to be repeated even in the days of David ; therefore, some *other rest* must be intended.

Verse 7. *He limiteth a certain day*] The term *day* signifies not only *time* in general, but also *present time*, and a particular *space*. Day here seems to have the same meaning as *rest* in some other parts of this verse. The *day* or *time* of rest relative to the ancient Jews being over and past, and a *long time* having elapsed between God's displeasure shown to the disobedient Jews in the wilderness and the days of David, and the true rest not having been enjoyed, God in his mercy has *instituted another day*—has given *another dispensation* of mercy and goodness by Christ Jesus ; and now it may be said, as formerly, *To-day, if ye will hear his voice, harden not your hearts.* God *speaks* now as he spoke *before* ; his *voice* is in the *gospel* as it was in the *law*. Believe, love, obey, and ye shall enter into this rest.

Verse 8. *For if Jesus had given them rest*] It is truly surprising that our translators should have rendered the Ἰησοῦς of the text *Jesus*, and not *Joshua*, who is most clearly intended. They must have known that יהושע *Yehoshua* of the Hebrew, which we write *Joshua*, is every where rendered Ἰησοῦς, *Jesus*, by the Septuagint ; and it is their reading which the apostle follows. It is true the Septuagint generally write Ἰησοῦς Νανη, or Ἰησοῦς Νανη, *Jesus Nane*, or *Jesus, son of Nane*, for it is thus they translate יְהוֹשֻׁעַ בֶּן נֹחַן *Yehoshua ben Nun*, Joshua the son of Nun ; and this is sufficient to distinguish it from *Jesus, son of David*. But as Joshua, the captain-general of Israel, is above intended, the word should have been written *Joshua*, and not *Jesus*. One MS., merely to prevent the wrong application of the name, has Ἰησοῦς ὁ τοῦ Νανη, *Jesus, the son of Nane*. *Theodoret* has the same in his Comment, and one *Syriac* Version has it in the text. It is *Joshua* in Coverdale's Testament, 1535 ; in Tindale's, 1548 ; in that edited by Edmund Becke, 1549 ; in Richard Cardmarden's, Rouen, 1565 ; several modern translators, Wesley, Macknight, Wakefield, &c., read *Joshua*, as does our own in the margin. What a pity it had not been in the text, as all the smaller bibles have no marginal readings, and many simple people are bewildered with the expression.

The apostle shows that, although Joshua did bring

the children of Israel into the promised land, yet this could not be the intended rest, because *long after* this time the Holy Spirit, by David, speaks of this rest ; the apostle, therefore, concludes,

Verse 9. *There remaineth therefore a rest to the people of God.*] It was not, 1. The rest of the *sabbath* ; it was not, 2. The *rest* in the *promised land*, for the psalmist wrote long after the days of Joshua ; therefore there is *another rest*, a state of *blessedness*, for the people of God ; and this is the *gospel*, the *blessings* it procures and communicates, and the *eternal glory* which it prepares for, and has promised to, genuine believers.

There are two words in this chapter which we indifferently translate *rest*, καταπαυσις and σαββατισμος ; the *first* signifying a *cessation from labour*, so that the weary body is *rested* and *refreshed* ; the *second* meaning, not only a rest from labour, but a *religious rest* ; *sabbatismus*, a rest of a sacred kind, of which both soul and body partake. This is true, whether we understand the rest as referring to *gospel blessings*, or to *eternal felicity*, or to *both*.

Verse 10. *For he that is entered into his rest*] The man who has believed in Christ Jesus has entered into his rest ; the state of happiness which he has provided, and which is the forerunner of *eternal glory*.

Hath ceased from his own works] No longer depends on the observance of Mosaic rites and ceremonies for his justification and final happiness. He rests from all these *works of the law* as fully as God has rested from his works of *creation*.

Those who restrain the word *rest* to the signification of *eternal glory* say, that *ceasing from our own works* relates to the *sufferings, tribulations, afflictions, &c.*, of this life ; as in Rev. xiv. 13. I understand it as including *both*.

In speaking of the *sabbath*, as typifying a state of blessedness in the other world, the apostle follows the opinions of the Jews of his own and after times. The phrase שבת עמלא שבתא ורעה ורעה שבתא *shabbath illaah, eshabbath tethaah, the sabbath above and the sabbath below*, is common among the Jewish writers ; and they think that where the plural number is used, as in Lev. xix. 30 : *Ye shall keep my sabbaths*, that the *lower and higher sabbaths* are intended, and that the one is prefigured by the other. See many examples in *Schoettgen*.

Verse 11. *Let us labour therefore*] The word σπου-

A. M. cir. 4067. rest, lest any man fall ^a after the
 A. D. cir. 63. same example of ^b unbelief.
 An. Olymp. 12 For the word of God
 cir. CCX. 3. is ^c quick, and powerful, and
 A. U. C. cir. 816. ^d sharper than any ^e two-edged sword, piercing

even to the dividing asunder
 of soul and spirit, and of the
 joints and marrow; and is ^f a
 discerner of the thoughts and
 intents of the heart.

A. M. cir. 4067.
 A. D. cir. 63.
 An. Olymp.
 cir. CCX. 3.
 A. U. C. cir. 816.

^a Ch. iii. 12, 18, 19.—^b Or, *disobedience*.—^c Isai. xlix. 2.
 Jer. xxiii. 29. 2 Cor. x. 4, 5. 1 Pet. i. 23.

^d Prov. v. 4.—^e Eph. vi. 17. Rev. i. 16. ii. 16.—^f 1 Cor.
 xiv. 24, 25.

δασμην implies every exertion of *body* and *mind* which can be made in reference to the subject. *Rebus aliis omissis, hoc agamus*; All things else omitted, this one thing let us do. We receive grace, improve grace, retain grace, that we may obtain eternal glory.

Lest any man fall] Lest he fall off from the grace of God, from the gospel and its blessings, and perish everlastingly. This is the meaning of the apostle, who never supposed that a man might not make final shipwreck of faith and of a good conscience, as long as he was in a state of *probation*.

Verse 12. For the word of God is quick, and powerful] Commentators are greatly divided concerning the meaning of the phrase Ὁ λόγος τοῦ Θεοῦ, *the word of God*; some supposing the whole of *divine revelation* to be intended; others, the *doctrine of the gospel faithfully preached*; others, the *mind of God* or the *divine intellect*; and others, the *Lord Jesus Christ*, who is thus denominated in John i. 1, &c., and Rev. xix. 13; the only places in which he is thus *incontestably* characterized in the New Testament. The disputed text, 1 John v. 7, I leave at present out of the question. In the introduction to this epistle I have produced sufficient evidence to make it very probable that St. Paul was the author of this epistle. In this sentiment the most eminent scholars and critics are now agreed. That Jesus Christ, the *eternal, uncreated word*, is not meant here, is more than probable from this consideration, that St. Paul, in no part of his thirteen acknowledged epistles, ever thus denominates our blessed Lord; nor is he thus denominated by any other of the New Testament writers except St. John. Dr. Owen has endeavoured to prove the contrary, but I believe to no man's conviction who was able to examine and judge of the subject. He has not been able to find more than two texts which even appeared to look *his way*. The *first* is, Luke i. 2: *Us, which—were eye-witnesses, and ministers τοῦ λόγου, of the word*; where it is evident the whole of our Lord's ministry is intended. The *second* is, Acts xx. 32: *I commend you to God, and to the word of his grace*; where nothing but the *gracious doctrine* of salvation by faith, the influence of the Divine Spirit, &c., &c., can be meant: nor is there any legitimate mode of construction with which I am acquainted, by which the words in either place can be *personally* applied to our Lord. That the phrase was applied to denominate the second subsistence in the glorious Trinity, by Philo and the rabbinical writers, I have already proved in my notes on John i., where such observations are alone applicable.

Calmet, who had read all that either the ancients or moderns have said on this subject, and who does not think that Jesus Christ is here intended, speaks thus: "None of the properties mentioned here can be denied to the Son of God, the eternal Word; he sees all things, knows all things, penetrates all things, and can do all things. He is the ruler of the heart, and can turn it where he pleases. He enlightens the soul, and calls it gently and efficaciously, *when and how* he wills. Finally, he punishes in the most exemplary manner the insults offered to his Father and himself by infidels, unbelievers, and the wicked in general. But it does not appear that the Divine Logos is here intended, 1. Because St. Paul does not use that term to express the Son of God. 2. Because the conjunction γὰρ, *for*, shows that this verse is an inference drawn from the preceding, where the subject in question is concerning the eternal rest, and the *means* by which it is to be obtained. It is therefore more natural to explain the term of the *word, order, and will* of God, for the Hebrews represent the revelation of God as an *active being, living, all-powerful, illumined, executing vengeance, discerning and penetrating all things*. Thus Wisd. xvi. 26: 'Thy children, O Lord, know that it is not the growing of fruits that nourisheth man, but that it is *thy word* that preserveth them that put their trust in thee.' See Deut. viii. 3. That is, The sacred scriptures point out and appoint all the *means of life*. Again, speaking of the Hebrews who were bitten with the fiery serpents, the same writer says, ver. 12: 'For it was neither herb nor mollifying plaster that restored them to health, but *thy word*, O Lord, which healeth all things;' i. e. which describes and prescribes the means of healing. And it is very likely that the *purpose* of God, sending the destroying angel to slay the first-born in Egypt, is intended by the same expression, Wisd. xviii. 15, 16: '*Thine Almighty word* leaped down from heaven out of thy royal throne, as a *fierce man of war* into a land of destruction, and brought thine unfeigned commandment as a *sharp sword*, and, standing up, filled all things with death.' This however may be applied to the eternal Logos, or uncreated Word.

"And this mode of speech is exactly conformable to that of the prophet Isaiah, lv. 10, 11, where to the word of God, spoken by his prophets, the same kind of powers are attributed as those mentioned here by the apostle: *For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud,*

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A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A.U.C. cir. 816.

13 ^a Neither is there any creature that is not manifest in his sight: but all things *are* naked ^b and opened unto the eyes of

him with whom we have to do.

^aPs. xxxiii. 13, 14. xc. 8. cxxxix. 11, 12.—^bJob xxvi. 6. xxxiv. 21. Prov. xv. 11.—^cCh. iii. 1.

that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. The centurion seems to speak a similar language, Luke vii. 7: *But say in a word (αλλα ειπε λογον, speak to thy word), and my servant shall be healed.*" This is the sum of what this very able commentator says on the subject.

In Dr. Dodd's collections we find the following:

"The word of God, which promises to the faithful an entrance into God's rest in David's time, and now to us, is not a thing which died or was forgotten as soon as it was uttered, but it continues one and the same to all generations; it is ζων, quick or living. So Isaiah says: *The word of our God shall stand for ever*; chap. xl. 8. Compare chap. li. 6; lv. 11; 1 Esdras iv. 38; John iii. 34; 1 Pet. i. 23. *And powerful, ενεργης, efficacious, active*; sufficient, if it be not actually hindered, to produce its effects; *effectual*, Philem. 6. See 2 Cor. x. 4; 1 Thess. ii. 13. *And sharper than any two-edged sword*; *τομωριερος ιτερον, more cutting than*. The word of God penetrates deeper into a man than any sword; it enters into the soul and spirit, into all our *sensations, passions, appetites*, nay, to our very *thoughts*; and sits as *judge* of the most *secret intentions, contrivances, and sentiments of the heart*. *Phocylides* has an expression very similar to our author, where he says, of *reason*, 'that it is a weapon which penetrates deeper into a man than a sword.' See also Isai. xl. 4; Eph. vi. 17; Rev. i. 16; ii. 16.

"*Piercing even to the dividing asunder of soul and spirit*.—When the *soul* is thus distinguished from the *spirit*, by the former is meant that *inferior faculty* by which we *think of* and *desire* what concerns our *present being and welfare*. By *spirit* is meant a *superior power* by which we *prefer future things to present*, by which we are directed to pursue *truth and right* above all things, and even to despise what is agreeable to our present state, if it stand in competition with, or is prejudicial to, our *future happiness*. See 1 Thess. v. 23. Some have thought that by the expression before us is implied that the *word of God* is able to bring *death*, as in the case of Ananias and Sapphira; for, *say they*, if the *soul* and *spirit*, or the *joints and marrow* are separated one from another, it is impossible that life can remain. But perhaps the meaning of the latter clause may rather be: 'It can divide the joints and divide the marrow; i. e. enter irresistibly into the soul, and produce some sentiment which perhaps it would not willingly have received; and

14 Seeing then that we have ^a a great high-priest, ^d that is passed into the heavens, Jesus the Son of God, ^c let us hold fast our profession.

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^dCh. vii. 26. ix. 12, 24.—^cCh. x. 23.

sometimes discover and punish secret, as well as open, wickedness.' Mr. Pierce observes that our author has been evidently arguing from a tremendous judgment of God upon the ancient Israelites, the ancestors of those to whom this epistle is directed; and in this verse, to press upon them that care and diligence he had been recommending, he sets before them the efficacy and virtue of the *word of God*, connecting this verse with the former by a *for* in the beginning of it; and therefore it is natural to suppose that what he says of the *word of God* may have a relation to somewhat remarkable in that sore punishment of which he had been speaking, particularly to the destruction of the people by *lightning, or fire from heaven*. See Lev. x. 1—5; Numb. xi. 1—3, xvi. 35; Ps. lxxviii. 21. All the expressions in this view will receive an additional force, for nothing is more *quick and living, more powerful and irresistible, sharp and piercing*, than *lightning*. If this idea be admitted, the meaning of the last clause in this verse will be, 'That the word of God is a judge, to censure and punish the evil thoughts and intents of the heart.' And this brings the matter home to the exhortation with which our author began, chap. iii. 12, 13; for under whatever disguise they might conceal themselves, yet, from such tremendous judgments as God executed upon their fathers, they might learn to judge as Moses did, Numb. xxxii. 23: *If ye will not do so, ye have sinned against the Lord; and be sure your sin will find you out.*" See Hammond, Whitby, Sykes, and Pierce.

Mr. Wesley's note on this verse is expressed with his usual precision and accuracy:

"For the word of God—preached, ver. 2, and armed with threatenings, ver. 3, is living and powerful—attended with the power of the living God, and conveying either life or death to the hearers; sharper than any two-edged sword—penetrating the heart more than this does the body; piercing quite through, and laying open, the soul and spirit, joints and marrow—the inmost recesses of the mind, which the apostle beautifully and strongly expresses by this heap of figurative words; and is a discernor, not only of the thoughts, but also of the intentions."

The law, and the word of God in general, is repeatedly compared to a two-edged sword among the Jewish writers, חרב שתי פיות *chereb shetey piphioth*, the sword with the two mouths. By this sword the man himself lives, and by it he destroys his enemies. This is implied in its two edges. See also Schoettgen.

Is a discernor of the thoughts] Καὶ κριτικὸς ἐνθυμησεων καὶ ἐννοιων καρδιας Is a critic of the propensities

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A.U.C. cir. 816.

15 For ^a we have not an high-priest which cannot be touched with the feeling of our infirmities; but ^b was in all points tempted like as *we are*, ^c yet without sin.

16 ^d Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

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^a Isai. liii. 3. Ch. ii. 18.—^b Luke xxii. 28.—^c 2 Cor. v. 21. Ch. vii. 26. 1 Pet. ii. 22. 1 John iii. 5.

^d Eph. ii. 18. iii. 12. Ch. x. 19, 21, 22.

and suggestions of the heart. How many have felt this property of God's word where it has been faithfully preached! How often has it happened that a man has seen the whole of his own character, and some of the most private transactions of his life, held up as it were to public view by the preacher; and yet the parties absolutely unknown to each other! Some, thus exhibited, have even supposed that their neighbours must have privately informed the preacher of their character and conduct; but it was the *word of God*, which, by the direction and energy of the Divine Spirit, thus searched them out, was a *critical examiner of the propensities and suggestions of their hearts*, and had pursued them through all their public haunts and private ways. Every genuine minister of the gospel has witnessed such effects as these under his ministry in repeated instances.

But while this effect of the word or true doctrine of God is acknowledged, let it not be supposed that it, of itself, can produce such effects. The word of God is compared to a *hammer that breaks the rock in pieces*, Jer. xxiii. 29; but will a *hammer break a stone* unless it is applied by the *skill and strength* of some powerful *agent*? It is here compared to a *two-edged sword*; but will a *sword cut or pierce* to the dividing of joints and marrow, or separation of soul and spirit, unless some *hand push and direct* it? Surely, no. Nor can even the words and doctrine of God produce any effect but as directed by the experienced teacher, and applied by the Spirit of God. It is an *instrument* the most apt for the accomplishing of its work; but it will do nothing, can do nothing, but as used by the *heavenly workman*. To this is the reference in the next verse.

Verse 13. *Neither is there any creature that is not manifest*] God, from whom this word comes, and by whom it has all its *efficacy*, is infinitely *wise*. He well knew how to construct his word, so as to suit it to the state of all *hearts*; and he has given it that infinite fulness of meaning, so as to suit it to all *cases*. And so infinite is he in his *knowledge*, and so *omnipresent* is he, that the whole creation is constantly *exposed to his view*; nor is there a *creature* of the *affections, mind, or imagination*, that is not constantly under his eye. He marks every rising thought, every budding desire; and such as these are supposed to be the *creatures* to which the apostle particularly refers, and which are called, in the preceding verse, the *propensities and suggestions of the heart*.

But all things are *naked and opened*] Παντα δε γυμνα και τετραχλισμενα. It has been supposed that

the phraseology here is *sacrificial*, the apostle referring to the case of *slaying and preparing a victim to be offered to God*. 1. It is *slain*; 2. It is *stayed*, so it is *naked*; 3. It is *cut open*, so that all the intestines are exposed to view; 4. It is carefully *inspected* by the priest, to see that all is *sound* before any part is offered to him who has prohibited all *imperfect and diseased* offerings; and, 5. It is *divided* exactly into two equal parts, by being split down the chine from the nose to the rump; and so exactly was this performed, that the spinal marrow was cloven down the centre, one half lying in the divided cavity of each side of the back-bone. This is probably the metaphor in 2 Tim. ii. 15, where see the note.

But there is reason to suspect that this is not the metaphor here. The verb *τετραχλιζω*, from which the apostle's *τετραχλισμενα* comes, signifies to have the *neck bent back* so as to expose the face to full view, that every feature might be seen; and this was often done with *criminals*, in order that they might be the better *recognized and ascertained*. To this custom *Pliny* refers in the very elegant and important panegyric which he delivered on the emperor *Trajan*, about A. D. 103, when the emperor had made him consul; where, speaking of the great attention which *Trajan* paid to the public morals, and the care he took to extirpate informers, &c., he says: *Nihil tamen gratius, nihil sæculo dignius, quam quod contigit de super intueri delatorum supina ora, retortasque cervices. Agnoscebamus et fruebamur, cum velut piaculares publicæ sollicitudinis victimæ, supra sanguinem noziorum ad lenta supplicia gravioresque penas ducerentur.* *Plin. Paneg.*, cap. 34. "There is nothing, however, in this age which affects us more pleasingly, nothing more deservedly, than to behold from above the supine faces and reverted necks of the informers. We thus knew them, and were gratified when, as expiatory victims of the public disquietude, they were led away to lingering punishments, and sufferings more terrible than even the blood of the guilty."

The term was also used to describe the action of *wrestlers* who, when they could, got their hand under the chin of their antagonists, and thus, by bending both the head and neck, could the more easily give them a fall; this stratagem is sometimes seen in ancient monuments. But some suppose that it refers to the custom of *dragging them by the neck*. *Diogenes the philosopher*, observing one who had been victor in the Olympic games often fixing his eyes upon a *courtesan*, said, in allusion to this custom: *Ιδε κριον αρικμανιον, ως υπο του τυχοτος κορασιον τετραχλιζεσαι.* "See how this mighty champion

(martial ram) is drawn by the neck by a common girl." See Stanley, page 305.

With whom we have to do.] Προς ὃν ἡμῖν ὁ λόγος. To whom we must give an account. He is our Judge, and is well qualified to be so, as all our hearts and actions are naked and open to him.

This is the true meaning of λόγος in this place; and it is used in precisely the same meaning in Matt. xii. 36, xviii. 23; Luke xvi. 2. Rom. xiv. 12: So then every one of us λογον ὄψει, shall give an account, of himself to God. And Heb. xiii. 17: They watch for your souls ὡς λογον ἀποδώσοντες, as those who must give account. We translate the words, With whom we have to do; of which, though the phraseology is obsolete, yet the meaning is nearly the same. Ἐν ᾧ ἡμῖν ἡ ὁμιλία, is the rendering of my old MS. and Wichf. Ἐν ᾧ ἡμῖν ἡμιση, is the version of our other early translators.

Verse 14. Seeing then that we have a great high-priest] It is contended, and very properly, that the particle οὐν, which we translate seeing, as if what followed was an immediate inference from what the apostle had been speaking, should be translated now; for the apostle, though he had before mentioned Christ as the High-priest of our profession, chap. iii. 1, and as the High-priest who made reconciliation for the sins of the people, chap. ii. 17, does not attempt to prove this in any of the preceding chapters, but now enters upon that point, and discusses it at great length to the end of chap. x.

After all, it is possible that this may be a resumption of the discourse from chap. iii. 6; the rest of that chapter, and the preceding thirteen verses of this, being considered as a parenthesis. These parts left out, the discourse runs on with perfect connexion. It is very likely that the words, here, are spoken to meet an objection of those Jews who wished the Christians of Palestine to apostatize: "You have no tabernacle—no temple—no high-priest—no sacrifice for sin. Without these there can be no religion; return therefore to us, who have the perfect temple-service appointed by God." To these he answers: We have an High-priest who is passed into the heavens, Jesus, the Son of God; therefore let us hold fast our profession. See on chap. iii. 1, to which this verse seems immediately to refer.

Three things the apostle professes to prove in this epistle:

1. That Christ is greater than the angels.
2. That he is greater than Moses.
3. That he is greater than Aaron, and all high-priests.

The two former arguments, with their applications and illustrations, he has already dispatched; and now he enters on the third. See the preface to this epistle.

The apostle states, 1. That we have an high-priest.

2. That this high-priest is Jesus, the Son of God; not a son or descendant of Aaron, nor coming in that way, but in a more transcendent line.

3. Aaron, and his successors, could only pass into the holy of holies, and that once a year; but our High-priest has passed into the heavens, of which that was only the type. There is an allusion here to the

high-priest going into the holy of holies on the great day of atonement. 1. He left the congregation of the people. 2. He passed through the veil into the holy place, and was not seen even by the priests. 3. He entered through the second veil into the holy of holies, where was the symbol of the Majesty of God. Jesus, our High-priest, 1. Left the people at large. 2. He left his disciples by ascending up through the visible heavens, the clouds, as a veil, screening him from their sight. 3. Having passed through these veils, he went immediately to be our Intercessor: thus he passed οὐρανους, the visible or ethereal heavens, into the presence of the Divine Majesty; through the heavens, διελθὼν τοὺς οὐρανους, and the empyreum, or heaven of heavens.

Verse 15. For we have not an high-priest] To the objection, "Your high-priest, if entered into the heavens, can have no participation with you, and no sympathy for you, because out of the reach of human feelings and infirmities," he answers: Οὐ γὰρ ἐχομεν Ἀρχιερεὰ μὴ δυνάμενον συμπάθειαι ταῖς ἀσθενείαις ἡμῶν. We have not an high-priest who cannot sympathize with our weaknesses. Though he be the Son of God, as to his human nature, and equal in his divine nature with God; yet, having partaken of human nature, and having submitted to all its trials and distresses, and being in all points tempted like as we are, without feeling or consenting to sin; he is able to succour them that are tempted. See chap. ii. 18, and the note there.

The words κατὰ πάντα καθ' ὁμοιωτητα might be translated, in all points according to the likeness, i. e. as far as his human nature could bear affinity to ours; for, though he had a perfect human body and human soul, yet that body was perfectly tempered; it was free from all morbid action, and consequently from all irregular movements. His mind, or human soul, being free from all sin, being every way perfect, could feel no irregular temper, nothing that was inconsistent with infinite purity. In all these respects he was different from us; and cannot, as man, sympathize with us in any feelings of this kind: but, as God, he has provided support for the body under all its trials and infirmities, and for the soul he has provided an atonement and purifying sacrifice; so that he cleanses the heart from all unrighteousness, and fills the soul with his holy Spirit, and makes it his own temple and continual habitation. He took our flesh and blood, a human body and a human soul, and lived a human life. Here was the likeness of sinful flesh, Rom. viii. 5; and by thus assuming human nature, he was completely qualified to make an atonement for the sins of the world.

Verse 16. Let us therefore come boldly unto the throne of grace] The allusion to the high-priest, and his office on the day of atonement, is here kept up. The approach mentioned here is to the כַּפֹּרֶת kapporeth, ἰλαστήριον, the propitiatory or mercy-seat. This was the covering of the ark of the testimony or covenant, at each end of which was a cherub, and between them the shechinah, or symbol of the Divine Majesty, which appeared to, and conversed with, the high-priest. Here the apostle shows the great superiority

of the privileges of the New Testament above those of the Old; for *there* the high-priest *only*, and he with *fear* and *trembling*, was permitted to approach; and that not without the blood of the victim; and if in any thing he transgressed, he might expect to be struck with death. The throne of grace in heaven answers to this propitiatory, but to *this* ALL may approach who feel their need of salvation; and they may approach *μετα παρρησίας*, with *freedom, confidence, liberty of speech*, in opposition to the *fear* and *trembling* of the Jewish high-priest. Here, nothing is to be feared, provided the heart be right with God, truly sincere, and trusting alone in the sacrificial blood.

That we may obtain mercy] 'Ινα λαβωμεν ελεον' *That we may take mercy*—that we may receive the pardon of all our sins; there is mercy for the *taking*. As Jesus Christ *tasted death* for every man, so every man may go to that propitiatory, and take the mercy that is suited to his degree of guilt.

And find grace] *Mercy* refers to the pardon of sin, and being brought into the favour of God. *Grace* is that by which the soul is supported after it has received this mercy, and by which it is purified from all unrighteousness, and upheld in all trials and difficulties, and enabled to prove faithful unto death.

To help in time of need.] Εἰς ευκαιρον βοηθειαν' *For a reasonable support*; that is, *support when necessary*, and as necessary, and in *due proportion* to the necessity. The word *βοηθεια* is properly rendered *assistance, help, or support*; but it is an assistance in consequence of the *earnest cry* of the person in distress, for the word signifies to *run at the cry*, θειν εἰς βοην or ἐπι βοην θειν. So, even at the *throne of grace*, or great *propitiatory*, no help can be expected where there is no *cry*, and where there is no *cry* there is no *felt* necessity; for he that *feels* he is perishing will *cry aloud* for help, and to such a cry

the compassionate High-priest will *run*; and the *time of need* is the time in which God will show *mercy*; nor will he ever delay it *when it is necessary*. We are not to cry *to-day* to be helped *to-morrow*, or at some *indefinite time*, or at the *hour of death*. We are to call for mercy and grace *when we need them*; and we are to expect to receive them *when we call*. This is a part of our *liberty* or *boldness*; we *come up* to the throne, and we *call aloud* for mercy, and God hears and dispenses the blessing we need.

That this exhortation of the apostle may not be lost on us, let us consider:

1. That there is a *throne of grace*, i. e. a *propitiatory*, the place where God and man are to *meet*.
2. That this propitiatory or mercy-seat is sprinkled with the atoning blood of that *Lamb of God* which taketh away the sin of the world.
3. That we must *come up*, προσερχομεθα, to this throne; and this implies *faith* in the efficacy of the sacrifice.
4. That we must *call aloud* on God for his mercy, if we expect him to *run* to our assistance.
5. That we must *feel* our spiritual necessities, in order to our *calling* with fervency and earnestness.
6. That calling thus we shall infallibly get what we want; for in Christ Jesus, as a sacrificial offering, God is ever well pleased; and he is also well pleased with all who take refuge in the atonement which he has made.
7. That thus coming, feeling, and calling, we may have the *utmost confidence*; for we have *boldness, liberty of access, freedom of speech*; may plead with our Maker without *fear*; and expect all that heaven has to bestow; because Jesus, who died, sitteth upon the throne! Hallelujah! the Lord God Omnipotent reigneth.
8. All these are reasons why we should persevere.

CHAPTER V.

The nature of the high-priesthood of Christ; his pre-eminence, qualifications, and order, 1—10. Imperfect state of the believing Hebrews, and the necessity of spiritual improvement, 11—14.

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 816.

FOR every high-priest taken from among men ^a is ordained for men ^b in things pertaining to God, ^c that he

may offer both gifts and sacrifices for sins :
2 ^d Who ^e can have compassion on the ignorant, and on

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A. U. C. cir. 816.

^a Ch. iii. 3. — ^b Ch. ii. 17. — ^c Ch. viii. 3, 4. ix. 9. x. 11. xi. 4.

^d Ch. ii. 18. iv. 15. — ^e Or, *can reasonably bear with*.

NOTES ON CHAP. V.

Verse 1. *For every high-priest taken from among men*] This seems to refer to Lev. xxi. 10, where it is intimated that the high-priest shall be taken *μεακαιτε*, from his brethren; i. e. he shall be of the tribe of Levi, and of the family of Aaron.

Is ordained for men] 'Υπερ ανθρωπων καθισταται προς τον θεον' Is appointed to preside over the divine worship in those things which relate to *man's* salvation.

That he may offer both gifts and sacrifices for sins] God ever appeared to all his followers in two *points*

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them that are out of the way; for that ^a he himself also is compassed with infirmity.

3 And ^b by reason hereof he ought, as for the people, so also for himself, to offer for sins.

^a Ch. vii. 28.—^b Lev. iv. 3. ix. 7. xvi. 6. xv. 16, 17. Ch. vii. 27. ix. 7.—^c 2 Chron. xxvi. 18. John iii. 27.

of view: 1. As the author and dispenser of all temporal good. 2. As their lawgiver and judge. In reference to this twofold view of the Divine Being, his worship was composed of two different parts: 1. Offerings or gifts. 2. Sacrifices. 1. As the creator and dispenser of all good, he had offerings by which his bounty and providence were acknowledged. 2. As the lawgiver and judge, against whose injunctions offences had been committed, he had sacrifices offered to him to make atonement for sin. The *δωρα*, or gifts, mentioned here by the apostle, included every kind of eucharistical offering. The *θυσιας*, sacrifices, included victims of every sort, or animals whose lives were to be offered in sacrifice, and their blood poured out before God, as an atonement for sins. The high-priest was the mediator between God and the people; and it was his office, when the people had brought these gifts and sacrifices, to offer them to God in their behalf. The people could not legitimately offer their own offerings, they must be all brought to the priest, and he alone could present them to God. As we have an high-priest over the house of God, to offer all our gifts and his own sacrifice, therefore we may come with boldness to the throne of grace. See above.

Verse 2. Who can have compassion on the ignorant] The word *μετριοπαθειν* signifies, not merely to have compassion, but to act with moderation, and to bear with each in proportion to his ignorance, weakness, and untoward circumstances, all taken into consideration with the offences he has committed: in a word, to pity, feel for, and excuse, as far as possible; and, when the provocation is at the highest, to moderate one's passion towards the culprit, and be ready to pardon; and when punishment must be administered, to do it in the gentlest manner.

Instead of *αγνοουσι*, the ignorant, one MS. only, but that of high repute, has *αδυναουσι*, the weak. Most men sin much through ignorance, but this does not excuse them if they have within reach the means of instruction. And the great majority of the human race sin through weakness. The principle of evil is strong in them; the occasions of sin are many; through their fall from God they are become exceedingly weak; and what the apostle calls, chap. xii. 1, that *επιπεσσαντων ἀμαρτιαν*, the well circumstanced sin, often occurs to every man. But, as in the above case, weakness itself is no excuse, when the means of strength and succour are always at hand. However, all these are circumstances which the Jewish high-

4 ^c And no man taketh this honour unto himself, but he that is called of God, as ^d was Aaron.

5 ^e So also Christ glorified not himself to be made an high-priest; but he that said unto

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A.U.C. cir. 816.

^d Exod. xxviii. 1. Numb. xvi. 5. 40. 1 Chron. xxiii. 13. ^e John viii. 54.

priest took into consideration, and they are certainly not less attended to by the High-priest of our profession.

The reason given why the high-priest should be slow to punish and prone to forgive is, that he himself is also compassed with weakness; *περικειραται αδυνααν*, weakness lies all around him, it is his clothing; and as he feels his clothing, so should he feel it; and as he feels it, so he should deplore it, and compassionate others.

Verse 3. And by reason hereof] As he is also a transgressor of the commands of God, and unable to observe the law in its spirituality, he must offer sacrifices for sin, not only for the people, but for himself also: this must teach him to have a fellow-feeling for others.

Verse 4. This honour] *την τιμην* undoubtedly signifies here the office, which is one meaning of the word in the best Greek writers. It is here an honourable office, because the man is the high-priest of God, and is appointed by God himself to that office.

But he that is called of God, as was Aaron.] God himself appointed the tribe and family out of which the high-priest was to be taken, and Aaron and his sons were expressly chosen by God to fill the office of the high-priesthood. As God alone had the right to appoint his own priest for the Jewish nation, and man had no authority here; so God alone could provide and appoint a high-priest for the whole human race. Aaron was thus appointed for the Jewish people; Christ, for all mankind.

Some make this "an argument for the uninterrupted succession of popes and their bishops in the church, who alone have the authority to ordain for the sacerdotal office; and whosoever is not thus appointed is, with them, illegitimate." It is idle to employ time in proving that there is no such thing as an uninterrupted succession of this kind; it does not exist, it never did exist. It is a silly fable, invented by ecclesiastical tyrants, and supported by clerical coxcombs. But were it even true, it has nothing to do with the text. It speaks merely of the appointment of a high-priest, the succession to be preserved in the tribe of Levi, and in the family of Aaron. But even this succession was interrupted and broken, and the office itself was to cease on the coming of Christ, after whom there could be no high-priest; nor can Christ have any successor, and therefore he is said to be a priest for ever, for he ever liveth the intercessor and sacrifice for mankind. The verse

A. M. cir. 4067. him, ^a Thou art my Son, to-
 A. D. cir. 63. day have I begotten thee.
 An. Olymp. 6
 cir. CCX. 3. 6 As he saith also in another
 A.U.C. cir. 816. place, ^b Thou art a priest for
 ever, after the order of Melchisedec.

7 Who in the days of his ^{A. M. cir. 4067.}
 flesh, when he had ^{A. D. cir. 63.} offered up
 prayers and supplications, ^{An. Olymp. 6} with
 strong crying and tears, unto ^{cir. CCX. 3.}
 him ^{A.U.C. cir. 816.} that was able to save him from death, and

^a Ps. ii. 7. Ch. i. 5. — ^b Ps. cx. 4. Ch. vii. 17, 21.
^c Matt. xxvi. 39, 42, 44. Mark xiv. 36, 39. John xvii. 1.

^d Ps. xxii. 1. — ^e Matt. xxvii. 46, 50. Mark xv. 34, 37.
 Matt. xxvi. 53. Mark xiv. 36.

therefore, has nothing to do with the *clerical office*, with preaching God's holy word, or administering the sacraments; and those who quote it in this way show how little they understand the scriptures, and how ignorant they are of the nature of their own office.

Verse 5. *Christ glorified not himself*] The man, Jesus Christ, was also appointed by God to this most awful yet glorious office, of being the high-priest of the whole human race. The Jewish high-priest represented this by the sacrifices of beasts which he offered; the Christian high-priest must offer *his own life*: Jesus Christ did so; and, rising from the dead, he ascended to heaven, and there ever appeareth in the presence of God for us. Thus he has *reassumed the sacerdotal office*; and because he *never dies*, he can never have a *successor*. He can have no *vicars*, either in heaven or upon earth; those who pretend to be such are impostors, and are worthy neither of respect nor credit.

Thou art my Son] See on chap. i. 5, and the observations at the end of that chapter. And thus it appears that God can have no high-priest but his Son; and to that office none can now pretend without blasphemy, for the Son of God is still the high-priest in his temple.

Verse 6. *He saith also in another place*] That is, in Ps. cx. 4, a psalm of extraordinary importance, containing a very striking prediction of the birth, preaching, suffering, death, and conquests of the Messiah. See the notes there. For the mode of quotation here, see the note on chap. ii. 6.

Thou art a priest for ever] As long as the sun and moon endure, Jesus will continue to be high-priest to all the successive generations of men, as he was the Lamb slain from the foundation of the world. If he be a priest *for ever*, there can be no *succession of priests*; and if he have all power in heaven and in earth, and if he be present wherever two or three are gathered together in his name, he can have no *vicars*; nor can the church need one to act in *his place*, when he, from the necessity of his nature, fills all places, and is every where present. This one consideration nullifies all the pretensions of the Romish pontiff, and proves the whole to be a tissue of imposture.

After the order of Melchisedec.] Who this person was must still remain a secret. We know nothing more of him than is written in Gen. xiv. 18, &c., where see the notes, and particularly the observations at the end of that chapter, in which this very mysterious person is represented as a type of Christ.

Verse 7. *Who in the days of his flesh*] The time of his incarnation, during which he took all the infirmities of human nature upon him, and was afflicted in his body and human soul just as other men are, irregular and sinful passions excepted.

Offered up prayers and supplications] This is one of the most difficult places in this epistle, if not in the whole of the New Testament. The labours of learned men upon it have been prodigious; and even in *their sayings* it is hard to find the meaning.

I shall take a *general view* of this and the two following verses, and then examine the particular expressions.

It is probable that the apostle refers to something in the agony of our Lord, which the evangelists have not distinctly marked.

The Redeemer of the world appears here as simply man; but he is the representative of the whole human race. He must make expiation for sin by *suffering*, and he can suffer only as *man*. *Suffering* was as necessary as *death*; for man, because he has *sinned*, must *suffer*, and because he has *broken the law*, should *die*. Jesus took upon himself the nature of man, subject to all the trials and distresses of human nature. He is now making atonement; and he begins with sufferings, as sufferings commence with human life; and he terminates with death, as that is the *end* of human existence in this world. *Though he was the Son of God*, conceived and born without sin, or any thing that could render him *liable* to suffering or death, and only suffered and died through infinite condescension; yet, to constitute him a complete Saviour, he must submit to whatever the law required; and therefore he is stated to have *learned OBEDIENCE by the things which he suffered*, ver. 8, that is, *subjection* to all the requisitions of the law; and being *made perfect*, that is, having *finished* the whole by *dying*, he, by these means, became the *author of eternal salvation to all them who obey him*, ver. 9; to them who, according to his own command, repent and believe the gospel, and, under the influence of his Spirit, walk in holiness of life. "But he appears to be under the most dreadful apprehension of death; for *he offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death*, ver. 7." I shall consider this first in the common point of view, and refer to the subsequent notes. This fear of death was in Christ a widely different thing from what it is in men; *they* fear death because of what lies *beyond* the grave; *they* have *sinned*, and they are afraid to meet their *Judge*. Jesus could have no fear on these grounds:

A. M. cir. 4067. was heard ^a in ^b that he feared;
 A. D. cir. 63. 8 ^c Though he were a Son,
 An. Olymp. yet learned he ^d obedience by
 cir. CCX. 3. the things which he suffered;
 A.U.C. cir. 816.

9 And ^e being made perfect,
 he became the author of eternal
 salvation unto all them that
 obey him;

A. M. cir. 4067.
 A. D. cir. 63.
 An. Olymp.
 cir. CCX. 3.
 A.U.C. cir. 816.

^a Or, for his piety.—^b Matt. xxvi. 37. Mark xiv. 33. Luke xxii. 44. John xii. 27.

^c Ch. iii. 6.—^d Phil. ii. 8.—^e Ch. ii. 10. xi. 40.

he was now suffering for man, and he felt as *their* expiatory victim; and God only can tell, and perhaps neither men nor angels can conceive, how great the suffering and agony must be which, in the sight of infinite Justice, was requisite to make this atonement. *Death*, temporal and eternal, was the portion of man; and now Christ is to *destroy death* by agonizing and dying! The tortures and torments necessary to effect this destruction Jesus Christ alone could feel, Jesus Christ alone could sustain, Jesus Christ alone can comprehend. We are referred to them in this most solemn verse; but the apostle himself only drops *hints*, he does not attempt to explain them: he prayed; he supplicated with strong crying and tears; and he was *heard* in reference to that *which he feared*. His prayers, as our *Mediator*, were answered; and his sufferings and death were complete and effectual as our *Sacrifice*. This is the glorious sum of what the apostle here states; and it is enough. We may hear it with awful respect; and adore him with silence whose grief had nothing common in it to that of other men, and is not to be estimated according to the measures of human miseries. It was

A weight of woe, more than whole worlds could bear.

I shall now make some remarks on particular expressions, and endeavour to show that the words may be understood with a shade of difference from the common acceptation.

Prayers and supplications, &c.] There may be an allusion here to the manner in which the Jews speak of prayer, &c. “Rabbi Yehudah said: All human things depend on repentance, and the *prayers* which men make to the holy blessed God; especially if *tears* be poured out with the prayers. There is no *gate* which *tears* will not pass through.” *Sohar*, *Exod.*, fol. 5.

“There are three degrees of prayer, each surpassing the other in sublimity; *prayer*, *crying*, and *tears*: prayer is made in silence; crying, with a loud voice; but tears surpass all.” *Synops. Sohar*, p. 33.

The apostle shows that Christ used every species of prayer, and those especially by which they allowed a man must be successful with his Maker.

The word *ἱκετηρίας*, which we translate *supplications*, exists in no other part of the New Testament. *ἱκετης* signifies a *suppliant*, from *ἰκομαι*, *I come or approach*; it is used in this connexion by the purest Greek writers. Nearly the same words are found in *Isocrates*, *De Pace*: *ἱκετηρίας πολλας και δεησεις ποιουμενοι*. *Making many supplications and prayers*. *ἱκετηρια*, says *Suidas*, *καλεται ελαιας κλαδος, στεμματα ἱστμενος*—*εστιν, ην οι δεομενοι κατατιθενται που, η*

μετα χειρας εχουσιν “*Hiketaria* is a branch of olive, rolled round with wool—is what suppliants were accustomed to deposit in some place, or to carry in their hands.” And *ἱκετης, hiketes*, he defines to be, *ο δουλοπρεπως παρακαλων, και δεομενος περι τινος οτουουν* “He who, in the most humble and servile manner, entreats and begs any thing from another.” In reference to this custom the Latins used the phrase *velamenta prætere*, “to hold forth these covered branches,” when they made supplication; and *Herodian* calls them *ἱκετηριας θαλλους*, “branches of supplication.” *Livy* mentions the custom frequently; see lib. xxv., cap. 25; lib. xxix., c. 16; lib. xxxv., c. 34; lib. xxxvi., c. 20. The place in lib. xxix., c. 16, is much to the point, and shows us the full force of the word, and nature of the custom. “*Decem legati Locrensiun, obsiti squalore et sordibus, in comitio sedentibus consulis velamenta supplicium, ramos oleæ (ut Græcis mos est), porrigentes, ante tribunal cum febili vociferatione humi procubuerunt.*” “Ten delegates from the Locrians, squalid and covered with rags, came into the hall where the consuls were sitting, holding out in their hands olive-branches covered with wool, according to the custom of the Greeks; and prostrated themselves on the ground before the tribunal, with weeping and loud lamentation.” This is a remarkable case, and may well illustrate our Lord’s situation and conduct. The Locrians, pillaged, oppressed, and ruined by the consul *Q. Plemmius*, send their delegates to the Roman government to implore protection and redress; they, the better to represent their situation, and that of their oppressed fellow-citizens, take the *hiketaria*, or *olive-branch wrapped round with wool*, and present themselves before the consuls in open court, and with wailing and loud outcries make known their situation. The senate heard, arrested *Plemmius*, loaded him with chains, and he expired in a dungeon. Jesus Christ, the representative of and delegate from the whole human race, oppressed and ruined by Satan and sin, with the *hiketaria*, or ensign of a most distressed suppliant, presents himself before the throne of God, with *strong crying and tears*, and prays against *death* and his ravages, in behalf of those whose representative he was; and he was *heard in that he feared*—the evils were removed, and the oppressor cast down. Satan was bound, he was spoiled of his dominion, and is reserved in chains of darkness to the judgment of the great day.

Every scholar will see that the words of the Roman historian answer exactly to those of the apostle; and the allusion in both is to the same custom. I do not approve of allegorizing or spiritualizing; but the allusion and similarity of the expressions led me to make

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A.U.C. cir. 816.

10 Called of God an high-priest, ^a after the order of Melchisedec.

11 Of whom ^b we have many

things to say, and hard to be uttered, seeing ye are ^c dull of hearing.

12 For when for the time ye

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A.U.C. cir. 816.

^a Ver. 6. Ch. vi. 20.—^b John xvi. 12. 2 Pet. iii. 16.

^c Matt. xiii. 15.

this application. Many others would make more of this circumstance, as the allusion in the text is so pointed to this custom. Should it appear to any of my readers that I should, after the example of great names, have gone into this house of Rimmon, and bowed myself there, they will pardon their servant in this thing.

To save him from death] I have already observed that Jesus Christ was the *representative* of the human race; and have made some observations on the peculiarity of his sufferings, following the common acceptance of the words in the text, which things are true, howsoever the text may be interpreted. But here we may consider the pronoun *αυτον*, *him*, as implying the *collective body* of mankind; *the children who were partakers of flesh and blood*, chap. ii. 14; *the seed of Abraham*, ver. 16, *who through fear of death were all their life subject to bondage*. So he made *supplication with strong crying and tears to him who was able to save THEM from death*; for I consider the *ουτων*, *them*, of chap. ii. 15, the same or implying the same thing as *αυτον*, *him*, in this verse; and, thus understood, all the difficulty vanishes away. On this interpretation I shall give a paraphrase of the whole verse: *Jesus Christ, in the days of his flesh* (for he was incarnated that he might redeem the *seed of Abraham*, the fallen race of man), and in his expiatory sufferings, when representing the whole human race, *offered up prayers and supplications, with strong crying and tears, to him who was able to save THEM from death*: the intercession was prevalent, the passion and sacrifice were accepted, the sting of death was extracted, and Satan was dethroned.

If it should be objected that this interpretation occasions a very unnatural change of *person* in these verses, I may reply that the change made by my construction is not greater than that made between verses 6 and 7; in the first of which the apostle speaks of *Melchisedec*, who at the conclusion of the verse appears to be antecedent to the relative *who* in ver. 7; and yet, from the nature of the subject, we must understand Christ to be meant. And I consider ver. 8, *Though he were a Son, yet learned he obedience by the things which he suffered*, as belonging, not only to Christ considered in his *human nature*, but also to him in his *collective capacity*; i. e. belonging to all the sons and daughters of God, who, by means of suffering and various chastisements, *learn submission, obedience, and righteousness*; and this very subject the apostle treats in considerable detail in chap. xii. 2—11, to which the reader will do well to refer.

Verse 8. *Though he were a Son*] See the whole of the preceding note.

Verse 9. *And being made perfect*] *Και τελωθεις*

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And having *finished* all—having *died* and *risen again*. *Τελωθηται* signifies to have *obtained the goal*; to have *ended one's labour*, and enjoyed the fruits of it. Chap. xii. 23: *The spirits of just men made perfect, πνευμασι δικαιων τετελειωμενων*, means the souls of those who have *gained the goal*, and *obtained the prize*. So, when Christ had *finished* his course of tremendous sufferings, and consummated the whole by his death and resurrection, he became *αιτιος σωτηριας αιωνου*, *the cause of eternal salvation unto all them who obey him*. He was consecrated both high-priest and sacrifice by his offering upon the cross.

“In this verse,” says Dr. Macknight, “three things are clearly stated: 1. That *obedience* to Christ is equally necessary to salvation with *believing* on him. 2. That he was made perfect as an high-priest by offering himself a sacrifice for sin, chap. viii. 3. 3. That, by the merit of that sacrifice, he hath obtained pardon and eternal life for them who obey him.” He *tasted death for every man*; but he is the *author* and *cause* of eternal salvation only to them who *obey him*. It is not merely *believers*, but *obedient believers*, that shall be finally saved. Therefore this text is an absolute unimpeachable evidence, that it is not the imputed obedience of Christ that saves any man. Christ has bought men by his blood; and by the infinite merit of his death he has purchased for them an endless glory; but, in order to be prepared for it, the sinner must, through that grace which God withholds from no man, repent, turn from sin, believe on Jesus as being a sufficient ransom and sacrifice for his soul, receive the gift of the Holy Ghost, be a worker together with him, walk in conformity to the divine will through this divine aid, and continue faithful unto death, through him, out of whose fulness he may receive grace upon grace.

Verse 10. *Called of God an high-priest*] *Προσασρευθεις*. Being *constituted, hailed, and acknowledged* to be an high-priest. In *Hesychius* we find *προσασρευθεις*, which he translates *ασπαστρα*; hence we learn that one meaning of this word is to *salute*; as when a man was constituted or anointed king, those who accosted him would say, *Hail, king!* On this verse Dr. Macknight has the following note, with the insertion of which the reader will not be displeased: “As our Lord, in his conversation with the Pharisees, recorded Matt. xxii. 43, spake of it as a thing certain of itself, and universally known and acknowledged by the Jews, that David wrote the 110th Psalm by inspiration, concerning the Christ or Messiah; the apostle was well founded in applying the whole of that Psalm to Jesus. Wherefore, having quoted the fourth verse, *Thou art a Priest for ever after the order of Melchisedec*, as directed to Messiah, David's Lord, he

A.M. cir. 4067.
A.D. cir. 63.
An. Olymp.
cir. CCX. 3.
A.U.C. cir. 816.

ought to be teachers, ye have need that one teach you again which be ^a the first principles

of the oracles of God; and are become such as have need of ^b milk, and not of strong meat.

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 816.

^a Ch. vi. 1.

^b 1 Cor. iii. 1, 2, 3.

justly termed that speech of the Deity a *salutation* of Jesus, according to the true import of the word *προσαγορευθεις*, which properly signifies to *address* one by his *name*, or *title*, or *office*; accordingly, *Hesychius* explains *προσαγορευομαι* by *ασπασομαι*. Now, that the deep meaning of this *salutation* may be understood, I observe, *First*, that, by the testimony of the inspired writers, Jesus sat down at the right hand of God when he returned to heaven, after having finished his ministry upon earth; Mark xvi. 19; Acts vii. 56; Heb. i. 3, viii. 1; 1 Pet. iii. 22. Not, however, *immediately*, but *after* that he had offered the sacrifice of himself in heaven, by presenting his crucified body before the presence of God; Heb. i. 3, x. 10. *Secondly*, I observe, that God's *saluting* Messiah a *priest after the order of Melchisedec*, being mentioned in the Psalm after God is said to have invited him to *sit at his right hand*, it is reasonable to think the *salutation* was given him after he had offered the sacrifice of himself, and had taken his seat at God's right hand. Considered in this order, the *salutation* of Jesus, as a *priest after the order of Melchisedec*, was a public declaration on the part of God that he accepted the sacrifice of himself, which Jesus then offered, as a sufficient atonement for the sin of the world, and approved of the whole of his ministrations on earth, and confirmed all the effects of that meritorious sacrifice. And whereas we are informed in the Psalm that, after God had *invited* his Son, in the human nature, to sit at his right hand as Governor of the world, and foretold the blessed fruits of his government, he published the *oath* by which he made him a *priest for ever*, before he sent him into the world to accomplish the salvation of mankind; and declared that he would never repent of that oath: *The Lord hath sworn, and will not repent; Thou art a priest for ever after the similitude of Melchisedec*. It was, in effect, a solemn publication of the method in which God would pardon sinners; and a promise that the effects of his Son's government as a *King*, and of his ministrations as a *Priest*, should be eternal; see chap. vi. 20. Moreover, as this solemn declaration of the dignity of the Son of God, as a King and a Priest for ever in the human nature, was made in the hearing of the angelical hosts, it was designed for this instruction, that they might understand their subordination to God's Son, and pay him that homage that is due to him as Governor of the world, and as Saviour of the human race; Phil. ii. 9, 10; Heb. i. 6. The above explanation of the import of God's *saluting* Jesus a *priest for ever*, is founded on the apostle's reasonings in the *seventh* and following chapters, where he enters into the deep meaning of the *oath* by which that *salutation* was conferred."

The words *περι ου*, which we translate of *whom*, are variously applied; 1. To *Melchisedec*; 2. To *Christ*; 3. To the *endless priesthood*. Those who understand the place of *Melchisedec*, suppose that it is in reference to this that the apostle resumes the subject in the *seventh* chapter, where much more is said on this subject, though not very difficult of comprehension; and indeed it is not to be supposed that the Hebrews could be more capable of understanding the subject when the apostle wrote the *seventh chapter* than they were when a few hours before he had written the *fifth*. It is more likely, therefore, that the words are to be understood as meaning *Jesus*, or that *endless priesthood*, of which he was a little before speaking, and which is a subject that carnal Christians cannot easily comprehend.

Hard to be uttered] *Δυσερμηνευτος*: *Difficult to be interpreted*, because *Melchisedec* was a *typical* person. Or if it refer to the *priesthood of Christ*, that is still more difficult to be explained, as it implies, not only his being *constituted a priest* after this *typical order*, but his paying down the *ransom* for the sins of the whole world; and his *satisfying the divine justice* by this sacrifice, but also thereby opening the kingdom of heaven to all believers, and giving the whole world an entrance to the holy of holies by his blood.

Dull of hearing.] *Νωθροι ταις ακοαις*: Your souls do not *keep pace* with the doctrines and exhortations delivered to you. As *νωθρος* signifies a person *who walks heavily* and makes *little speed*, it is here elegantly applied to those who are called to the Christian race, have the road laid down plain before them, how to proceed specified, and the blessings to be obtained enumerated, and yet make *no exertions* to get on, but are always learning, and never able to come to the full knowledge of the truth.

Verse 12. *For when for the time*] They had heard the gospel for *many years*, and had professed to be Christians for a *long time*; on these accounts they might reasonably have been expected to be well instructed in divine things, so as to be able to instruct others.

Which be the first principles] *Τινα τα στοιχεια*: *Certain first principles or elements*. The word *τινα* is not the nominative plural, as our translators have supposed, but the accusative case, governed by *διδασκειν* and therefore the literal translation of the passage is this: *Ye have need that one teach you a second time (παλις) certain elements of the doctrines of Christ, or oracles of God; i. e. the notices which the prophets gave concerning the priesthood of Jesus Christ, such as are found in Ps. cx., and in Isai. liii. By the oracles of God the writings of the Old Testament are undoubtedly meant.*

And are become such] The words *seems* to intimate

Verse 11. *Of whom we have many things to say*] 1741

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A.U.C. cir. 816.

13 For every one that useth milk ^a is unskilful in the word of righteousness; for he is ^a a babe.

14 But strong meat belongeth to them that

are ^c of full age, *even* those who, by reason ^d of use, have their senses exercised ^e to discern both good and evil.

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A.U.C. cir. 816.

^a Gr. *hath no experience.*—^b 1 Cor. xiii. 11. xiv. 20. Eph. iv. 14. 1 Pet. ii. 2.—^c Or, *perfect.* 1 Cor. ii. 6.

Eph. iv. 13. Phil. iii. 15.—^d Or, *of an habit, or, perfection.* ^e Isa. vii. 15.—1 Cor. ii. 14, 15.

that they had once been better instructed, and had now forgotten that teaching; and this was occasioned by their being *dull of hearing*; either they had not *continued* to hear, or they had heard so *carelessly* that they were not profited by what they heard. They had probably totally omitted the preaching of the gospel, and consequently forgotten all they had learned. Indeed, it was to reclaim those Hebrews from backsliding, and preserve them from total *apostasy*, that this epistle was written.

Such as have need of milk] *Milk* is a metaphor by which many authors, both sacred and profane, express the *first principles of religion and science*; and they apply *sucking* to learning; and every student in his novitiate, or commencement of his studies, was likened to an *infant* that derives all its nourishment from the breast of its mother, not being able to digest any other kind of food. On the contrary, those who had well learned all the first principles of religion and science, and knew how to apply them, were considered as *adults* who were capable of receiving *στερια τροφη, solid food*; i. e. the more difficult and sublime doctrines. The rabbins abound with this figure; it occurs frequently in *Philo*, and in the Greek ethic writers also. In the famous Arabic poem called *المردة al Bordah*, written by Abi Abdallah Mohammed ben Said ben Hamad Albusiree, in praise of Mohammed and his religion, every couplet of which ends with the letter *ميم mim*, the first letter in *Mohammed's* name, we meet with a couplet that contains a similar sentiment to that of the apostle:

و النفس كالطفل ان تهمله شب علي
حب الرضاع وان تغطمه ينظمه

The hearers of the gospel are,

I. Νηπιος' BABES OF INFANTS.

Who are

1. Νωθροι ταις ακοαις' *Dull of hearing.*
2. Απειροι λογου δικαιοσυνης' *Inexperienced in the doctrine of righteousness.*

These have need

Γαλακτος' *Of milk.*

II. Τελειος' PERFECT OF ADULT.

Who are

1. Φρονιμοι' *Wise and prudent.*
2. Τα αισθητηρια γεγυμνασμενα εχοντες' *And have their senses properly exercised.*

These have need

Στεριας τροφης' *Of solid food.*

But all these are to derive their nourishment or spiritual instruction *εκ των λογων του Θεου, from the oracles of God*. The word *oracle*, by which we translate the *λογων* of the apostle, is used by the best Greek writers to signify a *divine speech*, or *answer of a deity to a question proposed*. It always implied a

speech or declaration purely celestial, in which man had no part; and it is thus used wherever it occurs in the New Testament. 1. It signifies the *LAW* received from God by Moses, Acts vii. 38.

2. The *Old Testament* in general; the holy men of old having spoken by the *inspiration* of the divine

Spirit, Rom. iii. 2, and in the text under consideration.

3. It signifies *divine revelation* in general, because all delivered immediately from God, 1 Thess. ii. 13; 1 Pet. iv. 11. When we consider what respect was paid by the heathens to their *oracles*, which were supposed to be delivered by those gods who were the objects of their adoration, but which were only *impostures*, we may then learn what respect is due to the *true oracles* of God.

Among the heathens the credit of oracles was so great, that in all doubts and disputes their determinations were held sacred and inviolable; whence vast numbers flocked to them for advice in the management of their affairs, and no business of any importance was undertaken, scarcely any war waged or peace concluded, any new form of government instituted or new laws enacted, without the advice and approbation of the oracle. *Cræsus*, before he durst venture to declare war against the Persians, consulted not only the most famous oracles of Greece, but sent ambassadors as far as Libya, to ask advice of Jupiter Ammon. *Minos*, the Athenian lawgiver, professed to receive instructions from Jupiter how to model his intended government; and *Lycurgus*, legislator of Sparta, made frequent visits to the Delphian Apollo, and received from him the platform of the Lacedæmonian commonwealth. See *Broughton*.

What a reproach to Christians, who hold the Bible to be a collection of the oracles of God, and who not only do not consult it in the momentous concerns of either this or the future life, but go in direct opposition to it! Were every thing conducted according to these oracles, we should have neither war nor desolation in the earth; families would be well governed, and individuals universally made happy.

Those who consulted the ancient oracles were obliged to go to enormous expenses, both in *sacrifices*, and in *presents* to the *priests*. And when they had done so, they received oracles which were so *equivocal*, that, howsoever the event fell out, they were capable of being interpreted *that way*.

Verse 13. *For every one that useth milk*] It is very truly that the apostle, by using this term, refers to the *doctrines of the law*, which were only the *rudiments* of religion, and were intended to lead us to Christ, that we might be justified by faith.

The word of righteousness] Λογου δικαιοσυνης] *the doctrine of justification*. I believe this to be the apostle's meaning. He that uses *milk*—rests in the ceremonies and observances of the law, is *unskilful* in the *doctrine of justification*; for this requires *faith* in the *sacrificial death* of the promised Messiah.

Verse 14. *But strong meat*] The high and sublime doctrines of Christianity; the atonement, justification by faith, the gift of the Holy Ghost, the fulness of Christ dwelling in the souls of men, triumph in and over death, the resurrection of the body, the glorification of both body and soul in the realms of blessedness, and an endless union with Christ in the throne of his glory. This is the *strong food* which the genuine Christian understands, receives, digests, and by which he grows.

By reason of use] Who, by constant hearing, believing, praying, and obedience, use all the *graces* of God's Spirit; and, in the faithful use of them, find every one improved, so that they daily grow in grace, and in the knowledge of Jesus Christ our Lord.

Have their senses exercised] The word *αυθηρησια* signifies the different organs of sense, as the *eyes, ears, tongue* and *palate, nose, and finger-ends* and the nervous surface in general, through which we gain the sensations called *seeing, hearing, tasting, smelling, and feeling*. These organs of sense, being frequently exercised or employed on a variety of subjects, acquire the power to discern the various objects of sense: viz. all objects of *light*; difference of *sounds*; of *tastes or savours*; of *odours or smelling*; and of *hard, soft, wet, dry, cold, hot, rough, smooth, and all other tangible qualities*.

There is something in the soul that answers to all these senses in the body. And as universal *nature* presents to the other senses their different and appropriate *objects*, so *religion* presents to these interior senses the objects which are suited to them. Hence in scripture we are said, even in spiritual things, to *see, hear, taste, smell, and touch or feel*. These are the means by which the soul is rendered comfortable, and through which it derives its happiness and perfection.

In the *adult Christian* these senses are said to be *γεγυμνασμενα, exercised*, a metaphor taken from the *athletæ* or *contenders* in the Grecian games, who were wont to employ all their powers, skill, and agility in mock fights, running, wrestling, &c., that they might be the better prepared for the actual contests when they took place. So these employ and improve all their powers, and in using grace get more grace; and thus, being able to discern good from evil, they are in little danger of being imposed on by false doctrine, or by the pretensions of hypocrites; or of being deceived by the subtleties of Satan. They feel that their security depends, under God, on this exercise—on the proper use which they make of the grace already given them by God. Can any reader be so dull as not to understand this?

CHAPTER VI.

Ye must proceed from the first principles of the doctrine of Christ unto perfection, and not lay the foundation a second time, 1—3. Those who were once enlightened, and have been made partakers of the Holy Ghost and the various blessings of the gospel, if they apostatize from Christ, and finally reject him as their Saviour, cannot be renewed again to

repentance, 4—6. The double similitude of the ground blessed of God, and bearing fruit; and of that ground which is cursed of God, and bears briars and thorns, 7, 8. The apostle's confidence in them, and his exhortation to diligence and perseverance, 9—12. God's promise and oath to Abraham, by which the immutability of his counsel is shown, in order to excite our hope, 13—18. Hope is the anchor of the soul, and enters within the veil, 19, 20.

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An. Olymp.
cir. CCX. 3.
A.U.C. cir. 816.

THEREFORE, ^a leaving ^b the principles of the doctrine of Christ, let us go on unto perfection; not laying again

the foundation of repentance ^c from dead works, and of faith toward God,
2 ^d Of the doctrine of baptisms,

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^a Phil. iii. 12, 13, 14. Ch. v. 12.—^b Or, the word of the

beginning of Christ.—^c Ch. ix. 14.—^d Acts xix. 4, 5.

NOTES ON CHAP. VI.

Verse 1. *Therefore*] Because ye have been so indolent, *slow of heart*, and have still so many advantages.

Leaving the principles of the doctrine of Christ] Ceasing to continue in the state of babes, who must be fed with *milk*—with the *lowest* doctrines of the gospel, when ye should be capable of understanding the *highest*.

Let us go on unto perfection] Let us never rest till we are *adult Christians*—till we are saved from all sin, and are filled with the Spirit and power of Christ.

The words *των της αρχης του Χριστου λογον* might be translated, *The discourse of the beginning of Christ*, as in the *margin*; that is, The account of his *incarnation*, and the different types and ceremonies in the law by which his advent, nature, office, and miracles were pointed out. The whole law of Moses pointed out *Christ*, as may be seen at large in my comment on the Pentateuch; and therefore the words of the apostle may be understood thus: Leave the *law*, and come to the *gospel*. Cease from *Moses*, and come to the *Messiah*.

Let us go on unto perfection.—The original is very emphatic; *Επι την τελειωσιν φερωμεθα*. *Let us be carried on to this perfection*. God is ever ready, by the power of his Spirit, to carry us forward to every degree of life, light, and love, necessary to prepare us for an eternal weight of glory. There can be little difficulty in attaining the *end* of our faith, the salvation of our souls from all sin, if God carry us forward to it; and this he will do if we submit to be saved in his own way, and on his own terms. Many make a violent outcry against the doctrine of *perfection*, i. e. against the heart being cleansed from all sin in this life, and filled with love to God and man, because they judge it to be impossible! Is it too much to say of these that they know neither the *scripture* nor the *power of God*? Surely the *scripture* promises the thing; and the *power of God* can carry us on to the possession of it.

Laying again the foundation of repentance] The phrase *νεκρα εργα*, *dead works*, occurs but once more in the sacred writings, and that is in chap. ix. 14 of this epistle; and in both places it seems to signify such works as deserve death—works of those who

were *dead in trespasses*, and *dead in sins*; and *dead by sentence of the law*, because they had by these works broken the law. Repentance may be properly called the *foundation* of the work of God in the soul of man, because by it we forsake sin, and turn to God to find mercy.

Faith toward God] Is also a *foundation*, or fundamental principle, without which it is impossible to please God, and without which we cannot be saved. By *repentance* we feel the need of God's mercy, by *faith* we find that mercy.

But it is very likely that the apostle refers here to the *Levitical law*, which, in its painful observances, and awful denunciations of divine wrath against every breach of that law, was well calculated to produce repentance, and make it a grievous and bitter thing to sin against God. And as to *faith in God*, that was essentially necessary, in order to see the *end* of the commandment; for without faith in him who was to come, all that *repentance* was unavailable, and all ritual observances without profit.

Verse 2. *Of the doctrine of baptisms*] "There were two things," says Dr. Owen, "peculiar to the gospel, the *doctrine* of it and the *gifts of the Holy Ghost*. Doctrine is called *baptism*, Deut. xxxii. 2: hence the people are said to be *baptized to Moses*, when they were initiated into his *doctrines*, 1 Cor. i. 2. The *baptism of John* was his *doctrine*, Acts xii. 3; and the *baptism of Christ* was the *doctrine of Christ*, wherewith he was to *sprinkle many nations*, Isai. lii. 15. This is the *first baptism* of the gospel, even its *doctrine*. The *other* was the communication of the gifts of the Holy Ghost, Acts i. 5; and this alone is what is intended by the *laying on of hands*; and then the sense will be the foundation of gospel baptisms, namely, *preaching* and the *gifts of the Holy Ghost*."

I am afraid, with all this great man's learning, he has not hit the meaning of the apostle. As *teaching* is the means by which we are to obtain the gifts of the Holy Ghost, surely the apostle never designed to separate them, but to lead men immediately through the one to the possession of the other. Nor is the word *baptism* mentioned in the passage in Deuteronomy which he quotes; nor, indeed, any word properly synonymous. Neither *βαπτισμος*, *baptism*,

A. M. cir. 4067. *and of laying on of hands,
 A. D. cir. 63. b and of resurrection of the dead,
 An. Olymp. c and of eternal judgment.
 cir. CCX. 3.
 A.U.C. cir. 816.

3 And this will we do, ^d if God permit. A. M. cir. 4067.
 A. D. cir. 63.
 An. Olymp.
 cir. CCX. 3.
 A.U.C. cir. 816.

^a Acts viii. 14, 15, 16, 17. xix. 6.—^b Acts xvii. 31. 32.
^c Acts xxiv. 25. Rom. ii. 16.

^d Acts xviii. 21. 1 Cor. iv. 19.—^e Matt. xii. 31, 32.
 Ch. x. 26. 2 Pet. ii. 20, 21. 1 John v. 16.

πνευματος, sprinkling, nor any verb formed from them, is found in the *Septuagint*, in that place. But the other proofs are sufficiently in point, viz. that by *baptism*, in the other places referred to, *doctrine* or *teaching* is meant; but to call *teaching one baptism*, and the *gifts* of the Holy Ghost *another baptism*, and to apply this to the explanation of the difficulty here, is very far from being satisfactory.

I am inclined to think that all the terms in *this verse*, as well as those in the *former*, belong to the *Levitical law*, and are to be explained on that ground.

Baptisms, or *immersions* of the body in water, *sprinklings*, and *washings*, were frequent as religious rites among the Hebrews, and were all emblematical of that purity which a holy God requires in his worshippers, and without which they cannot be happy here, nor glorified in heaven.

Laying on of hands] Was also frequent, especially in *sacrifices*: the person bringing the victim laid his hands on its head, confessed his sins over it, and then gave it to the priest to be offered to God, that it might make atonement for his transgressions. This also had respect to Jesus Christ, that *Lamb of God who takes away the sins of the world*.

The doctrine also of the *resurrection of the dead*, and of *eternal judgment*, were both Jewish; but were only partially revealed, and then referred to the *gospel*. Of the *resurrection of the dead* there is a fine proof in *Isai. xxvi. 19*, where it is stated to be the consequence of the *death and resurrection of Christ*, for so I understand the words, *Thy dead shall live; with my dead body shall they arise: awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead*. The valley of *dry bones*, *Ezek. xxxvii. 1, &c.*, is both an illustration and proof of it. And *Daniel* has taught both the *resurrection* and the *eternal judgment*, chap. *xii. 2: And many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt*.

Now the *foundation* of all these doctrines was laid in the *Old Testament*, and they were variously represented under the law, but they were all referred to the *gospel* for their proof and illustration. The apostle, therefore, wishes them to consider the *gospel* as holding forth these in their full spirit and power. It preaches, 1. *Repentance* unto life. 2. *Faith* in God through Christ, by whom we receive the atonement. 3. The *baptism* by water, in the name of the Holy Trinity; and the *baptism* of the *Holy Ghost*. 4. The *imposition of hands*, the true sacrificial system; and, by and through it, the communication of the various

gifts of the *Holy Spirit*, for the instruction of mankind, and the edification of the church. 5. The *resurrection of the dead*, which is both proved and illustrated by the resurrection of Christ. 6. The doctrine of the *eternal* or *future judgment*, which is to take place at the bar of Christ himself, God having committed all judgment to his Son, called here *κριμα αιωνιον*, *eternal* or *ever-during judgment*, because the sentences then pronounced shall be irreversible. Some understand, the whole of the *initiation* of persons into the church, as the candidates for admission were previously *instructed* in those doctrines which contained the *fundamental* principles of Christianity. The Hebrews had already received these; but should they Judaize, or mingle the gospel with the law, they would thereby exclude themselves from the Christian church, and should they be ever again admitted, they must come through the same gate, or lay a *second time*, *παλις*, this foundation. But should they totally *apostatize* from Christ, and finally reject him, then it would be *impossible to renew them again to repentance*—they could no more be received into the Christian church, nor have any right to any blessing of the *gospel dispensation*; and, finally rejecting the Lord who bought them, would bring on themselves and their land swift destruction. See the 4th and following verses, and particularly the notes on verses 8 and 9.

Verse 3. *And this will we do*] God being my helper, I will teach you all the sublime truths of the *gospel*; and show you how all its excellences were typified by the law, and particularly by its sacrificial system.

Verse 4. *For it is impossible for those who were once enlightened*] Before I proceed to explain the different terms in these verses, it is necessary to give my opinion of their design and meaning: 1. I do not consider them as having any reference to any person *professing Christianity*. 2. They do not belong, nor are they applicable, to *backsliders* of any kind. 3. They belong to *apostatates* from Christianity; to such as reject the whole *Christian system*, and its *author*, the Lord Jesus. 4. And to those of them only who join with the blaspheming Jews, call Christ an impositor, and vindicate his murderers in having crucified him as a malefactor; and thus they render their salvation impossible, by *wilfully* and *maliciously* rejecting the Lord that bought them. No man *believing in the Lord Jesus* as the great sacrifice for sin, and acknowledging *Christianity* as a *divine revelation*, is here intended, though he may have unfortunately *backslidden* from any degree of the salvation of God.

The design of these solemn words is evidently, *First*, to show the Hebrews that apostasy from the

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those ^a who were once enlightened, and have tasted of ^b the heavenly gift, and ^c were made partakers of the Holy Ghost,

5 And have tasted the good word of God, and the powers of ^d the world to come,
6 If they shall fall away, to

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^a Ch. x. 32.—^b John iv. 10. vi. 32. Eph. ii. 8.

^c Gal. iii. 2, 5. Ch. ii. 4.—^d Ch. ii. 5.

highest degrees of grace was possible; and that those who were highest in the favour of God might sin against him, lose it, and perish everlastingly. *Secondly*, to warn them against such an awful state of perdition, that they might not be led away, by either the persuasions or persecutions of their countrymen, from the truth of the heavenly doctrine which had been delivered to them. And, *Thirdly*, to point out the destruction which was shortly to come upon the Jewish nation.

Once enlightened — *Thoroughly instructed* in the nature and design of the Christian religion, having received the knowledge of the truth, chap. x. 32; and being convinced of sin, righteousness, and judgment; and led to Jesus the Saviour of sinners.

Tasted of the heavenly gift] Having received the knowledge of salvation by the remission of sins, through the day-spring which from on high had visited them; such having received *Christ*, the heavenly gift of God's infinite love, John iii. 16; the *living bread that came down from heaven*, John vi. 51; and thus *tasting that the Lord is gracious*, 1 Pet. ii. 3, and witnessing the full effects of the Christian religion.

Partakers of the Holy Ghost] The Spirit himself witnessing with their spirits that they were the children of God, and thus assuring them of God's mercy towards them, and of the efficacy of the atonement through which they had received such blessings.

Verse 5. *And have tasted the good word of God*] Have had this proof of the excellence of the promise of God in sending the gospel, the gospel being itself the good word of a good God, the reading and preaching of which they find sweet to the taste of their souls. Genuine believers have an *appetite* for the word of God; they *taste* it, and then their *relish* for it is the more abundantly increased. The more they get, the more they wish to have.

The powers of the world to come] Δυναμεις τε μελλοντος αιωνος. These words are understood two ways: 1. *The powers of the world to come* may refer to the stupendous miracles wrought in confirmation of the gospel, the gospel dispensation being the world to come in the Jewish phraseology, as we have often seen; and that δυναμεις is often taken for a mighty work or miracle, is plain from various parts of the gospels. The prophets had declared that the Messiah, when he came, should work many miracles, and should be as mighty in word and deed as was *Moses*; see Deut. xviii. 15—19. And they particularly specify the giving sight to the blind, hearing to the deaf, strength to the lame, and speech to the dumb; Isai. xxxv. 5, 6. All these miracles Jesus Christ did in the sight of this very people;

and thus they had the highest evidence they could have that Jesus was this promised Messiah, and could have no pretence to doubt his mission, or apostatize from the Christian faith which they had received; and hence it is no wonder that the apostle denounces the most awful judgments of God against those who had apostatized from the faith, which they had seen thus confirmed.

2. The words have been supposed to apply to those communications and foretastes of eternal blessedness, or of the joys of the world to come, which they who are justified through the blood of the covenant, and walk faithfully with their God, experience; and to this sense the word γευσαμενους, have tasted, is thought more properly to apply. But γενομαι, to taste, signifies to experience or have full proof of a thing. Thus, to taste death, Matt. xvi. 28, is to die, to come under the power of death, fully to experience its destructive nature as far as the body is concerned. See also Luke ix. 27; John viii. 52. And it is used in the same sense in chap. ii. 9 of this epistle, where Christ is said to taste death for every man; for notwithstanding the metaphor, which the reader will see explained in the note on the above place, the word necessarily means that he did actually die, that he fully experienced death; had the fullest proof of it and of its malignity he could have, independently of the corruption of his flesh; for over this death could have no power. And to taste that the Lord is gracious, 1 Pet. ii. 3, is to experience God's graciousness thoroughly, in being made living stones, built up into a spiritual house, constituted holy priests to offer spiritual sacrifices acceptable to God; see ver. 5. And in this sense it is used by the purest Greek writers. See several examples in Schleusner.

It seems, therefore, that the first opinion is the best founded.

Verse 6. *If they shall fall away*] Και παραπεισοντας And having fallen away. I can express my own mind on this translation nearly in the words of Dr. Macknight: "The participles φωτισθεντας, who were enlightened, γευσαμενους, have tasted, and γενηθεντας, were made partakers, being aorists, are properly rendered by our translators in the past time; wherefore, παραπεισοντας, being an aorist, ought likewise to have been translated in the past time, HAVE fallen away. Nevertheless, our translators, following *Besa*, who without any authority from ancient MSS. has inserted in his version the word *si, if*, have rendered this clause, *if they fall away*, that this text might not appear to contradict the doctrine of the perseverance of the saints. But as no translator should take upon him to add to or alter the scriptures, for

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renew them again unto repentance; ^a seeing they crucify to themselves the Son of God afresh, and put *him* to an open

shame.

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth

^a Ch. x. 29.—^b Or, for.

the sake of any favourite doctrine, I have translated *καταπονοσρας* in the *past* time, *have fallen away*, according to the true import of the word, as standing in connexion with the other aorists in the preceding verses."

Dr. Macknight was a Calvinist, and he was a thorough scholar and an honest man; but, professing to give a translation of the epistle, he consulted not his creed but his candour. Had our translators, who were excellent and learned men, leaned less to their own peculiar creed in the present authorised version, the church of Christ in this country would not have been agitated and torn as it has been with polemical divinity.

It appears from this, whatever sentiment may gain or lose by it, that there is a fearful possibility of *falling away from the grace of God*; and if this scripture did not say so, there are many that do say so. And were there no scripture express on this subject, the nature of the present state of man, which is a state of probation or trial, must necessarily imply it. Let him who most assuredly standeth, take heed lest he fall.

To renew them again unto repentance] As repentance is the first step that a sinner must take in order to return to God, and as sorrow for sin must be useless in itself unless there be a proper sacrificial offering, these having rejected the only available sacrifice, their repentance for sin, had they any, would be nugatory, and their salvation impossible on this simple account; and this is the very reason which the apostle immediately subjoins:

Seeing they crucify to themselves the Son of God] They reject him on the ground that he was an impostor, and justly put to death. And thus they are said to crucify him to themselves—to do that in their present apostasy which the Jews did; and they show thereby that, had they been present when he was crucified, they would have joined with his murderers.

And put him to an open shame.] Παράδειγματιζονρας And have made him a public example; or, crucifying unto themselves and making the Son of God a public example. That is, they show openly that they judge Jesus Christ to have been worthy of the death which he suffered, and was justly made a public example by being crucified. This shows that it is final apostasy, by the total rejection of the gospel, and blasphemy of the Saviour of men, that the apostle has in view. See the note on ver. 4.

Verse 7. For the earth which drinketh in the rain]

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herbs meet for them ^b by whom it is dressed, ^c receiveth blessing from God:

8 ^d But that which beareth thorns and briers *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned.

9 But, beloved, we are persuaded better

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^c Ps. lxx. 10.—^d Isai. v. 6.

As much as if he had said: In giving up such apostates as utterly incurable, we act as men do in cultivating their fields; for as the ground, which drinketh in the rain by which the providence of God waters it, brings forth fruit to compensate the toil of the tiller, and continues to be cultivated, God granting his blessing to the labours of the husbandman; so,

Verse 8. That which beareth thorns and briers is rejected] That is: The land which, notwithstanding the most careful cultivation, receiving also in due times the early and latter rain, produces nothing but thorns and briers, or noxious weeds of different kinds, is rejected, *αδοκιμος*, is given up as unimprovable; its briers, thorns, and brushwood burnt down; and then left to be pastured on by the beasts of the field. This seems to be the custom in husbandry to which the apostle alludes. The nature of the case prevents us from supposing that he alludes to the custom of pushing and burning, in order to further fertilization. This practice has been common from very early times:

Sæpe etiam steriles incendere profuit agros;

Atque levem stipulam crepitantibus urere flammis.

VIRG. Geor. i., v. 84.

Long practice has a sure improvement found,
With kindled fires to burn the barren ground;
When the light stubble, to the flames resigned,
Is driven along, and crackles in the wind.

DRYDEN.

But this, I say, the circumstances of the case prevent us from supposing to be intended.

Is nigh unto cursing] It is acknowledged, almost on all hands, that this epistle was written before the destruction of Jerusalem by the Romans. This verse is, in my opinion, a proof of it, and here I suppose the apostle refers to that approaching destruction; and perhaps he has this all along in view, but speaks of it covertly, that he might not give offence.

There is a good sense in which all these things may be applied to the Jews at large, who were favoured by our Lord's ministry and miracles. They were enlightened by his preaching; tasted of the benefits of the heavenly gift—the Christian religion established among them; saw many of their children and relatives made partakers of the Holy Ghost; tasted the good word of God, by the fulfilment of the promise made to Abraham; and saw the Almighty power of God exerted, in working a great variety of miracles. Yet, after being convinced that never man spake as

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things of you, and things that
accompany salvation, though
we thus speak.

10 ^a For ^b God is not un-
righteous, to forget ^c your work and labour of
love, which ye have shewed toward his name,

^a Prov. xiv. 31. Matt. x. 42. xxxv. 40. John xiii. 20.
^b Rom. iii. 4. 2 Thess. i. 6, 7. — ^c 1 Thess. i. 3. — ^d Rom.

this man, and that none could do those miracles which he did, except God were with him; after having followed him in thousands, for three years, while he preached to them the gospel of the kingdom of God; they fell away from all this, crucified him who, even in his sufferings as well as his resurrection, was demonstrated by miracles to be the Son of God; and then, to vindicate their unparalleled wickedness, endeavoured to make him a public example, by reproaches and blasphemies. Therefore their state, which had received much moral cultivation from Moses, the prophets, Christ, and his apostles; and now bore nothing but the most vicious fruits, pride, unbelief, hardness of heart, contempt of God's word and ordinances, blasphemy, and rebellion; was rejected—reprobated, of God; was nigh unto cursing—about to be cast off from the divine protection; and their city and temple were shortly to be burnt up by the Roman armies. Thus the apostle, under the case of individuals, points out the destruction that was to come upon this people in general, and which actually took place about seven years after the writing of this epistle! And this appears to be the very subject which the apostle has in view in the parallel solemn passages, chap. x. 26—31; and, viewed in this light, much of their obscurity and difficulty vanishes away.

Verse 9. *But, beloved*] Here he softens what he had before said; having given them the most solemn warning against apostasy, he now encourages them to persevere, commends the good that is in them, and excites them to watchfulness and activity.

Better things of you] Than that you shall resemble that unfruitful ground that can be improved by no tillage, and is thrown into waste, and is fit only for the beasts of the forest to roam in.

Things that accompany salvation] Τα εχομενα σωτηριας Things that are suitable to a state of salvation; you give proofs still that you have not, whatever others have done, departed from the living God. Several of your brethren have already apostatized, and the whole nation is in a state of rebellion against God; and, in consequence of their final rejection of Christ and his gospel, are about to be finally rejected by God. They must meet with destruction; they have the things that are suitable to, and indicative of, a state of reprobation; the wrath of God will come upon them to the uttermost; but, while they meet with destruction, you shall meet with salvation. It is worthy of remark, that no genuine Christian perished in the destruction of Jerusalem; they all,

in that ye have ^d ministered to
the saints, and do minister.

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11 And we desire ^e that every
one of you do shew the same
diligence ^f to the full assurance of hope unto
the end:

xv. 25. 2 Cor. viii. 4. ix. 1, 12. 2 Tim. i. 18. — ^g Ch. iii.
6, 14. — ^f Col. ii. 2.

previously to the siege by Titus, escaped to Pella, in Cœlesyria; and it is as remarkable that not one Jew escaped! all either fell by the sword, perished by famine, or were led into captivity! According to their own imprecation, His blood be upon us and our children, God visited and avenged the innocent blood of Christ upon them and upon their posterity; and they continue to be monuments of his displeasure to the present day.

Verse 10. *God is not unrighteous*] God is only bound to men by his own promise: this promise he is not obliged to make; but, when once made, his righteousness or justice requires him to keep it; therefore, whatever he has promised he will certainly perform. But he has promised to reward every good work and labour of love, and he will surely reward yours; God's promise is God's debt.

Every good work must spring from faith in the name, being, and goodness of God; and every work that is truly good must have love for its motive, as it has God for its end.

The word *rou κορον*, labour, prefixed to love, is wanting in almost every MS. and Version of importance. Griesbach has left it out of the text.

Ministered to the saints] Have contributed to the support and comfort of the poor Christians who were suffering persecution in Judea. As they had thus ministered, and were still ministering, they gave full proof that they had a common cause with the others; and this was one of the things that proved them to be in a state of salvation.

Verse 11. *We desire*] Επιθυμουμεν, We earnestly wish, that each person among you may continue ενδεικνυσθαι, to manifest, exhibit to full view, the same diligence. There might be reason to suspect that some, through fear of man, might not wish the good they did to be seen, lest they also should suffer persecution. This would not comport with the generous, noble spirit of the gospel; the man who is afraid to let his decided attachment to God be known, is not far from backsliding. He who is more afraid of man than he is of God Almighty, can have very little religion. As the church of Christ required all those who in these times embraced the gospel to be publicly baptized, those who submitted to this rite gave full proof that they were thoroughly convinced of the truths of Christianity; and they gave this as a public pledge that they would be faithful.

The same diligence] They had an active faith and a labouring love, and the apostle wishes them to per-

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12 That ye be not slothful, but followers of them who through faith and patience ^a inherit the promises.

13 For when God made promise to Abraham,

^a Ch. xiii. 36.

severe in both. They were diligent, very diligent, and he desires them to continue so.

To the full assurance of hope] Προς την πληροφο-
ραν της ελπιδος. "The full assurance of faith," says Mr. Wesley, "relates to present pardon; the full assurance of hope, to future glory: the former is the highest degree of divine evidence that God is reconciled to me in the Son of his love; the latter is the same degree of divine evidence, wrought in the soul by the same immediate inspiration of the Holy Ghost, of persevering grace, and of eternal glory. So much as faith every moment beholds with open face, so much, and no more, does hope see to all eternity. But this assurance of faith and hope is not an opinion, not a bare construction of scripture, but is given immediately by the power of the Holy Ghost, and what none can have for another, but for himself only."

We must not misapprehend these excellent sayings of this eminent man. 1. The person who has this full assurance of hope is he who not only knows and feels that his sins are forgiven through Christ Jesus, but also that his heart is purified from all unrighteousness, that the whole body of sin and death is destroyed, and that he is fully made a partaker of the divine nature. As without holiness, complete, entire holiness, no man can see God; so, without this, none can scripturally or rationally hope for eternal glory; it being a contradiction to profess to have the full assurance of hope to enjoy a state and place for which the soul is conscious it is not prepared. 2. All that is said here must be understood as still implying the absolute necessity of continuing in the same degree of grace from which this full assurance of hope is derived. This full assurance, therefore, does not imply that the man will absolutely persevere to the end; but that, if he do persevere in this same grace, he shall infallibly have an eternal glory. There is no unconditional perseverance in the Scripture, nor can there be such in a state of probation.

Verse 12. That ye be not slothful] This shows how the full assurance of hope is to be regulated and maintained. They must be diligent; slothfulness will deprive them both of hope and faith. That faith which worketh by love will maintain hope in its full and due exercise.

Followers of them] Μιμηται δε — κληρονομουντων τας επαγγελιας. That ye be mimics or imitators of them who are inheriting the promises. And they inherited these promises by faith in him who is invisible, and who, they knew, could not lie; and they patiently endured, through difficulties and adversities of every kind, and persevered unto death. "The promises made to Abraham and to his seed were, 1.

because he could swear by no greater, ^b he swore by himself.

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

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^b Gen. xxii. 16, 17. Ps. cv. 9. Luke i. 73.

That Abraham should have a numerous seed by faith as well as by natural descent. 2. That God would be a God to him and to his seed in their generations, by being the object of their worship and their protector. 3. That he would give them the possession of Canaan. 4. That he would bless all the nations of the earth in him. 5. That he would thus bless the nations through Christ, Abraham's seed. 6. That through Christ, likewise, he would bless the nations with the gospel revelation. Four of these promises the believing Gentiles were inheriting at the time the apostle wrote this letter. 1. They were become Abraham's seed by faith. 2. God was become the object of their worship and their protector. 3. They were enjoying the knowledge of God in the gospel church, and the gifts of the Spirit. Gal. iii. 4. All these blessings were bestowed upon them through Christ. By observing that the believing Gentiles were actually inheriting the promises; i. e. the four promised blessings above mentioned, the apostle appealed to an undeniable fact, in proof that the believing Gentiles, equally with the believing Jews, were heirs of the promises made to Abraham and his seed." See Dr. Macknight. The promises may be considered as referring to the rest of faith here, and the rest of glory hereafter.

Verse 13. When God made promise to Abraham] The promise referred to is that made to Abraham when he had offered his son Isaac on the altar, Gen. xxii. 16—18: "By myself have I sworn, saith the Lord; for because thou hast done this thing, and hast not withheld thy son, thy only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed." Of this promise the apostle only quotes a part, as is generally the case, because he knew that his readers were well acquainted with the scriptures of the Old Testament, and particularly with the Law.

He swore by himself.] He pledged his eternal power and Godhead for the fulfilment of the promise; there was no being superior to himself to whom he could make appeal, or by whom he could be bound, therefore he appeals to and pledges his immutable truth and Godhead.

Verse 14. Saying, Surely blessing I will bless thee] I will continue to bless thee.

Multiplying I will multiply thee.] I will continue to increase thy posterity. In the most literal manner God continues to fulfil this promise; genuine Christians are Abraham's seed, and God is increasing their

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15 And so, after he had patiently endured, he obtained the promise.

16 For men verily swear by the greater: and ^a an oath for confirmation is to them an end of all strife.

17 Wherein God, willing more abundantly to shew unto ^b the heirs of promise ^c the immutability of his counsel, ^d confirmed it by an oath;

18 That by two immutable things, in which

^a Exod. xxii. 11.—^b Ch. xi. 9.—^c Rom. xi. 29.—^d Gr. *interposed himself by an oath.*—^e Ch. xii. 1.

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it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope ^e set before us:

19 Which *hope* we have as an anchor of the soul, both sure and stedfast, ^f and which entereth into that within the veil;

20 ^g Whither the forerunner is for us entered, *even* Jesus, ^h made an high-priest for ever after the order of Melchisedec.

^f Lev. xvi. 15. Ch. ix. 7.—^g Ch. iv. 14. viii. 1. ix. 24.
^h Ch. iii. 1. v. 6, 10. vii. 17.

number daily. See the notes on Gen. xxii. 12—18; and xxiii. 1.

Verse 15. *He obtained the promise.*] Isaac was supernaturally born; and in his birth God began to fulfil the promise: while he lived, he saw a provision made for the multiplication of his seed; and, having continued stedfast in the faith, he received the *end* of all the promises in the enjoyment of an eternal glory. And the inference from this is: If we believe and prove faithful unto death, we shall also inherit the promises; and this is what is implied in the apostle's exhortation, ver. 12: *Be not slothful, but followers of them, &c.*

Verse 16. *Men verily swear by the greater*] One who has greater authority; who can take cognizance of the obligation, and punish the breach of it.

An oath for confirmation] "This observation teaches us," says Dr. Macknight, "that both promissory oaths concerning things lawful and in our power, and oaths for the confirmation of things doubtful, when required by proper authority, and taken religiously, are allowable under the gospel."

Verse 17. *The heirs of promise*] All the believing posterity of Abraham, and the nations of the earth or Gentiles in general.

The immutability of his counsel] His unchangeable purpose, to call the Gentiles to salvation by Jesus Christ; to justify every penitent by faith; to accept faith in Christ for justification in place of personal righteousness; and finally to bring every persevering believer, whether Jew or Gentile, to eternal glory.

Verse 18. *That by two immutable things*] The *promise* and *oath* of God: the *promise* pledged his faithfulness and justice; the *oath*, all the infinite perfections of his Godhead, for he swore by himself. There is a good saying in *Beracoth* on Exod. xxxii. 13, fol. 32: *Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self.* "What is the meaning of *by thine own self*?" Rab. Eleazar answered, Thus said Moses to the holy blessed God, Lord of all the world: If thou hadst sworn to them by the heavens and the earth, then I should have said, As the heavens and the earth shall pass away, so may thy oath pass away. But now thou hast sworn unto them by thy great name, which

liveth, and which endureth for ever, and for ever and ever; therefore thy oath shall endure for ever, and for ever and ever."

This is a good thought; if God had sworn by any thing finite, that thing might fail, and then the obligation would be at an end: but he has sworn by what is infinite, and cannot fail; therefore his oath is of eternal obligation.

We might have a strong consolation] There appears to be an allusion here to the cities of refuge, and to the persons who fled to them for safety. As the person who killed his neighbour unawares was sure if he gained the city of refuge he should be safe, and had strong consolation in the hope that he should reach it, this hope animated him in his race to the city; he ran, he fled, knowing that, though in danger the most imminent of losing his life, yet, as he was now acting according to an ordinance of God, he was certain of safety provided he got to the place.

It is easy to apply this to the case of a truly penitent sinner. Thou hast sinned against God and against thy own life! The avenger of blood is at thy heels! Jesus hath shed his blood for thee, he is thy intercessor before the throne; flee to him! Lay hold on the hope of eternal life which is offered unto thee in the gospel! Delay not one moment! Thou art never safe till thou hast redemption in his blood! God invites thee! Jesus spreads his hands to receive thee! God hath sworn that he willeth not the death of a sinner; then he cannot will *thy* death: take God's *oath*, take his *promise*, credit what he hath spoken and sworn! Take encouragement! Believe on the Son of God, and thou shalt not perish, but have everlasting life!

Verse 19. *Which hope we have as an anchor*] The apostle here changes the allusion; he represents the state of the followers of God in this lower world as resembling that of a vessel striving to perform her voyage through a troublesome, tempestuous, dangerous sea. At last she gets near the port; but the tempest continues, the water is shallow, broken, and dangerous, and she cannot get in: in order to prevent her being driven to sea again she heaves out her sheet-anchor, which she has been able to get within the pier-head by means of her boat, though she could

not herself get in ; then, swinging at the length of her cable, she rides out the storm in confidence, knowing that her anchor is sound, the ground good in which it is fastened, and the cable strong. Though agitated, she is safe ; though buffeted by wind and tide, she does not drive ; by and by the storm ceases, the tide flows in, her sailors take to the capstan, wear the ship against the anchor, which still keeps its bite or hold, and she gets safely into port. See on ver. 20.

The comparison of *hope* to an *anchor* is frequent among the ancient heathen writers, who supposed it to be as necessary to the support of man in adversity, as the anchor is to the safety of the ship when about to be driven on a lee shore by a storm. "To ground *hope* on a false supposition," says *Socrates*, "is like resting to a weak *anchor*." He said farther, οὐτε σὺν εἰ ἴνος ἀγκυρίου, οὐτε βίον ἐκ μίας ἐλπίδος ὀρμητήριον a ship ought not to trust to one *anchor*, nor life to one *hope*. *Stob.*, Serm. 109.

The *hope* of *eternal life* is here represented as the sailor's anchor ; the *world* is the *boisterous, dangerous sea* ; the *Christian course, the voyage* ; the *port, ever-lasting felicity* ; and the *veil or inner road, the royal beck* in which that anchor was cast. The storms of life continue but a short time ; the anchor, *hope*, if fixed by faith in the eternal world, will infallibly prevent all shipwreck ; the soul may be strongly tossed by various temptations, but will not drive, because the anchor is in *sure ground*, and itself is *stedfast* ; it does not *drag*, and it does not *break* ; *faith*, like the *cable*, is the *connecting medium* between the *ship* and the *anchor*, or the *soul* and its *hope of heaven* ; *faith* sees the haven, *hope* desires and anticipates the rest ; *faith* works, and *hope* holds fast ; and, shortly, the soul enters into the haven of eternal repose.

Verse 20. *Whither the forerunner*] The word προδρομος, *prodromos*, does not merely signify one that goes or runs before another, but also one who shows the way, he who first does a particular thing ; so the *first-fruits*. So in the *Septuagint*, Isai. xxviii. β, προδρομος σικου signifies the *first-fruits of the fig-tree*, or the *first ripe figs*.

To this meaning of the word *Pliny* refers, *Hist. Nat.*, lib. xvi., c. 26 : *Ficus et præcoces habet, quas Athenis PRODROMOS (προδρομος), vocant.* "The fig-

tree produces some figs which are ripe before the rest, and these are called by the Athenians *prodromos*, forerunner." The word is interpreted in the same way by *Hesychius* ; it occurs in no other part of the *New Testament*, but may be found in *Ecclus.* xii. 8, and in *Isai.* xxviii. 4, quoted above from the *Septuagint*. From this we may at once perceive the meaning of the phrase : *Jesus* is the *first-fruits* of human nature that has entered into the heavenly kingdom ; the first human body that was ripe for glory, and ripe long before the rest of the children who are partakers of flesh and blood. And he is entered *for us*, as the first-fruits of all who have found redemption in his blood. Compare *John* xiv. 2 ; *1 Cor.* xv. 20, 23 ; and the notes there.

The metaphorical allusion is to the person who carries the anchor within the pier-head, because there is not yet water sufficient to carry the ship in ; and to this I have already referred.

After the order of Melchisedec.] After a long digression the apostle resumes his explanation of *Ps.* cx. 4, which he had produced, chap. v. 6, 10, in order to prove the permanency of the high-priesthood of *Christ*.

1. We have in this chapter a very solemn warning against *backsliding* and *apostasy*, and that *negligence* and *sloth* which are their forerunners. A man cannot be careless about God and heaven, till he has lost his relish for sacred things ; and this relish he cannot lose while he is diligent and faithful. The slightest departure from *truth* and *purity* may ultimately lead to a denying, and even reviling, of the Lord who bought him.

2. Every obedient believer in *Christ Jesus* has both the oath and promise of God that he will make all grace abound towards him, for in blessing God will bless him ; he may be greatly agitated and distressed, but, while he continues in the obedience of faith, he will ride out the storm. His anchor is within the veil while his heart is right with God. *Jesus* is gone before to prepare a place for him ; and where the first-fruits are, there will soon be the whole lump. He who perseveres unto death shall as surely see God as *Jesus Christ* now does. God's oath and promise cannot fail.

CHAPTER VII.

Concerning the greatness of *Melchisedec*, after whose order *Christ* is an high-priest, 1—4. The *Levites* had authority to take tithes of the people ; yet *Abraham*, their representative, paid tithes to *Melchisedec*, 5—10. Perfection cannot come by the *Mosaic law*, else there could be no need for another priest after the order of *Melchisedec*, according to the prediction of *David* in *Psalm* cx., which priest is sprung from a tribe to which the priest-hood, according to the law, did not appertain ; but *Christ* is a priest for ever, not according to the law, but after the power of an endless life, 11—17. The law, therefore, is disannulled, because of its unprofitableness and imperfection ; and *Christ* has an unchangeable priest-hood, 18—24. He is therefore able always to save them that come unto him, being in every respect a suitable Saviour ; and he has offered up himself for the sins of the people, 25—27. The law makes those priests who have infirmity ; but he who is consecrated by the oath is perfect, and endures for ever, 28.

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FOR this ^a Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

2 To whom also Abraham gave a tenth part

of all; first being, by interpretation, King of righteousness, and after that also, King of Salem, which is, King of peace;

3 Without father, without mother, ^b without descent, ^c having neither beginning of days,

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^a Gen. xiv. 18, &c. — ^b Gr. *without pedigree.*

^c Isai. liii. 8. Ezra ii. 62. Neh. vii. 64. Luke i. 34. iii. 23.

NOTES ON CHAP. VII.

Verse 1. *For this Melchisedec, king of Salem*] See the whole of this history largely explained in the notes on Gen. xiv. 18, &c., and the concluding observations at the end of that chapter.

The name Melchisedec, מלכי אדק, is thus expounded in *Bereshith Rabba*, sec. 43, fol. 42, מדיק את ישבו, *matsdik eth Yoshebaiv*, "The Justifier of those who dwell in him;" and this is sufficiently true of Christ, but false of *Jerusalem*, to which the rabbins apply it, who state that it was originally called *Tadedek*, and that it *justified its inhabitants*.

Salem is generally understood to be *Jerusalem*; but some think that it was that city of Shechem mentioned Josh. xx. 7. St. Jerome was of this opinion.

Verse 2. *Gave a tenth part of all*] It was an ancient custom, among all the nations of the earth, to consecrate a part or *tenth* of the spoils taken in war to the objects of their worship. Many examples of this kind occur. This however was not according to any provision in law, but merely *ad libitum*, and as a eucharistic offering to those to whom they imagined they owed the victory. But neither Abraham's decimation, nor theirs, had any thing to do, either with tithes as *prescribed* under the Mosaic dispensation, or as *claimed* under the Christian.

Verse 3. *Without father, without mother*] The object of the apostle, in thus producing the example of Melchisedec, was to show, 1. That Jesus was the person prophesied of in the 110th Psalm; which psalm the Jews uniformly understood as predicting the Messiah. 2. To answer the objections of the Jews against the legitimacy of the priesthood of Christ, taken from the stock from which he proceeded. The objection is this: If the Messiah is to be a true priest, he must come from a legitimate stock, as all the priests under the law have regularly done; otherwise we cannot acknowledge him to be a priest: but Jesus of Nazareth has not proceeded from such a stock; therefore we cannot acknowledge him for a priest, the antitype of Aaron. To this objection the apostle answers, that it was not necessary for the priest to come from a particular stock, for Melchisedec was a priest of the most high God, and yet was not of the stock, either of Abraham or Aaron, but a Canaanite. It is well known that the ancient Hebrews were exceedingly scrupulous in choosing their high-priest; partly by divine command, and partly from the tradition of their ancestors, who always considered this office to be of the highest

dignity. 1. God had commanded, Lev. xxi. 10, that the high-priest should be chosen from among their brethren, i. e. from the family of Aaron; 2. that he should marry a virgin; 3. he must not marry a widow; 4. nor a divorced person; 5. nor a harlot; 6. nor one of another nation. He who was found to have acted contrary to these requisitions was, *jure divino*, excluded from the pontificate. On the contrary, it was necessary that he who desired this honour should be able to prove his descent from the family of Aaron; and if he could not, though even in the priesthood, he was cast out, as we find from Ezra ii. 62, and Neh. vii. 63.

To these divine ordinances the Jews have added, 1. That no *proselyte* could be a priest; 2. nor a *slave*; 3. nor a *bastard*; 4. nor the *son of a Nethinim*; 5. nor one whose father exercised any *base trade*. And that they might be well assured of all this, they took the utmost care to preserve their genealogies, which were regularly kept in the archives of the temple. When any person aspired to the sacerdotal function, his genealogical table was carefully inspected; and, if any of the above blemishes were found in him, he was rejected.

He who could not support his pretensions by just genealogical evidences, was said by the Jews to be *without father*. Thus in *Bereshith Rabba*, sect. 18, fol. 18, on these words, *For this cause shall a man leave father and mother*, it is said: If a proselyte to the Jewish religion have married his own sister, whether by the same father or by the same mother, they cast her out according to *Rabbi Meir*. But the wise men say if she be of the *same mother*, they cast her out; but if of the *same father*, they retain her, לני אין אב לני *shein ab legoi*, "for a Gentile has no father;" i. e. his father is not reckoned in the Jewish genealogies. In this way both Christ and Melchisedec were *without father* and *without mother*; i. e. were not descended from the original Jewish sacerdotal stock. Yet Melchisedec, who was a Canaanite, was a priest of the most high God. This sense Suidas confirms under the word Melchisedec, when, after having stated that, having reigned in Salem 113 years, he died a righteous man and a bachelor, Αγενεαλογητος ερηται, παρα το μη υπαρχειν εκ του σπερματος Αβρααμ ολωσ, ειναι δε Χανααναιον το γινωσ, και εκ της επατατου σπορας ορμωμενον, οδεν ουδε γενεαλογιασ ηξιωτο, he adds, "He is, therefore, said to be *without descent* or *genealogy*, because he was not of the seed of Abraham, but of Canaanitish origin, and sprung from an accursed seed; therefore he is with-

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nor end of life ; but, made like unto the Son of God, abideth a priest continually.
4 Now consider how great

this man was, ^a unto whom even the patriarch Abraham gave the tenth of the spoils.
5 And verily ^b they that are

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^a Gen. xiv. 18—20.

^b Numb. xviii. 21, 26.

out the honour of a genealogy." And he further adds, "That, because it would have been highly improper for him, who was the most righteous of men, to be joined in affinity to the most unrighteous of nations, he is said to be *απατωρ και μητωρ*, without father and without mother." This sort of phraseology was not uncommon when the genealogy of a person was unknown or obscure ; so Seneca, in his 108th epistle, speaking of some of the Roman kings, says : *De Servii matre dubitatur ; Anci pater nullus dicitur.* "Of the mother of Servius Tullus there are doubts ; and Ancus Marcus is said to have no father." This only signifies that the parents were either unknown or obscure. Titus Livius, speaking of Servius, says he was born of a slave, named *Cornicularia, de patre nullo, of no father*, i. e. his father was unknown. Horace is to be understood in the same way :

*Ante potestatem Tulli, atque ignobile regnum,
Multos sæpe viros, NULLIS MAJORIBUS ORTOS,
Et virisse probos, amplis et honoribus auctos.*

Serm. l. 1. Sat. vi. ser. 9.

Convinced that, long before the ignoble reign
And power of Tullius, from a servile strain
Full many rose, for virtue high renowned,
By worth ennobled, and with honours crowned.

FRANCIS.

The *viri nullis majoribus orti*, men sprung from no ancestors, means simply, men who were born of obscure or undistinguished parents ; i. e. persons who had never been famous, nor of any public account.

The old *Syriac* has given the true meaning by translating thus :

لا ابا له ولا ام له غير مكسوبه نسبتہ

Dela abuhi vela emeh ethcathebu besharbotho.

Whose father and mother are not inscribed among the genealogies.

The *Arabic* is nearly the same :

لا اب له لا ام له غير مكسوبه نسبتہ

He had neither father nor mother ; the genealogy not being reckoned.

The *Æthiopic* : He had neither father nor mother upon earth, nor is his genealogy known.

As this passage has been obscure and troublesome to many, and I have thought it necessary to show the meaning of such phraseology by different examples, I shall, in order to give the reader full information on the subject, add a few observations from Dr. Owen.

"It is said of Melchisedec in the first place that he was *απατωρ, μητωρ*, without father and without mother, whereon part of the latter clause, namely, 'without beginning of days,' doth depend. But how could a mortal man come into the world without father or

mother? 'Man that is born of a woman' is the description of every man ; what, therefore, can be intended? The next word declares he was *αγενεαλογητος* 'without descent,' say we. But *γενεαλογία* is a generation, a descent, a pedigree, not absolutely, but rehearsed, described, recorded. *Γενεαλογητος* is he whose stock and descent is entered on record. And so, on the contrary, *αγενεαλογητος* is not he who has no descent, no genealogy ; but he whose descent and pedigree is no where entered, recorded, reckoned up. Thus the apostle himself plainly expresses this word, ver. 6: *ὁ μη γενεαλογουμενος ἐξ αυτων*, 'whose descent is not counted;' that is, reckoned up in record. Thus was Melchisedec without father or mother, in that the Spirit of God, who so strictly and exactly recorded the genealogies of other patriarchs and types of Christ, and that for no less an end than to manifest the truth and faithfulness of God in his promises, speaks nothing to this purpose concerning him. He is introduced as it were one falling from heaven, appearing on a sudden, reigning in Salem, and officiating in the office of priesthood to the high God.

"2. On the same account is he said to be *μητε αρχην ημερων, μητε ζωης τελος εχων*, 'without beginning of days or end of life.' For as he was a mortal man he had both. He was assuredly born, and did no less certainly die than other men. But neither of these is recorded concerning him. We have no more to do with him, to learn from him, nor are concerned in him, but only as he is described in the scripture ; and there is no mention therein of the beginning of his days, or the end of his life. Whatever therefore he might have in himself, he had none to us. Consider all the other patriarchs mentioned in the writings of Moses, and you shall find their descent recorded, who was their father, and so up to the first man ; and not only so, but the time of their birth, the beginning of their days, and the end of their life, are exactly recorded. For it is constantly said of them, such an one lived so long, and begat such a son, which fixed the time of birth. Then of him so begotten it is said, he lived so many years, which determines the end of his days. These things are expressly recorded. But concerning Melchisedec none of these things are spoken. No mention is made of father or mother ; no genealogy is recorded of what stock or progeny he was ; nor is there any account of his birth or death. So that all these things are wanting to him in this historical narration, wherein our faith and knowledge are alone concerned."

Made like unto the Son of God] Melchisedec was without father and mother, having neither beginning of days nor end of life. His genealogy is not

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of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham :

6 But he, whose ^a descent is not counted from them, received tithes of Abraham, ^b and

^a Or, pedigree.—^b Gen. xiv. 19.

recorded ; when he was born and when he died, is unknown. His priesthood, therefore, may be considered as perpetual. In these respects he was like to Jesus Christ, who, as to his *Godhead*, had neither father nor mother, beginning of time, nor end of days ; and has an everlasting priesthood. The priesthood of Melchisedec is to abide continually on the same ground that he is said to be without father and mother ; i. e. there is no record of the *end* of his priesthood or life, no more than there is any account of his ancestry.

Verse 4. *Consider how great this man was*] There is something exceedingly mysterious in the person and character of this king of Salem ; and to find out the whole is impossible. He seems to have been a sort of *universal* priest, having none superior to him in all that region ; and confessedly superior even to Abraham himself, the father of the faithful, and the source of the Jewish race. See ver. 7.

The patriarch Abraham] Ὁ πατριάρχης Either from πατρις, a father, and αρχη, a chief or head ; or from πατρις αρχη, the head of a family. But the title is here applied, by way of eminence, to him who was the head or chief of all the fathers—or patriarch of the patriarchs, and father of the faithful. The Syriac translates it ܐܒܗܐܬܗ Rish Abahatha, “head of the fathers.” The character and conduct of Abraham place him, as a man, deservedly at the head of the human race.

Verse 5. *They that are of the sons of Levi*] The priests who are of the posterity of the Levites, and receive the priesthood in virtue of their descent from Aaron, have authority from the law of God to receive tithes from the people.

According to the law] That is, the Levites received a tenth from the people. The priests received a tenth of this tenth from the Levites, who are here called their brethren, because they were of the same tribe, and employed in the same sacred work. The apostle is proceeding to show that Melchisedec was greater even than Abraham, the head of the fathers, for to him Abraham gave tithes ; and as the Levites were the posterity of Abraham, they are represented here as paying tithes to Melchisedec through him. Yet Melchisedec was not of this family, and therefore must be considered as having a more honourable priesthood than even Aaron himself ; for he took the tenth from Abraham, not for his maintenance, for he

blessed ^c him that had the promises.

7 And without all contradiction the less is blessed of the better.

8 And here men that die receive tithes ; but there he *receiveth them*, ^d of whom it is witnessed that he liveth.

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^c Rom. iv. 13. Gal. iii. 16.—^d Ch. v. 6. vi. 90.

was a *king*, but in virtue of his *office* as universal high-priest of all that region.

Verse 6. *Blessed him that had the promises.*] This is a continuation of the same argument, namely, to show the superiority of Melchisedec ; and, in consequence, to prove the superiority of the priesthood of Christ beyond that of Aaron. As in the seed of Abraham all the nations of the earth were to be blessed, Abraham received a sacerdotal blessing from Melchisedec, who was the representative of the Messiah, the promised seed, to show that it was through him, as the high-priest of the human race, that this blessing was to be derived on all mankind.

Verse 7. *The less is blessed of the better.*] That the superior blesses the inferior is a general proposition ; but Abraham was blessed of Melchisedec, therefore Melchisedec was greater than Abraham. “The blessing here spoken of,” says Dr. Macknight, “is not the simple *wishing of good* to others, which may be done by inferiors to superiors ; but it is the action of a person *authorised* to declare *God’s intention* to bestow good things on another. In this manner Isaac and Jacob blessed their children under a prophetic impulse ; in this manner the priests under the law blessed the people ; in this manner, likewise, Melchisedec, the priest of the most high God, blessed Abraham.”

Verse 8. *Here men that die receive tithes*] The apostle is speaking of the ecclesiastical constitution of the Jews, which was standing at the time this epistle was written. Under the Jewish dispensation, though the priests were successively removed by *death*, yet they were as duly replaced by others appointed from the same family, and the payment of tithes was never interrupted. But as there is no account of Melchisedec *ceasing to be a priest*, or of his dying, he is represented as still living, the better to point him out as a type of Christ, and to show his priesthood to be more excellent than that which was according to the law, as an *unchanging* priesthood must be more excellent than that which was continually *changing*.

But there he receiveth them] The *ods*, here, in the first clause of this verse refers to *Mosaic institutions*, as then existing ; the *acu*, there, in this clause refers to the place in Genesis (chap. xiv. 20) where it is related that Abraham gave tithes to Melchisedec, who is still considered as being *alive*, or without a

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9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

10 For he was yet in the loins of his father, when Melchisedec met him.

11 * If therefore perfection were by the Levitical priesthood (for under it the people received the law), what further need *was there*

* Gal. ii. 21.

that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

12 For the priesthood being changed, there is made of necessity a change also of the law.

13 For he of whom these things are spoken

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Ver. 18, 19. Ch. viii. 7.

successor, because there is no account of his death, nor of any termination of his priesthood.

Verse 9. *And as I may so say*] *Και ὡς εἶπὼς εἶπεν* And so to speak a word. This form of speech, which is very frequent among the purest Greek writers, is generally used to soften some harsh expression, or to limit the meaning when the proposition might otherwise appear to be too general. It answers fully to our *so to speak*—as one would say—I had almost said—in a certain sense. Many examples of its use by Aristotle, Philo, Lucian, Josephus, Demosthenes, Eschines, and Plutarch, may be seen in *Raphelius* and *Kypke*.

Payed tithes in Abraham.] The Levites, who were descendants of Abraham, paid tithes to Melchisedec *he, through, Abraham*, their progenitor and representative.

Verse 10. *For he was yet in the loins of his father*] That is: Levi was seminally included in Abraham, his forefather.

Verse 11. *If therefore perfection were by the Levitical priesthood*] The word *τελειωσις*, as we have before seen, signifies the completing or finishing of any thing, so as to leave nothing imperfect, and nothing wanting. Applied here to the Levitical priesthood, it signifies the accomplishment of that for which a priesthood is established, viz.: giving the Deity an acceptable service, enlightening and instructing the people, pardoning all offences, purging the conscience from guilt, purifying the soul and preparing it for heaven, and regulating the conduct of the people according to the precepts of the moral law. This perfection never came, and never could come, by the Levitical law; it was the shadow of good things to come, but was not the substance. It represented a perfect system, but was imperfect in itself. It showed that there was guilt, and that there was an absolute need for a sacrificial offering to atone for sin, and it typified that sacrifice; but every sacrificial act under that law most forcibly proved that it was impossible for the blood of bulls and goats to take away sin.

For under it the people received the law] That is, as most interpret this place, under the priesthood, *εἰσπνοῦν* being understood; because, on the priesthood the whole Mosaic law and the Jewish economy depended: but it is much better to understand *εἰσπνοῦν* on account of it instead of under it; for it is a positive fact that the law was given before

any priesthood was established, for Aaron and his sons were not called nor separated to this office till Moses came down the second time from the mount with the tables renewed, after that he had broken them, Exod. xl. 12—14. But it was in reference to the great sacrificial system that the law was given, and on that law the priesthood was established; for, why was a priesthood necessary, but because that law was broken and must be fulfilled?

That another priest should rise] The law was given that the offence might abound, and sin appear exceeding sinful; and to show the absolute necessity of the sacrifice and mediation of the great Messiah: but it was neither perfect in itself, nor could it confer perfection, nor did it contain the original priesthood. Melchisedec had a priesthood more than four hundred years (422) before the law was given; and David prophesied, Ps. cx. 4, that another priest should arise after the order of Melchisedec, nearly five hundred years (476) after the law was given. The law, therefore, did not contain the original priesthood; this existed typically in Melchisedec, and really in Jesus Christ.

Verse 12. *The priesthood being changed*] That is, The order of Aaron being now abrogated, to make way for that which had preceded it, the order of Melchisedec.

There is made of necessity a change also of the law.] The very essence of the Levitical law consisting in its sacrificial offerings; and as these could not confer perfection, could not reconcile God to man, purify the unholy heart, nor open the kingdom of heaven to the souls of men, consequently it must be abolished, according to the order of God himself; for he said, *Sacrifice and offering, and burnt-offering, and sacrifice for sin, he would not*; see Ps. xl. 6, 7, compared with Heb. x. 5—10, and with Ps. cx. 4, where it is evident God designed to change both the law and the priesthood, and to introduce Jesus as the only Priest and Sacrifice, and to substitute the gospel system for that of the Levitical institutions. The priesthood, therefore, being changed, Jesus coming in the place of Aaron, the law of ordinances and ceremonies, which served only to point out the Messiah, must of necessity be changed also.

Verse 13. *For he of whom these things are spoken*] That is, Jesus the Messiah, spoken of in Ps. cx. 4, who came, not from the tribe of Levi, but from the tribe of Judah, of which tribe no priest ever ministered at a

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pertaineth to another tribe, of which no man gave attendance at the altar.

14 For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

16 Who is made, not after the law of a car-

^a Isai. xi. 1. Matt. i. 3. Luke iii. 33. Rom. i. 3. Rev. v. 5.—^b Ps. cx. 4. Ch. v. 6, 10. vi. 20.—^c Rom. viii. 3. Gal. iv. 9.—^d Acts xiii. 39. Rom. iii. 20, 21, 28. viii. 3.

Jewish altar, nor could minister according to the law.

Verse 14. *For it is evident*] As the apostle speaks here with so much confidence, it follows that our Lord's descent from the tribe of Judah was incontrovertible. The genealogical tables, both in Matthew and Luke, establish this point; and whatever difficulties we may find in them now, there were none apprehended in those days, else the enemies of the gospel would have urged these as a chief and unanswerable argument against Christ and his gospel.

Verse 15. *And it is yet far more evident*] *Και περισσοτερον επι καταδηλον εστιν*. And besides, it is more abundantly strikingly manifest. It is very difficult to translate these words, but the apostle's meaning is plain, viz., that God designed the Levitical priesthood to be changed, because of the oath in Ps. cx., where, addressing the Messiah, he says: *Thou art a Priest for ever after the order, or ομοιωσηρα, similitude, of Melchisedec*, who was not only a priest, but also a king. None of the Levitical priests sustained this double office; but they both, with that of prophet, appear and were exercised in the person of our Lord, who is the Priest to which the apostle alludes.

Verse 16. *Who is made*] Appointed to this high office by God himself, not succeeding one that was disabled or dead, according to that law or ordinance directed to weak and perishing men, who could not continue by reason of death.

This is probably all that the apostle intends by the words carnal commandment, εντολης σαρκικης for carnal does not always mean sinful or corrupt, but feeble, frail, or what may be said of or concerning man in his present dying condition.

But after the power of an endless life.] Not dying, or ceasing through weakness to be a priest; but properly immortal himself, and having the power to confer life and immortality on others. He ever lives, as Priest, to make intercession for men; and they who believe on him shall never perish, but have everlasting life.

Verse 17. *For he testifieth*] That is, either the scripture, in the place so often quoted, or God by that scripture.

Thou art a priest for ever] This is the proof that

nal commandment, but after the power of an endless life.

17 For he testifieth, ^b Thou art a priest for ever after the order of Melchisedec.

18 For there is verily a disannulling of the commandment going before, for ^c the weakness and unprofitableness thereof.

19 For ^d the law made nothing perfect, ^e but the bringing in of ^f a better hope *did*; by the

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Gal. ii. 16. Ch. ix. 9.—^e Or, but it was the bringing in. Gal. ii. 24.—^f Ch. vi. 18. viii. 6.

he was not appointed according to the carnal commandment, but according to the power of an endless life, because he is a priest for ever; i. e. one that never dies, and is never disabled from performing the important functions of his office; for if he be a priest for ever, he ever lives.

Verse 18. *For there is verily a disannulling*] There is a total abrogation προαγωγης εντολης, of the former law, relative to the Levitical priesthood. See ver. 19.

For the weakness] It had no energy; it communicated none; it had no Spirit to minister; it required perfect obedience, but furnished no assistance to those who were under it.

And unprofitableness] No man was benefited by the mere observance of its precepts: it pardoned no sin, changed no heart, reformed no life; it found men dead in trespasses and sins, and it consigned them to eternal death. It was therefore weak in itself, and unprofitable to men.

The Jews, who still cleave to it, are a proof that it is both weak and unprofitable; for there is not a more miserable, distressed, and profligate class of men on the face of the earth.

Verse 19. *For the law made nothing perfect*] It completed nothing; it was only the outline of a great plan, the shadow of a glorious substance; see on ver. 11. It neither pardoned sin, nor purified the heart, nor gave strength to obey the moral precepts. Ουτις, nothing, is put here for ουδιν, no person.

But the bringing in of a better hope] The original is very emphatic, επισαγγελη, the superintroduction, or the after introduction; and this seems to be put in opposition to the προαγωσα εντολη, the preceding commandment, or former Levitical law, of ver. 18. This went before to prepare the way of the Lord; to show the exceeding sinfulness of sin, and the strict justice of God. The better hope, which referred not to earthly but to spiritual good, not to temporal but eternal felicity, founded on the priesthood and atonement of Christ, was afterwards introduced for the purpose of doing what the law could not do, and giving privileges and advantages which the law would not afford. One of these privileges immediately follows:

A. M. cir. 4067. which we ^a draw nigh unto
A. D. cir. 63. God.

20 And inasmuch as not with-
out an oath *he was made priest* ;

21 (For those priests were made ^b without
an oath ; but this with an oath, by him that
said unto him, ^c The Lord sware and will not
repent, Thou *art* a priest for ever after the
order of Melchisedec ;)

22 By so much ^d was Jesus A. M. cir. 4067.
made a surety of a better tes- A. D. cir. 63.
tament. An. Olymp.
cir. CCX. 3.
A.U.C. cir. 816.

23 And they truly were many
priests, because they were not suffered to
continue by reason of death :

24 But this *man*, because he continueth
ever, hath ^e an unchangeable priesthood.

25 Wherefore he is able also to save them

^a Rom. v. 2. Eph. ii. 18. iii. 12. Ch. iv. 16. x. 19.
^b Or, without swearing of an oath.—^c Pa. cx. 4.—^d Ch.

viii. 6. ix. 15. xii. 24.—^e Or, which passeth not from one
to another.

[By the which we draw nigh unto God.] This is a
sacerdotal phrase : the high-priest alone could ap-
proach to the divine presence in the holy of holies ;
but not without the blood of the sacrifice, and that
only once in the year. But through Christ, as our
high-priest, all believers in him have an entrance to
the holiest by his blood ; and through him perform
acceptable service to God. The *better hope* means in
this place Jesus Christ, who is the author and object
of the hope of eternal life, which all his genuine
followers possess. He is called *our hope*, 1 Tim. i. 1 ;
Col. i. 27.

Verse 20. *Not without an oath*] “The apostle’s
reasoning here is founded on this, that God never
interposed his *oath*, except to show the *certainty* and
immutability of the thing sworn. Thus he sware to
Abraham, Gen. xxii. 16—18, that in *his seed* all the
nations of the earth should be *blessed* ; and to the
rebellious *Israelites*, Deut. i. 34, 35, that *they should*
not enter into his rest ; and to *Moses*, Deut. iv. 21,
that *he should not go into Canaan* ; and to *David*,
Ps. lxxxix. 4, that *his seed should endure for ever*,
and *his throne unto all generations*. Wherefore, since
Christ was made a priest, *not without an oath* that he
should be a *priest for ever, after the similitude of*
Melchisedec, that circumstance showed God’s im-
mutable resolution never to change or abolish his
priesthood, nor to change or abolish the covenant
which was established on his priesthood ; whereas
the Levitical priesthood and the law of Moses, being
established *without an oath*, were thereby declared to
be *changeable* at God’s pleasure.” This judicious
note is from Dr. Macknight.

Verse 21. *Those priests*] The Levitical, *were made*
without an oath, to show that the whole system was
changeable, and might be abolished.

But this] The everlasting priesthood of Christ,
with an *oath*, to show that the gospel dispensation
should never change, and never be abolished.

By him] God the Father, *that said unto him*—the
promised Messiah, Ps. cx. 4, *The Lord sware*, to
show the immutability of his counsel, and will not
repent—can never change his mind nor purpose,
Thou art a priest for ever—as long as time shall run,
and the generations of men be continued on earth.
Till the necessity of the mediatorial kingdom be
superseded by the fixed state of eternity, till this

kingdom be delivered up unto the Father, and God
shall be all in all, shall this priesthood of Christ
endure.

Verse 22. *By so much*] This solemn, unchange-
able *oath* of God, *was Jesus made a surety*, εγγυος,
a mediator, one who brings the two parties together,
witnesses the contract, and offers the covenant sacri-
fice on the occasion. See at the end of the chapter.

A better testament.] Κρηττονος διαθηκης. *A better*
covenant ; called, in the title to the sacred books
which contain the whole Christian code, Ἡ Καινη
Διαθηκη, THE NEW COVENANT, thus contradistinguished
from the *Mosaic* which was the *old covenant* ; and
this is called the *new* and *better covenant*, because
God has in it promised other blessings, to other
people, on other conditions, than the old covenant
did. The *new covenant* is *better* than the *old* in the
following particulars : 1. God promised to the Jewish
nation certain secular blessings, peculiar to that
nation, on condition of their keeping the law of
Moses ; but under the new covenant he promises
pardon of sin, and final salvation to all mankind, on
condition of believing on Jesus Christ, and walking
in his testimonies. 2. The Jewish priests, fallible,
dying men, were mediators of the old covenant, by
means of their sacrifices, which could not take away
sin, nor render the comers thereunto perfect. But
Jesus Christ, who liveth for ever, who is infinite in
wisdom and power, by the sacrifice of himself has
established this new covenant, and by the shedding
of his blood has opened the kingdom of heaven to all
believers.

Verse 23. *And they truly were many priests*] Under the
Mosaic law it was necessary there should
be a succession of priests, because, being mortal,
they were not suffered to continue always by reason
of death.

Verse 24. *But this*] Ὁ δε, *But he*, that is, Christ,
because he continueth ever—is eternal, *hath an un-*
changeable priesthood, απαραβατον ἱερωσυνην, *a priest-*
hood that passeth not away from him ; he lives for
ever, and he lives a *priest* for ever.

Verse 25. *Wherefore*] Because he is an ever-
lasting priest, and has offered the only available
sacrifice, *he is able to save*, from the power, guilt,
nature, and punishment of sin, *to the uttermost*, ες
το παντας, to all intents, degrees, and purposes ;

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“to the uttermost that come unto God by him, seeing he ever liveth^b to make intercession for them.

26 For such an high-priest became us, ^c who

^a Or, evermore. — ^b Rom. viii. 34. 1 Tim. ii. 5. Ch. ix. 24. 1 John ii. 1.

and always, and in and through all times, places, and circumstances; for all this is implied in the original word: but *in and through all times* seems to be the particular meaning here, because of what follows, *he ever liveth to make intercession for them*; this depends on the *perpetuity* of his priesthood, and the *continuance* of his mediatorial office. As Jesus was the Lamb of God slain from the foundation of the world, has an everlasting priesthood, and is a continual intercessor; it is in virtue of this that all who were saved from the foundation of the world were saved through him, and all that shall be saved to the end of the world will be saved through him. He ever was and ever will be the High-priest, Sacrifice, Intercessor, and Mediator of the human race. All successive generations of men are equally interested in him, and may claim the same privileges. But none can be saved by his grace that do not *come unto God through him*; i. e. imploring mercy through him as their sacrifice and atonement; confidently trusting that God can be just, and yet the justifier of them who thus come to him, believing on Christ Jesus.

The phrase *ενυπαπανειν τινα*, to make intercession for a person, has a considerable latitude of meaning. It signifies, 1. To come to or meet a person on any cause whatever. 2. To intercede, pray for, or entreat in the behalf of, another. 3. To defend or vindicate a person. 4. To commend. 5. To furnish any kind of assistance or help. 6. And, with the preposition *kara*, against, to accuse or act against another in a judicial way.

“The nature of the apostle’s arguments,” says Dr. Macknight, “requires that, by Christ’s *always living*, we understand his always *living in the body*; for it is thus that he is an affectionate and sympathizing high-priest, who, in his intercession, pleads the merit of his death to procure the salvation of all who come unto God through him. Agreeably to this account of Christ’s intercession, the apostle, in verse 27, mentions the sacrifice of himself, which Christ offered for the sins of the people as the foundation of his intercession. Now, as he offered that sacrifice in heaven, chap. viii. 2, 3, by presenting his crucified body there (see chap. viii. 5, note), and as he continually resides there in the body, some of the ancients were of opinion that his continual intercession consists in the *continual presentation of his humanity before his Father*, because it is a continual declaration of his earnest desire of the salvation of men, and of his having, in obedience to his Father’s will, made himself flesh, and suffered death to accomplish it. See Rom. viii. 34, note 3. This opinion is confirmed by

is holy, harmless, undefiled, separate from sinners,^d and made higher than the heavens; 27 Who needeth not daily, as those high-priests, to offer up sacrifice,

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A.U.C. cir. 816.

^c Ch. iv. 15. — ^d Eph. i. 20. iv. 10. Ch. viii. 1.

the manner in which the Jewish high-priest made intercession for the people on the day of atonement, and which was a type of Christ’s intercession in heaven. He made it, not by offering of prayers for them in the most holy place, but by *sprinkling the blood of the sacrifices on the mercy-seat*, in token of their death. And as, by that action, he opened the earthly holy places to the prayers and worship of the Israelites during the ensuing year; so Jesus, by presenting his humanity continually before the presence of his Father, opens heaven to the prayers of his people in the present life, and to their persons after the resurrection.”

Verse 26. *Such an high-priest became us*] Such an high-priest was in every respect *suitable* to us, every way qualified to accomplish the end for which he came into the world. There is probably here an allusion to the qualifications of the Jewish high-priest:

1. He was required to be *holy*, ὁσιος, answering to the Hebrew *חסיד chasid, merciful*. Holiness was his calling; and, as he was the representative of his brethren, he was required to be *merciful and compassionate*.

2. He was to be *harmless*, ἀνακος, without evil—holy without, and holy within; injuring none, but rather living for the benefit of others.

3. He was *undefiled*, ἀμωρος, answering to the Hebrew *באז באז baal mum, without blemish*—having no bodily imperfection. Nothing low, mean, base, or unbecoming in his conduct.

4. He was *separate from sinners*, κεχωρισμενος εἰς των ἀμαρτωλων. By his office he was separated from all men and worldly occupations, and entirely devoted to the service of God. And as to *sinners, or heathens*, he was never to be found in their society.

5. *Higher than the heavens*. There may be some reference here to the exceeding *dignity* of the high-priesthood; it was the highest office that could be sustained by man, the high-priest himself being the immediate representative of God.

But these things suit our Lord in a sense in which they cannot be applied to the high-priest of the Jews.

1. He was *holy*, infinitely so; and *merciful*, witness his shedding his blood for the sins of mankind.

2. *Harmless*—perfectly without sin in his humanity, as well as his divinity.

3. *Undefiled*—contracted no sinful infirmity in consequence of his dwelling among men.

4. *Separate from sinners*—absolutely unblamable in the whole of his conduct, so that he could challenge the most inveterate of his enemies with, *Which*

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3
A.U.C. cir. 816.

* first for his own sins, ^b and then for the people's: for ^c this he did once, when he offered up himself.

28 For the law maketh ^d men high-priests

^a Lev. ix. 7. xvi. 6, 11. Ch. v. 3. ix. 7.—^b Lev. xvi. 15.
^c Rom. vi. 10. Ch. ix. 12, 26. x. 12.

which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, ^e who is ^f consecrated for evermore.

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3
A.U.C. cir. 816.

^d Ch. v. 1, 2.—^e Ch. ii. 10. v. 9.—^f Gr. *perfected*.

of you convicteth me of sin? Who of you can show in my conduct the slightest deviation from truth and righteousness?

5. *Higher than the heavens*—more exalted than all the angels of God, than all created beings, whether thrones, dominions, principalities, or powers, because all these were created by him and for him, and derive their continued subsistence from his infinite energy.

But how was a person of such infinite dignity suitable to us? His *greatness* is put in opposition to our meanness. *HE* was *holy*; *WE*, *unholy*. *HE* was *harmless*; *WE*, *harmful*, *injuring* both ourselves and others. *HE* was *undefiled*; *WE*, *defiled*, most *sinfully* spotted and impure. *HE* was *separate from sinners*; *WE* were *joined to sinners*, companions of the vile, the worthless, the profane, and the wicked. *HE* was *higher than the heavens*; *WE*, *baser* and *lower* than the earth, totally unworthy to be called the creatures of God. And had we not had such a Saviour, and had we not been redeemed at an infinite price, we should, to use the nervous language of *Milton* on another occasion, "after a shameful life and end in this world, have been thrown down eternally into the darkest and deepest gulf of hell, where, under the desperate control, the trample and spurn, of all the other damned, that in the anguish of their torture should have no other ease than to exercise a raving and bestial tyranny over us as their slaves, we must have remained in that plight for ever, the basest, the lowermost, the most dejected, most under-foot and down-trodden vassals of perdition." *MILTON* on *Reformation*, in *fine*.

Verse 27. *Who needeth not daily*] Though the high-priest offered the great atonement only once in the year, yet in the Jewish services there was a daily acknowledgment of sin, and a daily sacrifice offered by the priests, at whose head was the high-priest, for their own sins and the sins of the people. The Jews held that a priest who neglected his own expiatory sacrifice would be smitten with death. (*Sanhedr.*, fol. 83.) When they offered this victim, they prayed the following prayer: "O Lord, I have sinned, and done wickedly, and gone astray before thy face, I, and my house, and the sons of Aaron, the people of thy holiness. I beseech thee, for thy name's sake, blot out the sins, iniquities, and transgressions by which I have sinned, done wickedly, and gone astray before thy face, I, and my house, and the sons of Aaron, the people of thy holiness; as it is written in the law of Moses thy servant (Lev. xvi. 30): On that day shall he make an atonement for you, to

cleanse you, that ye may be clean from all your sins before the Lord!" To which the Levites answered: "Blessed be the name of the glory of thy kingdom, for ever and ever!"

This prayer states that the priest offered a sacrifice, first for his own sins, and then for the sins of the people, as the apostle asserts.

For this he did once] For himself he offered no sacrifice; and the apostle gives the reason—he needed none, because he was holy, harmless, undefiled, and separate from sinners: and for the people he offered himself once for all, when he expired upon the cross.

It has been very properly remarked, that the sacrifice offered by Christ differed in four essential respects from those offered by the Jewish priests: 1. He offered no sacrifice for himself, but only for the people. 2. He did not offer that sacrifice annually, but once for all. 3. The sacrifice which he offered was not of calves and goats, but of himself. 4. This sacrifice he offered, not for one people, but for the whole human race; for he tasted death for every man.

Verse 28. *For the law maketh men high-priests*] The Jewish priests have need of these repeated offerings and sacrifices, because they are fallible, sinful men: but the word of the oath (still referring to Ps. cx. 4), which was since the law; for David, who mentions this, lived nearly 600 years after the giving of the law, and consequently that oath, constituting another priesthood, abrogates the law; and by this the Son is consecrated, *τελειωμενον*, is perfected, for evermore. Being an high-priest without blemish, immaculately holy, every way perfect, immortal, and eternal, *HE* is a priest *εἰς τον αιωνα*, to ETERNITY.

1. There are several respects in which the apostle shows the priesthood of Christ to be more excellent than that of the Jews, which priesthood was typified by that of Melchisedec.

1. Being after the order of Melchisedec, there was no need of a rigorous examination of his genealogy to show his right.

2. He has an eternal priesthood; whereas theirs was but temporal.

3. The other priests, as a token of the dignity of their office, and their state of dependance on God, received tithes from the people. Melchisedec, a priest and king, after whose order Christ comes, *tithed Abraham*, *δεδεκατωκε τον Αβρααμ*, the Father of the patriarchs; Jesus, infinitely greater than all, having an absolute and independent life, needs none. He is no man's debtor, but all receive out of his fulness.

4. He alone can bless the people, not by praying

for their good merely, but by communicating the good which is necessary.

5. As another priesthood, different from that of Aaron, was promised, it necessarily implies that the Levitical priesthood was insufficient; the priesthood of Christ, being that promised, must be greater than that of Aaron.

6. That which God has appointed and consecrated with an *oath*, as to endure for ever, must be greater than that which he has appointed simply for a time: but the priesthood of Christ is thus appointed; therefore, &c.

7. All the Levitical priests were fallible and sinful men; but Christ was holy and undefiled.

8. The Levitical priests were only by their office distinguished from the rest of their brethren, being equally frail, mortal, and corruptible; but Jesus, our high-priest, is *higher than the heavens*. The statements from which these differences are drawn are all laid down in this chapter.

II. As the word *surety*, *εγγυος*, in ver. 22, has been often abused, or used in an unscriptural and dangerous sense, it may not be amiss to inquire a little farther into its meaning. The Greek word *εγγυος*, from *εγγυη*, a *pledge*, is supposed to be so called from being lodged *εν γυωις*, in the hands, of the creditor. It is nearly of the same meaning with *bail*, and signifies an engagement made by *C.* with *A.* that *B.* shall fulfil certain conditions then and there specified, for which *C.* makes himself answerable; if, therefore, *B.* fails, *C.* becomes wholly responsible to *A.* In such *suretiship* it is never *designed* that *C.* shall pay any debt or fulfil any engagement that belongs to *B.*; but, if *B.* fail, then *C.* becomes responsible, because he had *pledged* himself for *B.* In this scheme *A.* is the person legally empowered to take the bail or pledge, *B.* the debtor, and *C.* the surety. The idea therefore of *B.* paying his own debt, is necessarily implied in taking the surety. Were it once to be supposed that the surety undertakes *absolutely* to pay the debt, his suretiship is at an end, and he becomes the debtor; and the real debtor is no longer bound. Thus the nature of the transaction becomes entirely changed, and we find nothing but *debtor* and *creditor* in the case. In this sense, therefore, the word *εγγυος*, which we translate *surety*, cannot be applied in the above case, for Christ never became *surety* that, if men did not fulfil the conditions of this *better covenant*, i. e. repent of sin, turn from it, believe on the Son of God, and having received grace walk as children of the light, and be faithful unto death, he would do all these things for them himself! This would be both absurd and impossible; and hence the gloss of some here is both absurd and dangerous, *viz.*, "That Christ was the surety of the first covenant to pay the debt; of the second, to perform the duty." That it cannot have this meaning in the passage in question is sufficiently proved by Dr. Macknight; and, instead of extending my own reasoning on the subject, I shall transcribe his note.

"The Greek commentators explain this word
1760

εγγυος very properly by *μεσσης*, a mediator, which is its etymological meaning; for it comes from *εγγυω*, *near*, and signifies one who draws near, or who causes another to draw near. Now, as in this passage a comparison is stated between Jesus as an High-priest, and the Levitical high-priests; and as these were justly considered by the apostle as the mediators of the Sinaitic covenant, because through their mediation the Israelites worshipped God with sacrifices, and received from him, as their King, a political pardon, in consequence of the sacrifices offered by the high-priest on the day of atonement; it is evident that the apostle in this passage calls Jesus *the High-priest or Mediator of the better covenant*, because through his mediation, that is, through the sacrifice of himself which he offered to God, believers receive all the blessings of the better covenant. And as the apostle has said, ver. 19, that *by the introduction of a better hope εγγιζομεν, we draw near, to God*; he in this verse very properly calls Jesus *εγγυος*, rather than *μεσσης*, to denote the effect of his mediation. See ver. 25. Our translators indeed, following the *Fulgate* and *Beza*, have rendered *εγγυος* by the word *surety*, a sense which it has, Ecclus. xxix. 16, and which naturally enough follows from its etymological meaning; for the person who becomes *surety* for the good behaviour of another, or for his performing something stipulated, brings that other *near to the party* to whom he gives the security; he reconciles the two. But in this sense the word *εγγυος* is not applicable to the Jewish high-priests; for to be a *proper surety*, one must either have power to compel the party to perform that for which he has become his surety; or, in case of his not performing it, he must be able to perform it himself. This being the case, will any one say that the Jewish high-priests were sureties to God for the Israelites performing their part of the covenant of the law? Or to the people for God's performing his part of the covenant? As little is the appellation, *surety of the new covenant*, applicable to Jesus. For since the new covenant does not require perfect obedience, but only the obedience of faith; if the obedience of faith be not given by men themselves, it cannot be given by another in their room; unless we suppose that men can be saved without personal faith. I must therefore infer, that those who speak of Jesus as the surety of the new covenant, must hold that it requires perfect obedience; which, not being in the power of believers to give, Jesus has performed for them. But is not this to make the covenant of grace a covenant of works, contrary to the whole tenour of Scripture? For these reasons I think the Greek commentators have given the true meaning of the word *εγγυος*, in this passage, when they explain it by *μεσσης, mediator*."

The chief difference lies here. The old covenant required perfect obedience from the very commencement of life; this is impossible, because man comes into the world depraved. The new covenant declares God's righteousness for the remission of sins that are *past*; and furnishes grace to enable all true believers to live up to all the requisitions of the moral law, as

found in the gospels. But in this sense Christ cannot be called the *surety*, for the reasons given above; for he does not perform the obedience of faith in behalf of any man. It is the highest privilege of believers to love God with all their hearts, and to

serve him with all their strength; and to remove their obligation to keep this moral law would be to deprive them of the highest happiness they can possibly have on this side heaven.

CHAPTER VIII.

The sum, or chief articles, of what the apostle has spoken concerning the eternal priesthood of Christ, 1—5. The excellency of the new covenant beyond that of the old, 6—9. The nature and perfection of the new covenant stated from the predictions of the prophets, 10—12. By this new covenant the old is abolished, 13.

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 816.

NOW of the things which we have spoken *this* is the sum: We have such an high-priest, ^awho is set on the right hand of the throne of the Majesty in the heavens;

2 A minister ^b of ^cthe sanctuary, and of ^dthe true tabernacle, which the Lord pitched, and not man.

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 816.

3 For ^eevery high-priest is ordained to offer gifts and sacrifices: wherefore ^f*it is* of

^a Eph. i. 20. Col. iii. 1. Ch. i. 3. x. 12. xii. 2. — ^b Or, of holy things.

^c Ch. ix. 8, 12, 24. — ^d Ch. ix. 11. — ^e Ch. v. 1. — ^f Eph. v. 2. Ch. ix. 14.

NOTES ON CHAP. VIII.

Verse 1. *Of the things which we have spoken this is the sum*] The word κεφαλαιον, which we translate *sum*, signifies the *chief*, the *principal*, or *head*; or, as St. Chrysostom explains it, κεφαλαιον αυ το μεγαλλον αυτου, "that which is greatest is always called κεφαλαιον," i. e. the *head* or *chief*.

Who is set on the right hand of the throne] This is what the apostle states to be the *chief* or *most important point* of all that he had yet discussed. His sitting down at the right hand of the throne of God proves, 1. That he is higher than all the high-priests that ever existed. 2. That the sacrifice which be offered for the sins of the world was sufficient and effectual, and as such accepted by God. 3. That he has all power in the heavens and in the earth, and is able to save and defend to the uttermost all that come to God through him. 4. That he did not, like the Jewish high-priest, depart out of the holy of holies, after having offered the atonement; but abides there at the throne of God, as a continual priest, in the permanent act of offering his crucified body unto God, in behalf of all the succeeding generations of mankind. It is no wonder the apostle should call this sitting down at the right hand of the throne of the Divine Majesty, the *chief* or *head* of all that he had before spoken.

Verse 2. *A minister of the sanctuary*] των αγων λειτουργων. A public minister of the holy things or places. The word λειτουργος, from λειρος, public, and εργον, a work or office, means a person who officiated for the public, a public officer; in whom, and his work, all the people had a common right: hence our word *liturgy*, the public work of prayer and praise, designed for the people at large; all having a right to

attend it, and each having an equal interest in it. Properly speaking, the Jewish priest was the servant of the public; he transacted the business of the people with God. Jesus Christ is also the same kind of public officer; both as *Priest* and *Mediator* he transacts the business of the whole human race with God. He performs the *holy things* or *acts* in the *true tabernacle*, HEAVEN, of which the Jewish tabernacle was the *type*. The tabernacle was the place among the Jews where God, by the *symbol of his presence*, dwelt. This could only typify *heaven*, where God, in his *essential glory*, dwells, and is manifest to angels and glorified saints; and hence heaven is called here the *true tabernacle*, to distinguish it from the *type*.

Which the Lord pitched] The Jewish tabernacle was *man's work*, though made by God's direction; the *heavens*, this *true tabernacle*, the work of God alone, and infinitely more glorious than that of the Jews. The tabernacle was also a type of the *human nature of Christ*, John i. 14: *And the word was made flesh, and dwelt among us, και εσκηνωσεν εν ημιν, and tabernacled among us*; for, as the Divine Presence dwelt in the tabernacle, so the fulness of the God-head, bodily, dwelt in the man Christ Jesus. And this human body was the *peculiar work of God*, as it came not in the way of *natural generation*.

Verse 3. *Every high-priest is ordained*] καθισταται, *Is set apart*, for this especial work.

Gifts and sacrifices] Δωρα τε και θυσιας. *Eucharistic offerings*, and *sacrifices for sin*. By the former, God's government of the universe, and his benevolence to his creatures in providing for their support, were acknowledged. By the latter, the destructive and ruinous nature of sin, and the necessity of an atonement, were confessed.

A. M. cir. 4067. necessity that this man have
A. D. cir. 63. somewhat also to offer.
An. Olymp. 4 For if he were on earth,
cir. CCX. 3. he should not be a priest, seeing
A.U.C. cir. 816.

he should not be a priest, seeing that there are priests that offer gifts according to the law ;

5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle : for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.

6 But now hath he obtained a more ex-

cellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

7 For if that first covenant had been faultless, then should no place have been sought for the second.

8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah ;

9 Not according to the covenant that I

^a Or, they are priests.—^b Col. ii. 17. Ch. ix. 23. x. 1. ^c Exod. xxv. 40. xxvii. 30. xxviii. 8. Numb. viii. 4. Acts

vii. 44.—^d 2 Cor. iii. 6, 8, 9. Ch. vii. 22.—^e Or, testament.—^f Ch. vii. 11, 18.—^g Jer. xxxi. 31—34.

Wherefore—of necessity] If Christ be a high-priest, and it be essential to the office of a high-priest to offer atoning sacrifices to God, Jesus must offer such. Now it is manifest that, as he is the public minister, officiating in the true tabernacle as high-priest, he must make an atonement ; and his being at the right hand of the throne shows that he has offered, and continues to offer, such an atonement.

Verse 4. For if he were on earth] As the Jewish temple was standing when this epistle was written, the whole temple service continued to be performed by the legal priests, descendants of Aaron, of the tribe of Levi ; therefore if Christ had been then on earth, he could not have performed the office of a priest, being of the tribe of Judah, to which tribe the office of the priesthood did not appertain.

There are priests that offer gifts] This is an additional proof that this epistle was written before the destruction of Jerusalem. As the word *θυσιας*, sacrifices, is not added here as it is ver. 3, is it any evidence that bloody sacrifices had then ceased to be offered? Or, are both kinds included in the word *δωρα*, gifts? But is *δωρον*, a gift, ever used to express a bloody sacrifice? I believe the Septuagint never use it for *זבח* zebach, which signifies an animal offered to God in sacrifice.

Verse 5. Who serve] *Οἱ τινες λατρευοντες* Who perform divine worship.

Unto the example and shadow] *Υποδειγματι και σκια*, WITH the representation and shadow ; this is Dr. Macknight's translation, and probably the true one.

The whole Levitical service was a representation and shadow of heavenly things ; it appears, therefore, absurd to say that the priests served unto an example or representation of heavenly things ; they served rather unto the substance of those things, with appropriate representations and shadows.

As Moses was admonished] *Καθως κειρηματισται Μωυσης* As Moses was divinely warned or admonished of God.

According to the pattern] *Κατα τον τυπον* According to the type plan, or form. It is very likely

that God gave a regular plan and specification of the tabernacle and all its parts to Moses ; and that from this divine plan the whole was constructed. See on Exod. xxv. 40.

Verse 6. Now hath he obtained a more excellent ministry] His office of priesthood is more excellent than the Levitical, because the covenant is better, and established on better promises : the old covenant referred to earthly things ; the new covenant, to heavenly. The old covenant had promises of secular good ; the new covenant, of spiritual and eternal blessings. As far as Christianity is preferable to Judaism, as far as Christ is preferable to Moses, as far as spiritual blessings are preferable to earthly blessings, and as far as the enjoyment of God throughout eternity is preferable to the communication of earthly good during time ; so far does the new covenant exceed the old.

Verse 7. If that first—had been faultless] This is nearly the same argument with that in chap. vii. 11. The simple meaning is : If the first covenant had made a provision for and actually conferred pardon and purity, and given a title to eternal life, then there could have been no need for a second ; but the first covenant did not give these things, therefore a second was necessary ; and the covenant that gives these things is the Christian covenant.

Verse 8. For finding fault with them] The meaning is evidently this : God, in order to show that the first covenant was inefficient, saith to them, the Israelites, Behold, the days come when I will make a new covenant, &c. He found fault with the covenant, and addressed the people concerning his purpose of giving another covenant, that should be such as the necessities of mankind required. As this place refers to Jer. xxxi. 31—34, the words finding fault with them may refer to the Jewish people, of whom the Lord complains that they had broken his covenant though he was a husband to them. See below.

With the house of Israel and with the house of Judah] That is, with all the descendants of the twelve sons of Jacob. This is thought to be a pro-

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A.U.C. cir. 816.

made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they

continued not in my covenant, and I regarded them not, saith the Lord.

10 For ^athis is the covenant that I will make with the house of Israel after those days, saith the Lord; I will ^bput my laws into their mind, and write them ^cin their hearts; and ^dI will be to them a God, and they shall be to me a people:

11 And ^ethey shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A.U.C. cir. 816.

12 For I will be merciful to their unrighteousness, ^fand their sins and their iniquities will I remember no more.

13 ^gIn that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

^a Ch. x. 16. — ^b Gr. give. — ^c Or, upon. — ^d Zech. viii. 8. — ^e Isai. liv. 13. — ^f John vi. 45. — ^g 1 John ii. 27.

^f Rom. xi. 27. Ch. x. 17. — ^g 2 Cor. v. 17.

mise of the conversion of all the Jews to Christianity; both of the *lost tribes*, and of those who are known to exist in Asiatic and European countries.

Verse 9. *Not according to the covenant*] The new covenant is of a widely different nature to that of the old; it was only temporal and earthly in itself, though it pointed out spiritual and eternal things. The new covenant is totally different from this, as we have already seen; and such a covenant, or *system of religion*, the Jews should have been prepared to expect, as the prophet Jeremiah had, in the above place, so clearly foretold it.

They continued not in my covenant] It should be observed that the word *διαθηκη*, which we translate *covenant*, often means *religion* itself, and its various precepts. The old covenant in general stated, on God's side, *I will be your God*; on the Israelites' side, *We will be thy people*. This covenant they brake; they served other gods, and neglected the precepts of that holy religion which God had delivered to them.

And I regarded them not] *Καγω ημελησα αυρω* *And I neglected them or despised them*; but the words in the Hebrew text of the prophet are *אנכי בעלתי באמי* *baalti bam*, which we translate, *although I was an husband to them*. If our translation be correct, is it possible to account for this most strange difference between the apostle and the prophet? Could the Spirit of God be the author of such a strange, not to say *contradictory*, translation of the same words? Let it be observed: 1. That the apostle quotes from the Septuagint; and in quoting a version accredited by and commonly used among the Jews, he ought to give the text as he found it, unless the Spirit of God dictated an extension of meaning, as is sometimes the case; but in the present case there seems to be no necessity to alter the meaning. 2. The Hebrew words will bear a translation much nearer to the Septuagint and the apostle than our translation intimates. The words might be literally rendered, *And I was Lord over them, or, I lorded or ruled over them*; i. e. I chastised them for their transgressions, and punished them for their iniquities; *ημελησα, I took no farther care of them*, and gave them up into the hands of their enemies, and so they were carried

away into captivity. This pretty nearly reconciles the Hebrew and the Greek, as it shows the act of God in reference to them is nearly the same when the proper meaning of the Hebrew and Greek words is considered.

Some suppose that the letter *ayin* in *בעלתי* is changed for *cheth*, and that the word should be read *בחלתי* *bachalti*, *I have hated or despised them*. An ancient and learned Jew, Rab. *Parchon*, has these remarkable words on this passage, *ע"פ שטענים וו היין, ואנכי בעלתי בם: ע"פ שטענים וו היין, ואנכי בעלתי בם: ע"פ שטענים וו היין, ואנכי בעלתי בם*, and *I baalti baam*, translate, *I hated them*; for *ayin* is here changed, and stands for *cheth*, as it is said, *their soul bachalah bi*, translate, *hath hated me*." None of the Hebrew MSS. collated by *Kennicott* and *De Rossi* give any various reading on this word. Some of the Versions have used as much latitude in their translations of the Hebrew as the Septuagint. But it is unnecessary to discuss this subject any farther; the word *באל* *baal* itself, by the consent of the most learned men, signifies to *disdain* or *despise*, and this is pretty nearly the sense of the apostle's expression.

Verse 10. *This is the covenant*] This is the nature of that glorious system of religion which I shall publish among them *after those days*, i. e. in the times of the gospel.

I will put my laws into their mind] I will influence them with the principles of *law*, truth, holiness, &c.; and their understandings shall be fully enlightened to comprehend them.

And write them in their hearts] All their affections, passions, and appetites shall be purified and filled with holiness and love to God and man; so that they shall willingly obey, and feel that *love is the fulfilling of the law*: instead of being written on *tables of stone*, they shall be written on the *fleshy tables of their hearts*.

I will be to them a God] These are the two grand conditions by which the parties in this covenant or agreement are bound: 1. *I will be your God*. 2. *Ye shall be my people*. As the object of religious adoration to any man is that Being from whom he expects light, direction, defence, support, and happiness; so God, promising to be their God, promises in effect to

give them all these great and good things. To be God's people implies that they should give God their whole hearts, serve him with all their light and strength, and have no other object of worship or dependance but himself. Any of these conditions broken, the covenant is rendered null and void, and the other party absolved from his engagement.

Verse 11. *They shall not teach every man his neighbour*] Under the old covenant, properly speaking, there was no public instruction; before the erection of synagogues all worship was confined at first to the tabernacle, afterwards to the temple. When synagogues were established they were used principally for the bare reading of the law and the prophets; and scarcely any such thing as a *public ministry* for the continual instruction of the *common people* was found in the land till the time of John the Baptist, our Lord, and his apostles. It is true there were *prophets* who were a sort of general teachers, but neither was *their* ministry extended through all the people; and there were *schools of the prophets* and *schools of the rabbins*, but these were for the instruction of *select persons*. Hence it was necessary that every man should do what he could, under that dispensation, to *instruct his neighbour and brother*. But the prophecy here indicates that there should be, under the gospel dispensation, a profusion of divine light; and this we find to be the case by the plentiful diffusion of the sacred writings, and by an abundant gospel ministry: and these blessings are not confined to *temples or palaces*, but are found in every corner of the land; so that, literally, all the people, from the least to the greatest, know and acknowledge the only true God, and Jesus Christ whom he has sent. Almost every man, at least in this land, has a Bible, and can read it; and there is not a family that has not the opportunity of hearing the gospel preached, explained, and enforced.

Some have thought that *from the least to the greatest* is intended to signify the order in which God proceeds with a work of grace; he generally begins with the poor, and through these the *great* and the *high* often hear the gospel of Christ.

Verse 12. *I will be merciful to their unrighteousness*] In order to be their God, as mentioned under the preceding verse, it is requisite that their iniquity should be pardoned; this is provided for by the immolation of Jesus Christ as the *covenant sacrifice*. By his blood redemption has been purchased, and all who with penitent hearts believe on the Lord Jesus receive remission of sins, and God remembers their iniquities no more against them so as to punish them on that account. All spiritual evil against the nature and law of God is represented here under the following terms:

1. *Unrighteousness, ἀδικία, injustice or wrong*. This is against God, his neighbour, and himself.

2. *Sin, ἀμαρτία, deviation from the divine law; MISSING THE MARK; aiming at happiness but never attaining it, because sought out of God, and in the breach of his laws*.

3. *Iniquity, ανομία, lawlessness*, not having, knowing, or acknowledging a law; having no law written in their hearts, and restrained by none in the conduct of their lives. All these are to be removed by God's *mercy*; and this is to be understood of his mercy in Christ Jesus.

Verse 13. *He hath made the first old*.] That is: He has considered it as *antiquated*, and as being no longer of any force.

That which decayeth and wareth old] Here is an allusion to the ancient laws, which either had perished from the *tables* on which they were written through *old age*, or were fallen into *disuse*, or were *abrogated*.

Is ready to vanish away.] Ἐγγυς ἀφανισμῶν *Is about to be abolished*. Dionysius of Halicarnassus, speaking of the laws of Numa, which had been written on *oak boards*, says: 'Ἄς ἀφανισθῆναι συνέβη τῷ χρόνῳ' "which had perished through old age." And the word ἀφανίζω is used to express the *abolition of the law*. The apostle, therefore, intimates that the old covenant was just about to be abolished; but he expresses himself cautiously and tenderly, that he might not give unnecessary offence.

When the apostle said, *All shall know the Lord, from the least to the greatest*, under the new covenant, he had copious authority for saying so from the rabbins themselves. In *Sohar Chadash*, fol. 42, it is said: "In the days of the Messiah knowledge shall be renewed in the world, and the law shall be made plain among all; as it is written, Jer. xxxi. 33, *All shall know me from the least to the greatest*." We find the following legend in *Midrash Yalcut Simeoni*, part 2, fol. 46: "The holy blessed God shall sit in Paradise and explain the law; all the righteous shall sit before him, and the whole heavenly family shall stand on their feet; and the holy blessed God shall sit, and the *new law*, which he is to give by the *Messiah*, shall be interpreted."

In *Sohar Genes.*, fol. 74, col. 291, we find these remarkable words: "When the days of the Messiah shall approach, even the little children in this world shall find out the hidden things of wisdom; and in that time all things shall be revealed to all men."

And in *Sohar Levit.*, fol. 24, col. 95: "There shall be no time like this till the Messiah comes, and then the knowledge of God shall be found in every part of the world."

This day are all these sayings fulfilled in our ears: the word of God is multiplied; many run to and fro, and knowledge is increased; all the nations of the earth are receiving the Book of God; and men of every clime, and of every degree—Parthians, and Medes, and Elamites; the dwellers in Mesopotamia, in Judea, in Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt, in Libya; strangers of Rome, Jews and proselytes; Cretes and Arabians; Americans, Indians, and Chinese—hear, in their own tongues, the wonderful works of God.

CHAPTER IX.

Of the first covenant, and its ordinances, 1. The tabernacle, candlestick, table, show-bread, veil, holy of holies, censer, ark, pot of manna, Aaron's rod, tables of the covenant, cherubim of glory, and mercy-seat, 2—5. How the priests served, 6, 7. What was signified by this service, 8—10. The superior excellency of Christ's ministry and sacrifice, and the efficacy of his blood, 11—26. As men must once die and be judged, so Christ was once offered to bear the sins of many, and shall come, without a sin-offering, a second time, to them that expect him, 27, 28.

. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
. U. C. cir. 816.

THEN verily the first covenant had also ^aordinances of divine service, and a ^bworldly sanctuary.

² For there was a tabernacle made; the first, ^d wherein was ^e the candlestick, ^f and the table, and the shew-bread;

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 816.

^a Or, ceremonies.—^b Exod. xxv. 8.—^c Exod. xxvi. 1.
^d Exod. xxvi. 35. xl. 4.

^e Exod. xxv. 31.—^f Exod. xxv. 23, 30. Lev. xxiv. 5, 6.

NOTES ON CHAP. IX.

Verse 1. *The first covenant had also ordinances*] Our translators have introduced the word *covenant*, as *διαθηκη* had been, if not originally in the text, yet in the apostle's mind. Several MSS., but not of good note, as well as printed editions, with the Coptic version, have *σκηνη*, *tabernacle*; but this is omitted by ABDE, several others, both the Syriac, Æthiopic, Armenian, Vulgate, some copies of the Itala, and several of the Greek Fathers; it is in all probability a spurious reading, the whole context showing that *covenant* is that to which the apostle refers, and that was the subject in the preceding chapter, and this is a continuation of the same discourse.

Ordinances] *Διακωμματα* Rites and ceremonies. *A worldly sanctuary.*] *Ἅγιον κοσμικον*. It is supposed that the term *worldly*, here, is opposed to the term *heavenly*, chap. viii. 5; and that the whole should be referred to the carnality or secular nature of the tabernacle service. But I think there is nothing plainer than that the apostle is speaking here in praise of this sublimely emblematic service, and hence he proceeds to enumerate the various things contained in the first tabernacle, which added vastly to its splendour and importance; such as the table of the show-bread, the golden candlestick, the golden censer, the ark of the covenant overlaid round about with gold, in which was the golden pot that had the manna, Aaron's rod that budded, and the two tables which God had written with his own finger: hence I am led to believe that *κοσμικος* is here taken in its proper natural meaning, and signifies *adorned, embellished, splendid*; and hence *κοσμος*, *the world*: *Tota hujus universi machina, cælum et terram complectens et quicquid utroque contineret, κοσμος dicitur, quod nihil ea est mundus, pulchrius, et ornatus*. "The whole machine of this universe, comprehending the heavens and the earth, and whatsoever is contained in both, is called *κοσμος*, because nothing is more beautiful, more fair, and more elegant." So Pliny,

Hist. Nat., l. ii., c. 5: *Nam quem κοσμον Græci nomine ornamenta appellaverunt, eum nos a perfecta absolutaque elegantia, MUNDUM*. "That which the Greeks call *κοσμος*, ornament, we (the Latins), from its perfect and absolute elegance, call *mundum*, world." See on Gen. ii. 1.

The Jews believe that the tabernacle was an epitome of the world; and it is remarkable, when speaking of their city, that they express this sentiment by the same Greek word, in Hebrew letters, which the apostle uses here: so, in *Bereshith Rabba*, s. 19, fol. 19: *כל קוֹזְמִיקוֹן (κοσμικον) שהו שם הו*. "All his world is placed there." Philo says much to the same purpose.

If my exposition be not admitted, the next most likely is, that God has a *worldly tabernacle* as well as a *heavenly one*; that he as truly dwelt in the Jewish tabernacle as he did in the heaven of heavens; the one being his *worldly house*, the other his *heavenly house*.

Verse 2. *For there was a tabernacle made; the first, wherein*] The sense is here very obscure, and the construction involved; leaving out all punctuation, which is the case with all the very ancient MSS., the verse stands thus: *Σκηνη γαρ κατασκευασθη η πρωτη εν η η τε λυχνια, κ. τ. λ.* which I suppose an indifferent person, who understood the language, would without hesitation render, *For, there was the first tabernacle constructed, in which were the candlestick, &c.* And this tabernacle or dwelling may be called the *first dwelling-place* which God had among men, to distinguish it from the *second dwelling-place*, the temple built by Solomon; for tabernacle here is to be considered in its general sense, as implying a *dwelling*.

To have a proper understanding of what the apostle relates here, we should endeavour to take a concise view of the tabernacle erected by Moses in the wilderness. This tabernacle was the epitome of the Jewish temple; or rather, according to this as a

A. M. cir. 4067. which is called ^a the Sanctuary.
 A. D. cir. 63. 3 ^b And after the second veil,
 An. Olymp. the tabernacle, which is called
 cir. CCX. 3. the Holiest of all;
 A. U. C. cir. 816. 4 Which had the golden censer, and ^c the

ark of the covenant overlaid A. M. cir. 4067.
 round about with gold, wherein A. D. cir. 63.
 was ^d the golden pot that had An. Olymp.
 manna, and ^e Aaron's rod that cir. CCX. 3.
 budded, and ^f the tables of the covenant; A. U. C. cir. 816.

^a Or, *holy*.—^b Exod. xxvi. 31, 33. xl. 3, 21. Ch. vi. 19.
^c Exod. xxv. 10. xxvi. 33. xl. 3, 21.—^d Exod. xvi. 33, 34.

^e Numb. xvii. 10.—^f Exod. xxv. 16, 21. xxxiv. 29. xl. 29.
 Deut. x. 2, 5. 1 Kings viii. 9, 21. 2 Chron. v. 10.

model was the Jewish temple built. It comprised,
 1. The court where the people might enter. 2. In
 this was contained the altar of burnt offerings, on
 which were offered the sacrifices in general, besides
 offerings of bread, wine, and other things. 3. At the
 bottom or lower end of this court was the *tent* of the
 covenant; the two principal parts of the tabernacle
 were, the holy place and the holy of holies. In the
 temple built by Solomon there was a court for the
 Levites, different from that of the people; and, at
 the entrance of the holy place, a vestibule. But in
 the tabernacle built by Moses these parts were not
 found, nor does the apostle mention them here.

In the holy place, as the apostle observes, there
 were,

1. The golden candlestick of seven branches, on
 the south.

2. The golden altar, or altar of incense, on the
 north.

3. The altar, or table of the show-bread; or where
 the twelve loaves, representing the twelve tribes,
 were laid before the Lord. 1. In each branch of the
 golden candlestick was a lamp; these were lighted
 every evening, and extinguished every morning.
 They were intended to give light by night. 2. The
 altar of incense was of gold; and a priest, chosen by
 lot each week, offered incense every morning and
 evening in a golden censer, which he probably left
 on the altar after the completion of the offering.
 3. The table of the show-bread was covered with
 plates of gold; and on this, every sabbath, they
 placed *twelve* loaves in two piles, six in each, which
 continued there all the week till the next sabbath,
 when they were removed, and fresh loaves put in
 their place. The whole of this may be seen in all its
 details in the book of Exodus, from chap. xxxv. to
 xl. See *Calmet* also.

Which is called the Sanctuary.] *Ἁγίος λεγεται ἁγία*
This is called holy. This clause may apply to any of
 the nouns in this verse, in the nominative case,
 which are all of the feminine gender; and the ad-
 jective *ἁγία*, *holy*, may be considered here as the no-
 minative singular feminine, agreeing with *Ἁγίος*. Se-
 veral editions accent the words in reference to this
 construction. The word *σκηνῆς*, *tabernacle*, may be
 the proper antecedent; and then we may read *ἁγία*,
 instead of *ἁγία*: but these niceties belong chiefly to
 grammarians.

Verse 3. *And after the second veil*] The first veil,
 of which the apostle has not yet spoken, was at the
 entrance of the holy place, and separated the temple
 from the court, and prevented the people; and even

the Levites, from seeing what was in the holy place.
 The *second* veil, of which the apostle speaks here,
 separated the holy place from the holy of holies.

The tabernacle, which is called the Holiest of all
 That is, that part of the tabernacle which is called
 the holy of holies.

Verse 4. *Which had the golden censer*] It is evi-
 dent that the apostle speaks here of the tabernacle
 built by Moses, and of the state and contents of that
 tabernacle as they were during the life-time of
 Moses. For, as *Calmet* remarks, in the temple
 which was afterwards built there were many things
added which were not in the tabernacle, and *several*
things left out. The ark of the covenant and the
 two tables of the law were never found after the re-
 turn from the Babylonish captivity. We have no
 proof that, even in the time of Solomon, the golden
 pot of manna, or the rod of Aaron, was either in or
 near the ark. In Solomon's temple the holy place
 was separated from the holy of holies by a solid wall,
 instead of a veil, and by strong wooden doors,
 1 Kings vi. 31—33. In the same temple there was a
 large vestibule before the holy place; and round
 about this and the holy of holies there were many
 chambers in three stories, 1 Kings vi. 5, 6. But there
 was nothing of all this in the Mosaic tabernacle;
 therefore, says *Calmet*, we need not trouble ourselves
 to reconcile the various scriptures which mention
 this subject; some of which refer to the tabernacle,
 others to Solomon's temple, and others to the temple
 built by Zorobabel; which places were very different
 from each other.

The apostle says that the *golden censer* was in the
 holy of holies; but this is nowhere mentioned by
 Moses. But he tells us that the high-priest went in,
 once every year, with the golden censer to burn in-
 cense; and *Calmet* thinks this censer was *left there*
 all the year, and that its place was supplied by a
 new one, brought in by the priest the year following.
 Others think it was left just within the veil, so that
 the priest, by putting his hand under the curtain,
 could take it out, and prepare it for his next entrance
 into the holiest.

The ark of the covenant] This was a sort of chest
 overlaid with plates of gold, in which the two tables
 of the law, Aaron's rod, the pot of manna, &c., were
 deposited. Its top, or lid, was the propitiatory or
 mercy-seat.

Verse 5. *And over it the cherubims of glory*
 Cherubim is the plural of *cherub*, and it is absurd to
 add our plural termination (*s*) to the plural termina-

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A.U.C. cir. 816.

5 And ^aover it the cheru-
bims of glory shadowing the
mercy-seat; of which we can-
not now speak particularly.

6 Now when these things were thus ordained,
^bthe priests went always into the first taber-
nacle, accomplishing the service of God:

7 But into the second *went* the high-priest

alone ^conce every year, not
without blood, ^dwhich he
offered for himself, and *for* the
errors of the people:

8 ^eThe Holy Ghost this signifying, that
^fthe way into the Holiest of all was not yet
made manifest, while as the first tabernacle
was yet standing:

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A.U.C. cir. 816.

^aExod. xiv. 18, 22. Lev. xvi. 2. 1 Kings viii. 6, 7.
^bNumb. xxviii. 3. Dan. viii. 11.—^cExod. xxx. 10. Lev.

xvi. 2, 11, 12, 15, 34. Ver. 25.—^dCh. v. 3. vii. 27.
^eCh. x. 19, 20.—^fJohn xiv. 6.

tion of the Hebrew. The *glory* here signifies the
shekinah or symbol of the divine presence.

Shadowing the mercy-seat] One at each end of the
ark, with their faces turned toward each other, but
looking down on the cover or propitiatory, *ἰλαστήριον*,
here called the *mercy-seat*.

Of which we cannot now speak particularly.] The
apostle did not judge any farther account of these to
be necessary; and I may be excused from consider-
ing them particularly here, having said so much on
each in the places where they occur in the Penta-
teuch. What these point out or signify is thus ex-
plained by St. Cyril: *Christus licet unus sit, multi-
fariam tamen a nobis intelligitur: Ipse est Taber-
naculum propter carnis tegumentum: Ipse est Mensa,
quia noster cibus est et vita: Ipse est Arca habens
legem Dei reconditam, quia est Verbum Patris: Ipse
est Candelabrum, quia est lux spiritualis: Ipse est
Altare incensæ, quia est odor suavitatis in sanctifica-
tionem: Ipse est Altare holocausti, quia est hostia pro
totius mundi vita in cruce oblata.* "Although Christ
be but one, yet he is understood by us under a
variety of forms. He is the *Tabernacle*, on account
of the human body in which he dwelt. He is the
Table, because he is our Bread of Life. He is the
Ark which has the law of God inclosed within, be-
cause he is the Word of the Father. He is the *Can-
dlestick*, because he is our spiritual light. He is the
Altar of incense, because he is the sweet-smelling
odour of sanctification. He is the *Altar of burnt-offer-
ing*, because he is the victim, by death on the cross,
for the sins of the whole world." This Father has
said, in a few words, what others have employed
whole volumes on, by refining, spiritualizing, and
allegorizing.

Verse 6. *When these things were thus ordained*]
When the tabernacle was made, and its furniture
placed in it, according to the divine direction.

The priests went always into the first tabernacle]
That is, into the *first part* of the tabernacle, or holy
place, into which he went *every day twice, accom-
plishing the services*, *τας λατρειας επιτελουντες*, which
included his burning the incense at the morning and
evening sacrifice, dressing the lamps, removing the
old show-bread and laying on the new, and sprink-
ling the blood of the sin-offerings before the veil,
Lev. iv. 6; and for these works he must have *con-
stant access* to the place.

Verse 7. *But into the second*] That is, the holy
of holies, or *second part* of the tabernacle, *the high-
priest alone*, once every year, that is, on one day in
the year only, which was the day on which the
general atonement was made. The high-priest could
enter into this place only on one day in the year; but
on that day he might enter several times. See Lev. xvi.

Not without blood] The day prescribed by the
law for this great solemnity was the *tenth of the
month Tisri*, in which the high-priest brought in the
incense or perfumes, which he placed on the golden
censer; he brought also the blood of the bullock,
and sprinkled some portion of it seven times before
the ark, and the veil which separated the holy place
from the holy of holies. See Lev. xvi. 14. He then
came out, and, taking some of the blood of the goat
which had been sacrificed, he sprinkled it between
the veil and the ark of the covenant, ver. 15.

*Which he offered for himself, and for the errors of
the people*] *ὑπερ των του λαου αγνοηματων* For
transgressions of which they were not conscious:
there were so many niceties in the ritual worship of
the Jews, and so many ways in which they might
offend against the law and incur guilt, that it was
found necessary to institute sacrifices to atone for
these sins of *ignorance*. And, as the high-priest was
also clothed with infirmity, he required to have an
interest in the same sacrifice, on the same account.
This was a national sacrifice; and by it the people
understood that they were absolved from all the
errors of the past year, and that they now had a
renewed right of access to the mercy-seat.

Verse 8. *The Holy Ghost this signifying*] These
services were divinely appointed, and by each of
them the Holy Spirit of God is supposed to speak.

The way into the holiest] That full access to God
was not the *common privilege* of the people, while the
Mosaic economy subsisted. That the apostle means
that it is only by Christ that any man and every
man can approach God, is evident from chap. x.
19—22; and it is about this, and not about the
tabernacle of this world, that he is here discoursing.

I have already observed that the apostle appears
to use the word *σκηνη*, or *tabernacle*, in the general
sense of a *dwelling-place*; and therefore applies it to
the *temple*, which was reputed the *house* or *dwelling-
place* of God, as well as the ancient *tabernacle*.
Therefore, what he speaks here concerning the *first*

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A.U.C. cir. 816.

9 Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make

him that did the service perfect as pertaining to the conscience ;

10 Which stood only in meats and drinks,

^a Gal. iii. 21. Ch. vii. 18, 19. x. 1, 11.—^b Lev. xi. 2. Col. ii. 16.—^c Numb. xix. 7, &c.—^d Eph. ii. 15. Col. ii.

tabernacle, may be understood as applying with propriety to the then Jewish temple, as well as to the eternal tabernacle, which, even with all their sacrifices and ceremonies, could not make the way of holiness plain, nor the way to God's favour possible.

Verse 9. Which] Tabernacle and its services, was a figure, παραβολη, a dark enigmatical representation, for the time then present—for that age and dispensation, and for all those who lived under it.

In which, καθ' ον, during which, time or dispensation were offered both gifts and sacrifices—eucharistic offerings and victims for sin, that could not make him that did the service, whether the priest who made the offering, or the person who brought it in the behalf of his soul, perfect as pertaining to the conscience—could not take away guilt from the mind, nor purify the conscience from dead works. The whole was a figure, or dark representation, of a spiritual and more glorious system: and although a sinner, who made these offerings and sacrifices according to the law, might be considered as having done his duty, and thus he would be exempted from many ecclesiastical and legal disabilities and punishments; yet his conscience would ever tell him that the guilt of sin was still remaining, and that it was impossible for the blood of bulls and goats to take it away. Thus even he that did the service best continued to be imperfect—had a guilty conscience, and an unholy heart.

The words καθ' ον, in which, referred in the above paraphrase to τον καιρον, the time, are read καθ' ην by ABD, and several others, one copy of the Slavonic, the Vulgate, and some of the Fathers, and thus refer to την σκηνην, the tabernacle; and this is the reading which our translators appear to have followed. Griesbach places it in his margin, as a very probable reading; but I prefer the other.

Verse 10. In meats and drinks, and divers washings] He had already mentioned eucharistic and sacrificial offerings, and nothing properly remained but the different kinds of clean and unclean animals which were used, or forbidden to be used, as articles of food; together with the different kinds of drinks, washings, βαπτισμοις, baptisms, immersions, sprinklings and washings of the body and the clothes, and carnal ordinances, or things which had respect merely to the body, and could have no moral influence upon the soul, unless considered in reference to that of which they were the similitudes, or figures.

Carnal ordinances] Δικαιωματα σαρκος Rites and

and divers washings, and carnal ordinances, imposed on them until the time of reformation.

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11 But Christ being come an high-priest of good things to come, by a greater and more perfect tabernacle, not made with

20. Ch. vii. 16.—^e Or, rites, or ceremonies.—^f Ch. iii. 1. ^g Ch. x. 1.—^h Ch. viii. 2.

ceremonies pertaining merely to the body. The word carnal is not used here, nor scarcely in any part of the New Testament, in that catachrestical or degrading sense in which many preachers and professors of Christianity take the liberty to use it.

Imposed on them until the time of reformation.] These rites and ceremonies were enacted, by divine authority, as proper representations of the gospel system, which should reform and rectify all things.

The time of reformation, καιρος διορθωσης, the time of rectifying, signifies the gospel dispensation, under which every thing is set straight; every thing referred to its proper purpose and end; the ceremonial law fulfilled and abrogated; the moral law exhibited, and more strictly enjoined (see our Lord's sermon upon the mount); and the spiritual nature of God's worship taught, and grace promised to purify the heart: so that, through the power of the eternal Spirit, all that was wrong in the soul is rectified; the affections, passions, and appetites purified; the understanding enlightened; the judgment corrected; the will refined; in a word, all things made new.

Verse 11. But Christ being come an high-priest of good things] I think this and the succeeding verses not happily translated: indeed, the division of them has led to a wrong translation; therefore they must be taken together, thus: But the Christ, the high-priest of those good things (or services) which were to come, through a greater and more perfect tabernacle, not made with hands, that is, not of the same workmanship, entered once for all into the sanctuary; having obtained eternal redemption for us, not by the blood of goats and calves, but by his own blood, ver. 13. For if the blood of GOATS, and bulls, and calves, and an heifer's ashes, sprinkled on the unclean, sanctifieth to the cleansing of the flesh (ver. 14), how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, cleanse your consciences from dead works, in order to worship (or, that ye may worship) the living God?

In the above translation I have added, in ver. 13, τραγων, of goats, on the authority of ABDE, three others, the Syriac, the Arabic of Erpen, Coptic, Vulgate, two copies of the Itala, and Theodoret. And I have rendered εις το λατρευειν (ver. 14), IN ORDER TO worship, OR, THAT YE MAY worship; for this is the meaning of these particles εις το in many parts of the New Testament. I shall now make a few observations on some of the principal expressions.

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hands, that is to say, not of this building;

12 Neither ^a by the blood of goats and calves, but ^b by his own blood, he entered in ^c once into the holy place, ^d having obtained eternal redemption for us.

13 For if ^e the blood of bulls and of goats, and ^f the ashes of an heifer sprinkling the

unclean, sanctifieth to the purifying of the flesh;

14 How much more ^g shall the blood of Christ, ^h who through the eternal Spirit ⁱ offered himself without ^k spot to God, ^l purge your conscience ^m from dead works ⁿ to serve the living God?

15 ^o And for this cause ^p he is the Mediator of the new testament, ^q that by means of death,

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^a Ch. x. 4.—^b Acts xx. 28. Eph. i. 7. Col. i. 14. 1 Pet. i. 19. Rev. i. 5. v. 9.—^c Zech. iii. 9. Ver. 26, 28. Ch. x. 10.—^d Dan. ix. 24.—^e Lev. xvi. 14, 16.—^f Numb. xix. 2, 17, &c.—^g 1 Pet. i. 19. 1 John i. 7. Rev. i. 5. ^h Rom. i. 4. 1 Pet. iii. 18.—ⁱ Eph. ii. 5. Tit. ii. 14. Ch.

vii. 27.—^k Or, fault.—^l Ch. i. 3. x. 22.—^m Ch. vi. 1. ⁿ Luke i. 74. Rom. vi. 13, 22. 1 Pet. iv. 2.—^o 1 Tim. ii. 5. ^p Ch. vii. 22. viii. 6. xii. 24.—^q Rom. iii. 25. v. 6. 1 Pet. iii. 18.

High-priest of good things] Or *services, to come, τον μελλοντων αγαθων*. He is the high-priest of Christianity; he officiates in the behalf of all mankind; for by him are all the prayers, praises, and services of mankind offered to God; and he ever appears in the presence of God for us.

A greater and more perfect tabernacle] This appears to mean our Lord's *human nature*. That, in which dwelt all the fulness of the Godhead bodily, was fitly typified by the tabernacle and temple, in both of which the majesty of God dwelt.

Not made with hands] Though our Lord's body was a perfect human body, yet it did not come in the way of natural generation; his *miraculous conception* will sufficiently justify the expressions used here by the apostle.

Verse 12. *But by his own blood*] Here the redemption of man is attributed to the *blood of Christ*; and this blood is stated to be shed in a *sacrificial* way, precisely as the blood of bulls, goats, and calves was shed under the law.

Once] *Once for all, εφραξ*, in opposition to the annual entering of the high-priest into the holiest, with the blood of the annual victim.

The holy place] Or *sanctuary, τα αγια*, signifies heaven, into which Jesus entered with his own blood, as the high-priest entered into the holy of holies with the blood of the victims which he had sacrificed.

Eternal redemption] *Αιωνιαν λυτρωσιν*. A redemption price which should stand good for ever, when once offered; and an *endless redemption* from sin, in reference to the pardon of which, and reconciliation to God, there needs no other sacrifice: it is *eternal* in its *merit* and *efficacy*.

Verse 13. *Sanctifieth to the purifying of the flesh*] Answers the end proposed by the law; namely, to remove legal disabilities and punishments, having the *body* and its interests particularly in view, though adumbrating or typifying the soul and its concerns.

Verse 14. *Who through the eternal Spirit*] This expression is understood two ways: 1. Of the Holy Ghost himself. As Christ's *miraculous conception* was by the *Holy Spirit*, and he wrought all his *miracles* by the *Spirit of God*, so his *death* or final offering was made through or by the *eternal Spirit*; and by that *Spirit*

he was raised from the dead, 1 Pet. iii. 18. Indeed, through the whole of his life he was *justified by the Spirit*; and we find that in this great work of human redemption, the Father, the Son, and the Holy Spirit were continually employed: therefore the words may be understood of the Holy Spirit properly. 2. Of the *eternal Logos* or Deity which dwelt in the man Christ Jesus, through the energy of which the offering of his humanity became an infinitely meritorious victim; therefore the Deity of Christ is here intended. But we cannot well consider one of these distinct from the other; and hence probably arose the various readings in the MSS. and Versions on this article. Instead of *δια Πνευματος αιωνιου*, by the *ETERNAL Spirit, δια Πνευματος Αγιου*, by the *HOLY Spirit*, is the reading of D*, and more than twenty others of good note, besides the *Coptic, Slavonic, Vulgate*, two copies of the *Itala, Cyril, Athanasius* sometimes, *Damascenus, Chrysostom*, and some others. But the common reading is supported by ABD**, and others, besides the *Syriac*, all the *Arabic, Armenian, Æthiopic, Athanasius* generally, *Theodoret, Theophylact, and Ambrosius*. This, therefore, is the reading that should be preferred, as it is probable that the *Holy Ghost*, not the *Logos*, is what the apostle had more immediately in view. But still we must say, that the *Holy Spirit*, with the *eternal Logos*, and the *almighty Father*, equally concurred in offering up the sacrifice of the human nature of Christ, in order to make atonement for the sin of the world.

Purge your conscience] *Καθαρι την συνειδησιν Purify your conscience*. The term *purify* should be every where, both in the translation of the scriptures, and in preaching the gospel, preferred to the word *purge*, which, at present, is scarcely ever used in the sense in which our translators have employed it.

Dead works] Sin in general, or acts to which the *penalty of death* is annexed by the law. See the phrase explained, chap. vi. 1.

Verse 15. *And for this cause*] Some translate *δια τουτο*, on account of this (blood). Perhaps it means no more than a mere inference, such as *therefore*, or *wherefore*.

He is the Mediator of the new testament] There

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for the redemption of the transgressions that were under the first testament, ^a they which are called might receive the promise

of eternal inheritance.

16 For where a testament *is*, there must also of necessity ^b be the death of the testator.

17 For ^c a testament *is* of force after men are dead: otherwise it is of no strength

^a Ch. iii. 1.—^b Or, *be brought in*.—^c Gal. iii. 15.
^d Exod. xxiv. 6, &c.—^e Or, *purified*.

at all while the testator liveth. 18 ^d Whereupon neither the first testament was ^e dedicated without blood.

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19 For when Moses had spoken every precept to all the people according to the law, ^f he took the blood of calves and of goats, ^g with water, and ^h scarlet wool, and hyssop, and sprinkled both the book and all the people,

^f Exod. xxiv. 5, 6, 8. Lev. xvi. 14, 15, 18.—^g Lev. xiv. 4, 6, 7, 49, 51, 52.—^h Or, *purple*.

was no proper reason why our translators should render *διαθηκη* by *testament* here, when in almost every other case they render it *covenant*, which is its proper ecclesiastical meaning, as answering to the Hebrew *ברית* *berith*, which see largely explained, Gen. xv. 10, and in other places of the Pentateuch.

Very few persons are satisfied with the translation of the following verses to the 20th, particularly the 16th and 17th; at all events the word *covenant* must be retained. *He*—Jesus Christ, *is Mediator*; the *μεισιτης*, or *mediator*, was the person who witnessed the contract made between the two contracting parties, slew the victim, and sprinkled each with its blood.

[*Of the new testament*] The new contract betwixt God and the whole human race, by *Christ Jesus* the Mediator, distinguished here from the *old covenant* between God and the *Israelites*, in which *Moses* was the mediator.

[*That by means of death*] His own death upon the cross.

[*For the redemption of the transgressions*] To make atonement for the transgressions which were committed under the old covenant, which the blood of bulls and calves could not do; so the death of Jesus had respect to all the time antecedent to it, as well as to all the time afterwards till the conclusion of the world.

[*They which are called*] The GENTILES, might receive the promise—might, by being brought into a covenant with God, have an equal right with the Jews, not merely to an inheritance such as the promised land, but to an *eternal inheritance*, and consequently infinitely superior to that of the Jews, inasmuch as the new covenant is superior in every point of view to the old.

How frequently the *Gentiles* are termed *οι κλητοι* and *οι κεκλημενοι*, the *called*, all St. Paul's writings show. And they were thus termed because they were *called* and *elected* in the place of the Jews, the ancient *called* and *elect*, who were now *divorced* and *reprobated* because of their disobedience.

Verse 16. *For where a testament is*] A learned and judicious friend furnishes me with the following translation of this and the 17th verse:

“For where there is a covenant, it is necessary

that the death of the appointed *victim* should be exhibited, because a covenant is confirmed over dead *victims*, since it is not at all valid while the appointed *victim* is alive.”

He observes, “There is no word signifying *testator*, or *men*, in the original. *διαθεμενος* is not a substantive, but a participle, or a participial adjective, derived from the same root as *διαθηκη*, and must have a substantive understood. I therefore render it the *disposed* or *appointed* victim, alluding to the manner of *disposing* or *setting apart* the pieces of the victim, when they were going to ratify a covenant; and you know well the old custom of ratifying a covenant, to which the apostle alludes. I refer to your own notes on Gen. vi. 18, and xv. 10.—J. C.”

Mr. Wakefield has translated the passage nearly in the same way.

“For where a covenant *is*, there must be necessarily introduced the death of that which establisheth the covenant; because a covenant *is* confirmed over dead things, and is of no force at all whilst that which establisheth the covenant is alive.” This is undoubtedly the meaning of this passage; and we should endeavour to forget that *testament* and *testator* were ever introduced, as they totally change the apostle's meaning. See the observations at the end of this chapter.

Verse 18. *Whereupon*] *ὅθεν*, *Wherefore*, as a *victim* was required for the ratification of every covenant, the first covenant made between God and the Hebrews, by the mediation of Moses, was not *dedicated*, *εγκειναισται*, renewed or solemnized, *without blood*—without the death of a victim, and the aspersion of its blood.

Verse 19. *When Moses had spoken every precept*] The place to which the apostle alludes is Exod. xiv. 4—8, where the reader is requested to consult the notes.

[*And sprinkled both the book*] The sprinkling of the *book* is not mentioned in the place to which the apostle refers (see above), nor did it in fact take place. The words *αυτο τε το βιβλιον*, and the *book itself*, should be referred to *λαβων*, *having taken*, and not to *εσπραντισε*, *he sprinkled*; the verse should therefore be read thus: *For after every commandment of the law had been recited by Moses to all the people, he took the blood of*

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20 Saying, ^a This is the blood of the testament which God hath enjoined unto you.

21 Moreover, ^b he sprinkled likewise with blood both the tabernacle and all the vessels of the ministry.

22 And almost all things are by the law purged with blood; and ^c without shedding of blood is no remission.

^a Exod. xxiv. 8. Matt. xxvi. 28.—^b Exod. xxix. 12, 36. Lev. viii. 15, 19. xvi. 14, 15, 16, 18, 19.

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23 It was therefore necessary that ^d the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24 For ^e Christ is not entered into the holy places made with hands, which are the figures of ^f the true; but into heaven itself,

^c Lev. xvii. 11.—^d Ch. viii. 5.—^e Ch. vi. 20.
^f Ch. viii. 2.

the calves, and of the goats, with water and scarlet wool, and the book itself, and sprinkled all the people. The rite was performed thus: Having received the blood of the calves and goats into basins, and mingled it with water to prevent it from coagulating, he then took a bunch of hyssop, and having bound it together with thread made of scarlet wool, he dipped this in the basin, and sprinkled the blood and water upon the people who were nearest to him, and who might be considered on this occasion the representatives of all the rest; for it is impossible that he should have had blood enough to have sprinkled the whole of the congregation.

Some think that the blood was actually sprinkled upon the book itself, which contained the written covenant, to signify that the covenant itself was ratified by the blood.

Verse 20. *This is the blood of the testament*] (Covenant.) Our Lord refers to the conduct of Moses here, and partly quotes his words in the institution of the eucharist: *This is my blood of the new covenant, which is shed for many for the remission of sins*, Matt. xxvi. 28. And by thus using the words and applying them, he shows that his sacrificial blood was intended by the blood shed and sprinkled on this occasion, and that by it alone the remission of sins is obtained.

Verse 21. *He sprinkled—with blood—all the vessels of the ministry.*] To intimate that every thing used by sinful man is polluted, and that nothing can be acceptable in the sight of a holy God that has not in effect the sprinkling of the atoning blood.

Verse 22. *And almost all things are—purged with blood.* The apostle says almost, because in some cases certain vessels were purified by water, some by fire, Numb. xxxi. 23, and some with the ashes of the red heifer, Numb. xix. 2—10, but it was always understood that every thing was at first consecrated by the blood of the victim.

And without shedding of blood is no remission.] The apostle shows fully here what is one of his great objects in the whole of this epistle, viz. that there is no salvation but through the sacrificial death of Christ, and to prefigure this the law itself would not grant any remission of sin without the blood of a victim. This is a maxim even among the Jews themselves, אין כפרה אלא בדם *ein capparah ella bedam*, "There

is no expiation but by blood." *Yoma*, fol. 5, 1. *Menachoth*, fol. 93, 2. Every sinner has forfeited his life by his transgressions, and the law of God requires his death; the blood of the victim, which is its life, is shed as a substitute for the life of the sinner. By these victims the sacrifice of Christ was typified. He gave his life for the life of the world; human life for human life, but a life infinitely dignified by its union with God.

Verse 23. *The patterns of things in the heavens*] That is: The tabernacle and all its utensils, services, &c., must be purified by these, viz.: *The blood of calves and goats, and the sprinkling of the blood and water with the bunch of hyssop bound about with scarlet wool.* These are called patterns, *ἰκονοματά*, exemplars, earthly things, which were the representatives of heavenly things. And there is no doubt that every thing in the tabernacle, its parts, divisions, utensils, ministry, &c., as appointed by God, were representations of celestial matters; but how far and in what way we cannot now see.

Purification implies, not only cleansing from defilement, but also dedication or consecration. All the utensils employed in the tabernacle service were thus purified though incapable of any moral pollution.

But the heavenly things themselves] Some think this means heaven itself, which, by receiving the sacrificed body of Christ, which appears in the presence of God for us, may be said to be purified, i. e. set apart for the reception of the souls of those who have found redemption in his blood. 2. Others think the body of Christ is intended, which is the tabernacle in which his divinity dwelt; and that this might be said to be purified by its own sacrifice, as he is said, John xvii. 19, to sanctify himself; that is, to consecrate himself unto God as a sin-offering for the redemption of man. 3. Others suppose the church is intended, which he is to present to the Father without spot or wrinkle or any such thing. 4. As the entrance to the holy of holies must be made by the sprinkling of the blood of the sacrifice, and as that holy of holies represented heaven, the apostle's meaning seems to be that there was and could be no entrance to the holiest but through his blood; and therefore when by a more perfect tabernacle, ver. 11, 12, he passed into the heavens, not with the blood of bulls and goats, but by his own blood, he thus purified or laid open

A. M. cir. 4067. now ^a to appear in the presence of God for us :
 A. D. cir. 63. An. Olymp. cir. CCX. 3. 25 Nor yet that he should offer himself often, as ^b the high-priest entereth into the holy place every year with blood of others ;

26 For then must he often have suffered since the foundation of the world : but now ^c once, ^d in the end of the world, hath he ap-

peared, to put away sin by the sacrifice of himself.

27 ^e And as it is appointed unto men once to die, ^f but after this the judgment ;

28 So ^g Christ was once ^h offered to bear the sins ⁱ of many ; and unto them that ^k look for him shall he appear the second time, without sin, unto salvation.

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^a Rom. viii. 34. Ch. vii. 25. 1 John ii. 1.—^b Ver. 7. ^c Ver. 12. Ch. vii. 27. x. 10. 1 Pet. iii. 18.—^d 1 Cor. x. 11. Gal. iv. 4. Eph. i. 10—^e Gen. iii. 19. Eccles. iii. 20.

^f 2 Cor. v. 10. Rev. xx. 12, 13.—^g Rom. vi. 10. 1 Pet. iii. 18.—^h 1 Pet. ii. 24. 1 John iii. 5.—ⁱ Matt. xxvi. 28. Rom. v. 15.—^k Tit. ii. 13. 2 Pet. v. 12.

the entrance to the holiest, by a more valuable sacrifice than those required to open the entrance of the holy of holies. *It was necessary*, therefore, for God had appointed it so, that the *tabernacle and its parts, &c.*, which were *patterns of things in the heavens*, should be *consecrated* and *entered* with such sacrifices as have already been mentioned ; but the heaven of heavens into which Jesus entered, and whither he will bring all his faithful followers, must be propitiated, consecrated, and entered, by the infinitely *better sacrifice* of his own body and blood. That this is the meaning appears from the following verse.

Verse 24. *Christ is not entered into the holy places made with hands*] He is not gone into the *holy of holies of the tabernacle or temple*, as the Jewish high-priest does once in the year with the blood of the victim, to sprinkle it before the mercy-seat there ; but *into heaven itself*, which he has thus opened to all believers, having made the propitiatory offering by which both he and those whom he represents are entitled to enter and enjoy eternal blessedness. And hence we may consider that Christ, appearing in his crucified body before the throne, is a real offering of himself to the divine justice in behalf of man ; and that there he continues in the constant act of being offered, so that every penitent and believer, coming unto God through him, find him their ever ready and available sacrifice, officiating as the high-priest of mankind in the presence of God.

Verse 25. *Nor yet that he should offer himself often*] The sacrifice of Christ is not like that of the Jewish high-priest ; his must be offered every year, Christ has offered himself *once for all* : and this sacrificial act has ever the same efficacy, his crucified body being still a powerful and infinitely meritorious sacrifice before the throne.

Verse 26. *For then must he often have suffered*] In the counsel of God Christ was considered the *Lamb slain from the foundation of the world*, Rev. xiii. 8, so that all believers *before* his advent were equally interested in his sacrificial death with those who have lived *since* his coming. Humanly speaking, the virtue of the annual atonement could not last long, and must be repeated ; Christ's sacrifice is ever the same ; his life's blood is still considered as in the act of being *continually poured out*. See Rev. v. 6.

The end of the world] The conclusion of the Jewish dispensation, the Christian dispensation being that which shall continue till the end of time.

To put away sin] Εἰς ἀθέτησιν ἀμαρτιῶν *To abolish the sin-offerings* ; i. e. to put an end to the *Mosaic economy* by his one offering of himself. It is certain that, after Christ had offered himself, the typical sin-offerings of the law ceased ; and this was expressly foretold by the prophet Daniel, chap. ix. 24. Some think that the expression should be applied to the *putting away the guilt, power, and being* of sin from the souls of believers.

Verse 27. *As it is appointed*] Ἀποκρίται *It is laid before them* by the divine decree : *Dust thou art, and unto dust thou shalt return*. Unto men generally, during the course of the present world, not *all men* as some falsely quote ; for Enoch and Elijah have not died, and those that shall be alive at the day of judgment shall not *die*, but be *changed*.

But after this the judgment] *They shall die but once*, and be *judged but once*, therefore there is no *metempsychosis*, no *transmigration from body to body* ; judgment succeeds to dying ; and as they shall be *judged but once*, they can *die but once*.

Verse 28. *So Christ was once offered*] He shall die no more ; he has borne away the sins of many, and what he has done *once* shall stand good for ever. Yet *he will appear a second time without sin*, ἁμαρτίας, *without a sin-offering* ; THAT he has already made.

Unto salvation.] To deliver the *bodies* of believers from the *empire of death*, re-unite them to their purified souls, and bring both into his eternal glory. This is *salvation*, and the very highest of which the human being is capable. Amen ! Even so, come Lord Jesus ! Hallelujah !

1. In the preceding notes I have given my reasons for dissenting from our translation of the 15th, 16th, and 17th verses. Many learned men are of the same opinion ; but I have not met with one who appears to have treated the whole in a more *satisfactory* manner than Dr. *Mucknight*, and for the edification of my readers I shall here subjoin the substance of what he has written on this point.

“Verse 15. *Mediator of the new covenant.* See Heb. viii. 7. The word *διαθηκη*, here translated *covenant*, answers to the Hebrew word *berith*, which all the translators of the Jewish scriptures have understood to signify a *covenant*. The same signification our translators have affixed to the word *διαθηκη*, as often as it occurs in the writings of the evangelists and apostles, except in the history of the institution of the supper, and in 2 Cor. iii. 6; and Heb. vii. 22, and in the passage under consideration; in which places, copying the Vulgate Version, they have rendered *διαθηκη* by the word *testament*. Beza, following the Syriac Version, translates *διαθηκη* every where by the words *fœdus*, *pactum*, except in the 16th, 17th, and 20th verses of this chapter, where likewise, following the Syriac Version, he has *testamentum*. Now if *καινη διαθηκη*, the *New Testament*, in the passages above mentioned means the gospel covenant, as all interpreters acknowledge, *παλαια διαθηκη*, the *Old Testament*, 2 Cor. iii. 14, and *πρωτη διαθηκη*, the *first testament*, Heb. ix. 15, must certainly be the *Sinaitic covenant or law of Moses*, as is evident also from Heb. ix. 20. On this supposition it may be asked, 1. In what sense the Sinaitic covenant or law of Moses, which required perfect obedience to all its precepts under penalty of death, and allowed no mercy to any sinner, however penitent, can be called a *testament*, which is a deed conferring something valuable on a person who may accept or refuse it, as he thinks fit? Besides the transaction at Sinai, in which God promised to continue the Israelites in Canaan, on condition they refrained from the wicked practices of the Canaanites, and observed his statutes, Lev. xviii., can in no sense be called a testament. 2. If the law of Moses be a testament, and if, to render that testament valid, the death of the testator be necessary, as the English translators have taught us, ver. 16, I ask who it was that made the testament of the law? Was it God or Moses? And did either of them die to render it valid? 3. I observe that even the gospel covenant is improperly called a *testament*, because, notwithstanding all its blessings were procured by the death of Christ, and are most freely bestowed, it lost any validity which, as a testament, it is thought to have received by the death of Christ, when he revived again on the third day. 4. The things affirmed in the common translation of ver. 15 concerning the *New Testament*, namely, that it has a *Mediator*; that that *Mediator* is the *Testator* himself; that there were transgressions of a former testament, for the redemption of which the *Mediator* of the *New Testament* died; and, ver. 19, that the *first testament* was made by sprinkling the people in whose favour it was made with blood; are all things quite foreign to a testament. For was it ever known in any nation that a testament needed a mediator? Or that the testator was the mediator of his own testament? Or that it was necessary the testator of a new testament should die to redeem the transgressions of a former testament? Or that any testament was ever made by sprinkling the legatees with blood? These things however were usual in covenants. They had mediators who assisted at the

making of them, and were sureties for the performance of them. They were commonly ratified by sacrifices, the blood of which was sprinkled on the parties; withal, if any former covenant was infringed by the parties, satisfaction was given at the making of a second covenant. 5. By calling Christ the *Mediator of the New Testament* our thoughts are turned away entirely from the view which the scriptures give us of his death as a sacrifice for sin; whereas, if he is called the *Mediator of the New Covenant*, which is the true translation of *διαθηκης καινης μουτης*, that appellation directly suggests to us that the new covenant was procured and ratified by his death as a sacrifice for sin. Accordingly Jesus, on account of his being made a priest by the oath of God, is said to be the *Priest or Mediator of a better covenant* than that of which the Levitical priests were the mediators. I acknowledge that in classical Greek *διαθηκη* commonly signifies a *testament*. Yet, since the Seventy have uniformly translated the Hebrew word *berith*, which properly signifies a *covenant*, by the word *διαθηκη*, in writing Greek the Jews naturally used *διαθηκη* for *συνηκη* as our translators have acknowledged by their version of Heb. x. 16. To conclude: Seeing in the verses under consideration *διαθηκη* may be translated a *covenant*; and seeing, when so translated, these verses make a better sense, and agree better with the scope of the apostle's reasoning than if it were translated a *testament*; we can be at no loss to know which translation of *διαθηκη* in these verses ought to be preferred. Nevertheless, the absurdity of a phraseology to which readers have been long accustomed, without attending distinctly to its meaning, does not soon appear.

“*He is the Mediator.*” Here it is remarkable that Jesus is not called *διαθεμενος*, the *Testator*, but *μειτης*, the *Mediator*, of the new covenant; first, because he procured the new covenant for mankind, in which the pardon of sin is promised; for, as the apostle tells us, his death, as a sacrifice for sin, is the consideration on account of which the pardon of the transgressions of the first covenant is granted. Secondly, because the new covenant having been ratified as well as procured by the death of Christ, he is fitly called the *Mediator* of that covenant in the same sense that God's oath is called, Heb. vi. 17, the *mediator*, or *conformer, of his promise*. Thirdly, Jesus, who died to procure the new covenant, being appointed by God the high-priest thereof, to dispense his blessings, he is on that account also called, Heb. viii. 6, the *mediator of that better covenant*.

“Verse 16. *For where a covenant* [is made by sacrifice,] there is a necessity that the death of the appointed sacrifice be produced. This elliptical expression must be completed, if, as is probable, the apostle had now in his eye the covenant which God made with Noah and Abraham. His covenant is recorded, Gen. viii. 20, where we are told, that on coming out of the ark *Noah offered a burnt-offering of every clean beast and fowl. And the Lord smelled a sweet savour. And the Lord said in his heart, I will not again curse the ground, neither will I again smite any more every living thing as I have done.*

This promise or declaration God called *his covenant with men, and with every living creature*, Gen. ix. 9, 10. In like manner God made a covenant with Abraham by sacrifice, Gen. xv. 9, 18, and with the Israelites at Sinai, Exod. xxiv. 8. See also Ps. l. 5. By making his covenants with men in this manner, God taught them that his intercourses with them were all founded on an expiation afterwards to be made for their sins by the sacrifice of the seed of the woman, *the bruising of whose heel*, or death, was foretold at the fall. On the authority of these examples, the practice of making covenants by sacrifice prevailed among the Jews; Jer. xxxiv. 18; Zech. ix. 11; and even among the heathens; for they had the knowledge of these examples by tradition. *Stabant, et cæsa jungebant fœdera porca*; Virgil, Æneid. viii. 611. Hence the phrases, *fœdus ferire* and *percutere*, to strike or kill the covenant.

“There is a necessity that the death του διαθεμενου, of the appointed. Here we may supply either the word θυματος, sacrifice, or ζωου, animal, which might be either a calf, a goat, a bull, or any other animal which the parties making the covenant chose. Διαθεμενου is the participle of the second aorist of the middle voice of the verb διατιθημι, constituo, I appoint. Wherefore its primary and literal signification is, of the appointed. Our translators have given the word this sense, Luke xxii. 29: Καγω διατιθημαι υμιν, καθως διετιθετο μοι ο Πατηρ μου, βασιλειαν And I appoint to you a kingdom, as my Father hath appointed to me a kingdom.

“Be brought in; θανατον αναγκη φερεσθαι του διαθεμενου. Elsner, Vol. II., p. 381, has shown that the word φερεσθαι is sometimes used in a forensic sense for what is produced, or proved, or made apparent in a court of judicature. Wherefore the apostle’s meaning is, that it is necessary the death of the appointed sacrifice be brought in, or produced, at the making of the covenant. In the margin of our Bibles this clause is rightly translated, *be brought in*. See Acts xxv. 7, where φεροντες is used in the forensic sense.

“Verse 17. *A covenant is firm over dead sacrifices*; Επι νεκρους. Νεκρους being an adjective, it must have a substantive agreeing with it, either expressed or understood. The substantive understood in this place, I think, is θυμασι, sacrifices; for which reason I have supplied it in the translation. Perhaps the word ζωου, animals, may be equally proper; especially as, in the following clause, διαθεμενος is in the gender of the animals appointed for the sacrifice. Our translators have supplied the word ανθρωποις, men, and have translated επι νεκρους, after men are dead, contrary to the propriety of the phrase.

“It never hath force whilst the appointed liveth; ‘Οτι ζη ο διαθεμενος. Supply ιουχος, or τραχος, or ραυος whilst the calf, or goat, or bull, appointed for the sacrifice of ratification, liveth. The apostle having, in verse 16, showed that Christ’s death was necessary as ο μεσσηρς, the Mediator, that is, the procurer and ratifier of the new covenant, he in the 16th and 17th verses observes that, since God’s covenants with men were all ratified by sacrifice to show that his intercourses with men are founded on the sacrifice of his

Son, it was necessary that the new covenant itself should be ratified by his Son’s actually dying as a sacrifice.

“The faultiness of the common translation of the 16th, 16th, 17th, 18th, and 20th verses of this chapter having been already shown in the notes, nothing needs be added here, except to call the reader’s attention to the propriety and strength of the apostle’s reasoning, as it appears in the translation of these verses which I have given, compared with his reasoning as represented in the common version.”

2. It is supposed that in verse 28 the apostle, in speaking about Christ’s bearing the sins of many, alludes to the ceremony of the *scape-goat*. This mysterious sacrifice was to be presented to God, Lev. xvi. 7, and the sins of the people were to be confessed over the head of it, ver. 21, and after this the goat was dismissed into a land uninhabited, laden, as the institution implied, with the sins of the people; and this the word ανιγισταιν, to bear or carry away, seem to imply. So truly as the goat did metaphorically bear away the sins of the many, so truly did Christ literally bear the punishment due to our sins; and, in reference to every believer, has so borne them away that they shall never more rise in judgment against him.

3. In Christ’s coming, or appearing the second time, it is very probable, as Dr. Doddridge and others have conjectured, that there is an allusion to the return of the high-priest from the inner tabernacle; for, after appearing there in the presence of God, and making atonement for the people in the plain dress of an ordinary priest, Lev. xvi. 23, 24, he came out, arrayed in his magnificent robes, to bless the people, who waited for him in the court of the tabernacle of the congregation. “But there will be this difference,” says Dr. Macknight, “between the return of Christ to bless his people, and the return of the high-priest to bless the congregation. The latter, after coming out of the most holy place, made a new atonement in his pontifical robes for himself and for the people, Lev. xvi. 24, which showed that the former atonement was not real but typical. Whereas Jesus, after having made atonement [and presented himself in heaven, before God], will not return to the earth for the purpose of making himself a sacrifice the second time; but, having procured an eternal redemption for us, by the sacrifice of himself once offered, he will return for the purpose of declaring to them who wait for him that they are accepted, and of bestowing on them the great blessing of eternal life. This reward he, being surrounded with the glory of the Father, Matt. xvi. 27, will give them in the presence of an assembled universe, both as their King and their Priest. This is the great salvation which Christ came to preach, and which was confirmed to the world by them who heard him; Heb. ii. 3.” Reader, lay this sincerely to heart!

4. The form in which the high-priests and the ordinary priests were to bless the people, after burning the incense in the tabernacle, is prescribed, Numb.

vi. 23—26. Literally translated from the Hebrew it is as follows, and consists of three parts or benedictions :

1. May Jehovah bless thee, and preserve thee !
2. May Jehovah cause his face to shine upon thee, and be gracious unto thee !
3. May Jehovah lift up his faces upon thee, and may he put prosperity unto thee ! (See my notes on the place.)

We may therefore say that Christ, our High-priest, came to *bless* each of us, by turning us away from

our iniquity. And let no one ever expect to see him at his second coming with joy, unless he have, in this life, been turned away from *his* iniquity, and obtained remission of all his sins, and that holiness without which none can see God. Reader, the time of his re-appearing is, to thee, at hand ! Prepare to meet thy God !

On the word *conscience*, which occurs so often in this chapter, and in other parts of this epistle, see the observations at the end of chap. xiii.

CHAPTER X.

The insufficiency of the legal sacrifices to take away sin, 1—4. The purpose and will of God, as declared by the Psalmist, relative to the salvation of the world by the incarnation of Christ; and our sanctification through that will, 5—10. Comparison between the priesthood of Christ and that of the Jews, 11—14. The new covenant which God promised to make, and the blessings of it, 15—17. The access which genuine believers have to the holiest by the blood of Jesus, 18—20. Having an High-priest over the church of God, we should have faith, walk uprightly, hold fast our profession, exhort and help each other, and maintain Christian communion, 21—25. The danger and awful consequences of final apostasy, 26—31. In order to our perseverance, we should often reflect on past mercies, and the support afforded us in temptations and afflictions; and not cast away our confidence, for we shall receive the promise if we patiently fulfil the will of God, 32—37. The just by faith shall live; but the soul that draws back shall die, 38. The apostle's confidence in the believing Hebrews, 39.

A. M. cir. 4067.
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An. Olymp.
cir. CCK. 3.
A.U.C. cir. 816.

FOR the law, having a ^ashadow
^bof good things to come,
and not the very image of the
things, ^ccan never with those
sacrifices which they offered year by year

continually make the comers
thereunto ^dperfect.

2 For then ^ewould they not
have ceased to be offered?

because that the worshippers once purged

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^a Col. ii. 17. Ch. viii. 5. ix. 23. — ^b Ch. ix. 11.
^c Ch. ix. 9.

^d Ver. 14. — ^e Or, they would have ceased to be offered, because, &c.

NOTES ON CHAP. X.

Verse 1. *The law, having a shadow of good things to come]* A shadow, *σκια*, signifies, 1. Literally, the shade cast from a body of any kind, interposed between the place on which the shadow is projected, and the sun or light; the rays of the light not shining on that place, because intercepted by the opacity of the body, through which they cannot pass. 2. It signifies, *technically*, a sketch, rude plan, or imperfect draught of a building, landscape, man, beast, &c. 3. It signifies, *metaphorically*, any faint adumbration, symbolical expression, imperfect or obscure image of a thing; and is opposed to *σωμα*, body, or the thing intended to be thereby defined. 4. It is used *catachrestically* among the Greek writers, as *umbra* is among the Latins, to signify any thing *vain, empty, light, not solid*; thus *Philostratus*, Vit. Soph., lib. i., cap. 20: 'Ορι *σκια* και *ουρα* αλ *ηδονα* *πασα* All pleasures are but shadows

and dreams. And *Cicero*, in *Pison.*, cap. 24: *Omnes umbras falsæ gloriæ consecrari.* "All pursue the SHADOWS OF FALSE GLORY." And again, *De Offic.*, lib. iii., cap. 17: *Nos veri juris germanæque justitiæ solidam et expressam effigiem nullam tenemus; umbra et imaginibus utimur.* "We have no solid and express effigy of true law and genuine justice, but we employ shadows and images to represent them."

And not the very image] *εικων*, Image, signifies, 1. A simple representation, from *εικω*, I am like. 2. The form or particular fashion of a thing. 3. The model according to which anything is formed. 4. The perfect image of a thing as opposed to a faint representation. 5. *Metaphorically*, a similitude, agreement, or conformity.

The law, with all its ceremonies and sacrifices, was only a shadow of spiritual and eternal good. The gospel is the image or thing itself, as including every spiritual and eternal good.

A. M. cir. 4067. should have had no more con-
A. D. cir. 63. science of sins.

An. Olymp. 3 * But in those sacrifices there
cir. CCX. 3 is a remembrance again made
A.U.C. cir. 816. of sins every year.

4 For ^bit is not possible that the blood

of bulls and of goats should take
away sins.

5 Wherefore, when he cometh
into the world, he saith, ' Sa-
crifice and offering thou wouldest not, but a
body ^d hast thou prepared me :

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A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
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^a Lev. xvi. 21. Ch. ix. 7.—^b Mic. vi. 6, 7. Ch. ix. 13.
Ver. 11.

^c Ps. xl. 6. &c. l. 8, &c. Isai. i. 11. Jer. vi. 20. Amos v.
21, 22.—^d Or, thou hast fitted me.

We may note *three* things here: 1. The *shadow* or general outline, limiting the size and proportions of the thing to be represented. 2. The *image* or *likeness* completed from this shadow or general outline, whether represented on paper, canvass, or in statuary. 3. The *person* or *thing* thus represented in its actual, natural state of existence; or what is called here the *very image of the things*, *αυτην την εικονα των πραγματος*. Such is the *gospel*, when compared with the *law*; such is *Christ*, when compared with *Aaron*; such is his *sacrifice*, when compared with the *Levitical offerings*; such is the *gospel remission of sins and purification*, when compared with those afforded by the *law*; such is the *Holy Ghost*, ministered by the *gospel*, when compared with its types and shadows in the *Levitical service*; such the *heavenly rest*, when compared with the *earthly Canaan*. Well, therefore, might the apostle say, *The law was only the shadow of good things to come*.

Can never—make the comers thereunto perfect.] Cannot remove guilt from the conscience, or impurity from the heart. I leave *preachers* to improve these points.

Verse 2. *Would they not have ceased to be offered?*] Had they made an effectual reconciliation for the sins of the world, and contained in their once offering a plenitude of permanent merit, they would have ceased to be offered, at least in reference to any individual who had once offered them; because, in such a case, his conscience would be satisfied that its guilt had been taken away. But no Jew pretended to believe that even the annual atonement cancelled his sin before God; yet he continued to make his offerings, the law of God having so enjoined, because these sacrifices pointed out that which was to come. They were offered, therefore, not in *consideration* of their own efficacy, but as referring to Christ; see on chap. ix. 9.

Verse 4. *For it is not possible*] Common sense must have taught them that shedding the blood of bulls and goats could never satisfy divine justice, nor take away guilt from the conscience; and God intended that they should understand the matter so: and this the following quotation from the Psalmist sufficiently proves.

Verse 5. *When he* (the Messiah) *cometh into the world*] Was about to be incarnated, *He saith* to God the Father, *Sacrifice and offering thou wouldest not*—it was never thy *will* and design that the sacrifices under thy own law should be considered as making atonement for sin, they were only designed to point

out my incarnation and consequent sacrificial death, and therefore *a body hast thou prepared me*, by a miraculous conception in the womb of a virgin, according to thy word, *The seed of the woman shall bruise the head of the serpent*.

A body hast thou prepared me] The quotation in this and the two following verses is taken from Psalm xl. 6th, 7th, and 8th verses, as they stand now in the *Septuagint*, with scarcely any variety of reading; but, although the general meaning is the same, they are widely different in verbal expression in the Hebrew. David's words are, לִי אָזְנַי כָּרְחוּ *osznayim caritha li*, which we translate, *My ears hast thou opened*; but they might be more properly rendered, *My ears hast thou bored*, that is, Thou hast made me *thy servant for ever*, to dwell in thine own house; for the allusion is evidently to the custom mentioned, Exod. xxi. 2, &c.: "If thou buy a Hebrew servant, six years he shall serve, and in the seventh he shall go out free; but if the servant shall positively say, I love my master, &c., I will not go out free, then his master shall bring him to the door-post, and shall bore his ear through with an awl, and he shall serve him for ever."

But how is it possible that the *Septuagint* and the apostle should take a meaning so totally different from the sense of the Hebrew? Dr. Kennicott has a very ingenious conjecture here: he supposes that the *Septuagint* and apostle express the meaning of the words as they stood in the copy from which the Greek translation was made; and that the present Hebrew text is corrupted in the word אָזְנַי *osznayim*, ears, which has been written through carelessness for אָזְנֵי *az gevah*, THEN A BODY. The first syllable אָז, *az*, is the same in both; and the latter זַי, which joined to אָז, makes אָזְנַי *osznayim*, might have been easily mistaken for אָזְנֵי *az gevah*, BODY; נֵי *nun*, being very like גִּמֵּל; יוֹד, like וָאוּ; and הֵי, like final *mem*; especially if the line on which the letters were written in the MS. happened to be blacker than ordinary, which has often been a cause of mistake, it might have been easily taken for the under stroke of the *mem*, and thus give rise to a corrupt reading: add to this the root כָּרַח *carah*, signifies as well to *prepare* as to *open, bore*, &c. On this supposition the ancient copy, translated by the *Septuagint*, and followed by the apostle, must have read the text thus: לִי אָזְנֵי אָזְנֵי אָזְנֵי *az gevah caritha li*, οὐσα δε καρτηριου μοι, then *a body thou hast prepared me*: thus the Hebrew text, the version of the *Septuagint*, and the apostle, will agree in what is known to be an indisputable fact in Chris-

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6 In burnt-offerings and sacrifices for sin thou hast had no pleasure :

7 Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.

8 Above, when he said, Sacrifice and offering and burnt-offerings and offering for sin thou wouldest not, neither hadst pleasure therein ; which are offered by the law ;

* John xvii. 19. Ch. xiii. 12.—b Ch. ix. 12.

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cir. CCX. 3.
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9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10 * By the which will we are sanctified, b through the offering of the body of Jesus Christ once for all.

11 And every priest standeth c daily ministering and offering oftentimes the same sacrifices, d which can never take away sins :

c Numb. xxviii. 3. Ch. vii. 27.—d Ver. 4.

tantly, namely, that Christ was incarnated for the sin of the world.

The *Ethiopic* has nearly the same reading ; the *Arabic* has both, *A body hast thou prepared me, and mine ears thou hast opened*. But the *Syriac*, the *Chaldee*, and the *Vulgate*, agree with the present Hebrew text ; and none of the MSS. collated by *Kennicott* and *De Rossi* have any various reading on the disputed words.

It is remarkable that all the offerings and sacrifices which were considered to be of an atoning or cleansing nature, offered under the law, are here enumerated by the Psalmist and the apostle, to show that none of them nor all of them could take away sin, and that the grand sacrifice of Christ was that alone which could do it.

Four kinds are here specified, both by the Psalmist and the apostle, viz : SACRIFICE, זֶבַח *zebach*, θυσια OFFERING, מִנְחָה *minchah*, προσφορά *PROSPHORA* BURNT-OFFERING, חַטָּאת *olah*, ὀλοκαυτωμα *SIN-OFFERING*, חַטָּאת *chataah*, περι ἀμαρτίας. Of all these we may say, with the apostle, it was impossible that the blood of bulls and goats, &c., should take away sin.

Verse 6. *Thou hast had no pleasure.*] Thou couldst never be pleased with the victims under the law ; thou couldst never consider them as atonements for sin ; as they could never satisfy thy justice, nor make thy law honourable.

Verse 7. *In the volume of the book*] במגילת ספר *bingillath sepher*, "in the roll of the book." Anciently, books were written on skins, and rolled up. Among the Romans these were called *volumina*, from *volvo*, *I roll* ; and the Pentateuch, in the Jewish synagogues, is still written in this way. There are two wooden rollers ; on one they roll on, on the other they roll off, as they proceed in reading. The book mentioned here must be the *Pentateuch*, or five books of Moses ; for in David's time no other part of divine revelation had been committed to writing. This whole book speaks about Christ, and his accomplishing the will of God ; not only in, *The seed of the woman shall bruise the head of the serpent*, and, *In thy seed shall all the nations of the earth be blessed*, but in all the sacrifices and sacrificial rites mentioned in the law.

To do thy will] God willed not the sacrifices under the law, but he willed that a human victim of infinite merit should be offered for the redemption of man-

kind. That there might be such a victim, a body was prepared for the eternal Logos ; and in that body he came to do the will of God, that is, to suffer and die for the sins of the world.

Verse 9. *He taketh away the first*] The offerings, sacrifices, burnt-offerings, and sacrifices for sin, which were prescribed by the law.

That he may establish the second.] The offering of the body of Jesus once for all. It will make little odds in the meaning if we say, he taketh away the first covenant, that he may establish the second covenant ; he takes away the first dispensation, that he may establish the second ; he takes away the law, that he may establish the gospel. In all these cases the sense is nearly the same : I prefer the first.

Verse 10. *By the which will we are sanctified*] Closing in with this so solemnly declared WILL of God, that there is no name given under heaven among men, by which we can be saved, but Jesus the Christ, we believe in him, find redemption in his blood, and are sanctified unto God through the sacrificial offering of his body.

1. Hence we see that the sovereign WILL of God is, that Jesus should be incarnated ; that he should suffer and die, or, in the apostle's words, *taste death for every man* ; that all should believe on him, and be saved from their sins : for this is the WILL of God, our sanctification.

2. And as the apostle grounds this on the words of the psalm, we see that it is the WILL of God that that system shall end ; for as the essence of it is contained in its sacrifices, and God says he will not have these, and has prepared the Messiah to do his will, i. e. to die for men, hence it necessarily follows, from the Psalmist himself, that the introduction of the Messiah into the world is the abolition of the law, and that his sacrifice is that which shall last for ever.

Verse 11. *Every priest standeth*] The office of the Jewish priest is here compared with the office of our High-priest. The Jewish priest stands daily at the altar, like a servant ministering, repeating the same sacrifices ; our High-priest offered himself once for all, and sat down at the right hand of God, as the only-begotten Son and Heir of all things, ver. 12. This continual offering argued the imperfection of the sacrifices. Our Lord's once offering, proves his was complete.

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12 ^a But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God;

13 From henceforth expecting ^b till his enemies be made his footstool.

14 For by one offering ^c he hath perfected for ever them that are sanctified.

15 *Whereof* the Holy Ghost also is a witness to us: for after that he had said before,

16 ^d This *is* the covenant that I will make with them after those days, saith the Lord, I

^a Ch. i. 3. Col. iii. 1.—^b Ps. cx. 1. Acts ii. 35. 1 Cor. xv. 25. Ch. i. 13.—^c Ver. 1.—^d Jer. xxxi. 33, 34. Ch. viii. 10, 12.—^e Some copies have, *Then he said, And their.*

Verse 13. *Till his enemies be made his footstool.*] Till all that oppose his high-priesthood and sacrificial offering shall be defeated, routed, and confounded; and acknowledge, in their punishment, the supremacy of his power as universal and eternal King, who refused to receive him as their *atonement* and *sanctifying Priest*. There is also an oblique reference here to the destruction of the Jews, which was then at hand; for Christ was about to *take away the second* with an overwhelming flood of desolations.

Verse 14. *For by one offering*] His death upon the cross.

He hath perfected for ever] He has procured remission of sins and holiness; for it is well observed here, and in several parts of this epistle, that *τελειωω*, to make perfect, is the same as *αφεσις ἁμαρτιων ποιω*, to procure remission of sins.

Them that are sanctified.] *Τους ἁγιαζομενους*: Them that have received the sprinkling of the blood of this offering. These therefore, receiving redemption through that blood, have no need of any other offering; as this was a complete atonement, purification, and title to eternal glory.

Verse 15. *The Holy Ghost—is a witness to us*] The words are quoted from Jer. xxxi. 33, 34, and here we are assured that Jeremiah spoke by the inspiration of the Spirit of God.

Had said before] See chap. viii. 10, 12, and the notes there.

Verse 18. *Now where remission of these is*] In any case, where sin is once pardoned, there is no farther need of a sin-offering; but every believer on Christ has his sin blotted out, and therefore needs no other offering for that sin.

“If,” says Dr. Macknight, “after remission is granted to the sinner, there is no need of any more sacrifice for sin; and if Christ, by offering himself once, has *perfected for ever the sanctified*, ver. 14, the *sacrifice of the mass*, as it is called, about which the Romish clergy employ themselves so incessantly, and to which the *Papists* trust for the pardon of their sins, has no foundation in scripture. Nay, it is an evident impiety, as it proceeds upon the supposition

will put my laws into their hearts, and in their minds will I write them;

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17 ^e And their sins and iniquities will I remember no more.

18 Now where remission of these *is*, there *is* no more offering for sin.

19 Having therefore, brethren, ^f boldness ^g to enter ^h into the holiest by the blood of Jesus,

20 By ⁱ a new and living way, which he hath ^k consecrated for us, ^l through the

^f Rom. v. 2. Eph. ii. 18. iii. 12.—^g Or, *liberty*.—^h Ch. ix. 8, 12.—ⁱ John x. 9. xiv. 6. Ch. ix. 8.—^k Or, *new made*.—^l Ch. ix. 3.

that the offering of the body of Christ *once* is not sufficient to procure the pardon of sin, but must be *frequently* repeated. If they reply that their mass is only the representation and commemoration of the sacrifice of Christ, they give up the cause, and renounce an article of their faith, established by the council of Trent, which in session xxii, can. 1, 3, declared the *sacrifice of the mass to be a true and propitiary sacrifice for sin*. I say, give up the cause; for the *representation and commemoration* of a sacrifice is not a sacrifice. Further, it cannot be affirmed that the body of Christ is offered in the mass, unless it can be said that, as often as it is offered, *Christ has suffered death*; for the apostle says expressly, Heb. ix. 25, 26, that if Christ offered himself often, *he must often have suffered since the foundation of the world*.” Let him disprove this who can.

Verse 19. *Having therefore, brethren, boldness*] The apostle, having now finished the doctrinal part of his epistle, and fully shown the superiority of Christ to all men and angels, and the superiority of his priesthood to that of Aaron and his successors, the absolute inefficacy of the Jewish sacrifices to make atonement for sin, and the absolute efficacy of that of Christ to make reconciliation of man to God, proceeds now to show what influence these doctrines should have on the hearts and lives of those who believe in his merits and death.

Boldness to enter] *Παρηγοιαν εις την αυστην Liberty, full access to the entrance of the holy place, των ἁγιων* This is an allusion to the case of the high-priest going into the holy of holies. He went with fear and trembling, because, if he had neglected the smallest item prescribed by the law, he could expect nothing but death. Genuine believers can come even to the throne of God with confidence, as they carry into the divine presence the infinitely meritorious blood of the great atonement; and, being justified through that blood, they have a right to all the blessings of the eternal kingdom.

Verse 20. *By a new and living way*] It is a *new way*; no *human* being had ever before entered into the heaven of heavens; Jesus in human nature was

A. M. cir. 4067. veil, that is to say, his flesh ;
 A. D. cir. 63. 21 And *having* ^a an high-priest
 An. Olymp. over ^b the house of God ;
 cir. CCX. 3. 22 ^c Let us draw near with a
 U.C. cir. 816. rue heart, ^d in full assurance of faith, having

our hearts sprinkled ^e from an
 evil conscience, and ^f our bodies
 washed with pure water.
 23 ^g Let us hold fast the pro-
 fession of *our* faith without wavering ; (for

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^a Ch. iv. 14.—^b 1 Tim. iii. 15.—^c Ch. iv. 16.—^d Eph. iii. 12. James i. 6. 1 John iii. 21.

^e Ch. ix. 14.—^f Ezek. xxxvi. 25. 2 Cor. vii. 1.
^g Ch. iv. 14.

the first, and thus he has opened the way to heaven
 to mankind, his own resurrection and ascension to
 glory being the proof and pledge of ours.

The way is called *ἄδον προσφατον και ζωσαν, new
 fresh, and living*. This is evidently an allusion to
 the blood of the victim *newly shed, uncoagulated,*
 and consequently proper to be used for *sprinkling*.
 The blood of the Jewish victims was fit for sacrificial
 purposes only so long as it was *warm and fluid*, and
 might be considered as yet possessing its *vitality* ;
 when it grew *cold*, it *coagulated*, lost its vitality,
 and was no longer proper to be used sacrificially.
 Christ is here, in the allusion, represented as *newly
 slain, and yet living* ; the blood ever considered as
living and giving life to the world. The way by the
 old covenant neither gave life, nor removed the
 ability to death. The way to peace and recon-
 ciliation, under the old covenant, was through the
 blood of the animals slain ; but Christ is living,
 and ever liveth, to make intercession for us ; therefore
 this is a new and *living way*.

In the Choephoræ of *Æschylus*, ver. 801, there is
 an expression like this of the apostle :

Ἄγίτε, των παλαι πεπραγμενων
 λυσασθ' αιμα προσφατου δικαις.

*Agite, olim venditorum
 Solveite sanguinem recenti vindicta.*

This way, says Dr. Owen, is *new*, 1. Because it
 is as but newly made and prepared. 2. Because it
 belongs unto the new covenant. 3. Because it
 is free from all decays, but is always new, as to its
 efficacy and use, as in the day of its first preparation.
 The way of the tabernacle waxed old, and so
 was prepared for a removal ; but the gospel way of
 salvation shall never be altered, nor changed, nor
 decay : it is always *new*, and remains for ever.

It is also called *ζωσαν, living*, 1. In opposition to
 the way into the holiest under the tabernacle, which
 was by *death* ; nothing could be done in it without
 the blood of a victim. 2. It was the cause of death
 to any who might use it, except the high-priest
 himself ; and he could have access to it only one day
 in the year. 3. It is called *living*, because it has a
 virtual *vital* efficacy in our access to God. 4. It is
living as to its effects ; it leads to life, and infallibly
 brings those who walk in it unto *life eternal*.

Through the veil] As the high-priest lifted up or
 drew aside the veil that separated the holy from the
 most holy place, in order that he might have access
 to the Divine Majesty ; and as the veil of the temple
 was rent from the top to the bottom at the crucifixion

of Christ, to show that the way to the holiest was
 then laid open ; so we must approach the throne
 through the mediation of Christ, and through his
 sacrificial death. His pierced side is the way to the
 holiest. Here the veil—his humanity, is rent, and
 the kingdom of heaven opened to all believers.

Verse 21. *An high-priest over the house of God*] The
house or family of God is the Christian church, or
 all true believers in the Lord Jesus. Over this
 church, house, or family, Christ is the High-priest—
 in their behalf he offers his own blood, and their
 prayers and praises ; and as the high-priest had the
 ordering of all things that appertained to the house
 and worship of God, so has Christ in the govern-
 ment of his church. This government he never gave
 into other hands. As none can govern and preserve
 the world but God, so none can govern and save
 the church but the Lord Jesus : He is *over* the house ;
 He is its *President* ; he instructs, protects, guides,
 feeds, defends, and saves the flock. Those who have
 such a President may well have *confidence* ; for with
 him is the fountain of life, and he has all power in
 the heavens and in the earth.

Verse 22. *Let us draw near*] Let us come with
 the blood of our sacrifice to the throne of God : the
 expression is sacrificial.

With a true heart] Deeply convinced of our need
 of help, and truly in earnest to obtain it.

In full assurance of faith] Being fully persuaded
 that God will accept us for the sake of his Son, and
 that the sacrificial death of Christ gives us full au-
 thority to expect every blessing we need.

Having our hearts sprinkled] Not our *bodies*, as
 was the case among the Hebrews, when they had
 contracted any pollution, for they were to be *sprinkled
 with the water of separation*, see Numb. xix. 2—10 ;
 but our *hearts*, sprinkled by the cleansing efficacy
 of the blood of Christ, without which we cannot draw
 nigh to God.

From an evil conscience] Having that deep sense
 of guilt which our conscience felt taken all away,
 and the peace and love of God shed abroad in our
 hearts by the Holy Ghost given unto us.

Our bodies washed with pure water.] The high-
 priest, before he entered into the inner tabernacle,
 or put on his holy garments, was to wash his flesh in
 water, Lev. xvi. 4, and the Levites were to be cleansed
 the same way, Numb. viii. 7. The apostle probably
 alludes to this in what he says here, though it appears
 that he refers principally to *baptisms*, the washing by
 which was an emblem of the purification of the soul
 by the grace and Spirit of Christ : but it is most

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^a he is faithful that promised;) 24 And let us consider one another to provoke unto love and to good works:

25 ^bNot forsaking the assembling of our-

^a 1 Cor. i. 9. x. 13. 1 Thess. v. 24. 2 Thess. iii. 3. Ch. xi. 11.

selves together, as the manner of some is; but exhorting one another: and ^cso much the more, as ye see ^dthe day approaching.

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^b Acts ii. 42. Jude 19.—^c Rom. xiii. 11.—^d Phil. iv. 5. 2 Pet. iii. 9, 11, 14.

likely that it is to the Jewish baptisms, and not the Christian, that the apostle alludes.

Verse 23. *Let us hold fast the profession of our faith*] The word *ὁμολογια*, from *ὅμω*, together, and *λογος*, a word, implies that general consent that was among Christians on all the important articles of their faith and practice; particularly their acknowledgment of the truth of the gospel, and of Jesus Christ, as the only victim for sin, and the only Saviour from it. If the word *washed* above refer to Christian baptism in the case of adults, then the profession is that which the baptized then made of their faith in the gospel; and of their determination to live and die in that faith.

The various readings on this clause are many in the MSS., &c. *Της ἐλπίδος την ὁμολογίαν*, the confession of our hope; D*, two of the *Itala*, *Vulgate*, *Erpen's Arabic*, and the *Æthiopic*. *Ὁμολογίαν της πιστεως*, the confession of faith; one of the *Barberini MSS.* and two others. This is the reading which our translators have followed; but it is of very little authority. *Την επαγγελίαν της ἐλπίδος*, the promise of hope; St. *Chrysostom*. *Την ἐλπίδα της ὁμολογίας*, the hope of our profession; one of *Petavius's MSS.* But among all these, the confession or profession of hope is undoubtedly the genuine reading. Now, among the primitive Christians, the hope which they professed was the resurrection of the body, and everlasting life; every thing among these Christians was done and believed in reference to a future state; and for the joy that this set before them they, like their master, endured every cross, and despised all shame: they expected to be with God, through Christ; this hope they professed to have; and they confessed boldly and publicly the faith on which this hope was built. The apostle exhorts them to hold fast this confession without wavering—never to doubt the declarations made to them by their Redeemer, but having the full assurance of faith that their hearts were sprinkled from an evil conscience, that they had found redemption in the blood of the Lamb, they might expect to be glorified with their living Head in the kingdom of their Father.

He is faithful that promised] The eternal life, which is the object of your hope, is promised to you by him who cannot lie; as he then is faithful who has given you this promise, hold fast the profession of your hope.

Verse 24. *And let us consider one another*] *Καρανομεν* Let us diligently and attentively consider each other's trials, difficulties, and weaknesses; feel

for each other, and excite each other to an increase of love to God and man; and, as the proof of it, to be fruitful in good works. The words *εις παροξυσμον*, to the provocation, are often taken in a good sense, and signify excitement, stirring up, to do any thing laudable, useful, honourable, or necessary. *Xenophon*, *Cyrop.*, lib. vi., page 108, speaking of the conduct of Cyrus towards his officers, says: *Και τουτους επαιων τε, παρωξυνε, και χαριζομενος αυτοις ὁ τι δυναται*. "He by praises and gifts excited them as much as possible." See the note on Acts xv. 39, where the subject is farther considered.

Verse 25. *Not forsaking the assembling of ourselves*] *Επισυναγωγην ιαυρων*. Whether this means public or private worship is hard to say; but as the word is but once more used in the New Testament (2 Thess. ii. 1), and there means the gathering together of the redeemed of the Lord at the day of judgment, it is as likely that it means here private religious meetings, for the purpose of mutual exhortation: and this sense appears the more natural here, because it is evident that the church was now in a state of persecution, and therefore their meetings were most probably held in private. For fear of persecution, it seems as if some had deserted these meetings, *καθως εθος τισιν*, as the custom of certain persons is. They had given up these strengthening and instructive means, and the others were in danger of following their example.

The day approaching.] *Την ημεραν* That day—the time in which God would come and pour out his judgments on the Jewish nation. We may also apply it to the day of death and the day of judgment. Both of these are approaching to every human being. He who wishes to be found ready will carefully use every means of grace, and particularly the communion of saints, if there be even but two or three in the place where he lives, who stately meet together in the name of Christ. Those who relinquish Christian communion are in a backsliding state; those who backslide are in danger of apostasy. To prevent this latter, the apostle speaks the awful words following. See at the end of this chapter.

Verse 26. *For if we sin wilfully*] If we deliberately, for fear of persecution or from any other motive, renounce the profession of the gospel and the Author of that gospel, after having received the knowledge of the truth so as to be convinced that Jesus is the promised Messiah, and that he had sprinkled our hearts from an evil conscience; for such there remaineth no sacrifice for sins; for as the Jewish sacri-

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26 For ^a if we sin wilfully
^b after that we have received
the knowledge of the truth,
there remaineth no more sacri-

fice for sins,

27 But a certain fearful looking for of judgment, and ^c fiery indignation which shall devour the adversaries.

28 ^d He that despised Moses' law died without mercy, ^e under two or three witnesses :

^a Numb. xv. 30. Ch. vi. 4.—^b 2 Pet. ii. 20, 21.—^c Ezek. xxxvi. 5. Zeph. i. 18. iii. 8. 2 Thess. i. 8. Ch. xii. 29. ^d Ch. ii. 2.—^e Deut. xvii. 2, 6. xix. 15. Matt. xviii. 16.

fices are abolished, as appears by the declaration of God himself in the fortieth psalm, and Jesus being now the only sacrifice which God will accept, those who reject him have *none other* ; therefore their case must be utterly without remedy. This is the meaning of the apostle, and the case is that of a *deliberate apostate*—one who has utterly rejected Jesus Christ and his atonement, and renounced the whole gospel system. It has nothing to do with *backsliders* in our common use of that term. A man may be overtaken in a fault, or he may deliberately go into sin, and yet neither renounce the gospel, nor deny the Lord that bought him. His case is dreary and dangerous, but it is not *hopeless* ; no case is *hopeless* but that of the deliberate *apostate*, who rejects the whole gospel system, after having been saved by grace, or convinced of the truth of the gospel. To him there remaineth no *more sacrifice for sin* ; for there was but the one, Jesus, and this he has utterly rejected.

Verse 27. *A certain fearful looking for of judgment*] From this it is evident that God will pardon no man without a sacrifice for sin ; for otherwise, as Dr. Macknight argues, it would not follow, from there remaining to apostates no more sacrifice for sin, that there must remain to them a dreadful expectation of judgment.

And fiery indignation] *Και πυρος ζηλος* A zeal or fervour of fire ; something similar to the fire that came down from heaven and destroyed Korah and his company ; Numb. xvi. 35.

Probably the apostle here refers to the case of the unbelieving Jews in general, as in chap. vi. to the dreadful judgment that was coming upon them, and the burning up their temple and city with fire. These people had, by the preaching of Christ and his apostles, received the knowledge of the truth. It was impossible that they could have witnessed his miracles and heard his doctrine without being convinced that he was the Messiah, and that their own system was at an end ; but they rejected this only sacrifice at a time when God abolished their own : to that nation, therefore, *there remained no other sacrifice for sin* ; therefore the dreadful judgment came, the fiery indignation was poured out, and they, as *adversaries*, were *devoured* by it.

29 ^f Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of

God, and ^g hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, ^h and hath done despite unto the Spirit of grace ?

30 For we know him that hath said, ⁱ Vengeance *belongeth* unto me, I will recompense,

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John viii. 17. 2 Cor. xiii. 1.—^f Ch. ii. 3. xii. 25.—^g 1 Cor. xi. 29. Ch. xiii. 20.—^h Matt. xii. 31, 32. Eph. iv. 30. ⁱ Deut. xxxii. 35. Rom. xii. 19.

Verse 28. *He that despised Moses' law*] *Αθετηςας* He that rejected it, *threw it aside*, and denied its divine authority by presumptuous sinning, *died without mercy*—without any extenuation or mitigation of punishment ; Numb. xv. 30.

Under two or three witnesses] That is, when convicted by the testimony of two or three respectable witnesses. See Deut. xvii. 6.

Verse 29. *Of how much sorer punishment*] Such offences were trifling in comparison of this, and in justice the punishment should be proportioned to the offence.

Trodden under foot the Son of God] Treated him with the utmost contempt and blasphemy.

The blood of the covenant—an unholy thing] The blood of the covenant means here the sacrificial death of Christ, by which the new covenant between God and man was ratified, sealed, and confirmed. And counting this *unholy*, or common, *κοινων*, intimates that they expected nothing from it in a sacrificial or atoning way. How near to those persons, and how near to their destruction, do they come in the present day who reject the atoning blood, and say, "that they expect no more benefit from the blood of Christ than they do from that of a cow or a sheep !" Is not this precisely the crime of which the apostle speaks here, and to which he tells us God would show no mercy ?

Despite unto the Spirit of grace ?] Hath *insulted* the Spirit of grace. The apostle means the Holy Spirit, whose gifts were bestowed in the first age on believers for the confirmation of the gospel. See chap. vi. 4—6. Wherefore, if one apostatized in the first age, after having been witness to these miraculous gifts, much more after having possessed them himself, he must, like the scribes and Pharisees, have ascribed them to *evil spirits* ; than which a greater indignity could not be done to the Spirit of God. *Macknight*. This is properly the sin against the Holy Ghost, which has no forgiveness.

Verse 30. *Vengeance belongeth unto me*] This is the saying of God, Deut. xxxii. 35, in reference to the idolatrous Gentiles, who were the enemies of his people ; and is here with propriety applied to the above apostates who, being enemies to God's ordinances, and Christ's ministry and merits, must also

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saith the Lord. And again,
"The Lord shall judge his
people.

31 ^b *It is a fearful thing to fall
into the hands of the living God.*

32 But ^c call to remembrance the former
days, in which, ^d after ye were illuminated, ye
endured ^e a great fight of afflictions ;

^a Deut. xxxii. 36. Ps. l. 4. cxxxiv. 14.—^b Luke xii. 5.
^c Gal. iii. 4. 2 John 8.—^d Ch. vi. 4.—^e Phil. i. 29, 30.
Col. ii. 1.—^f 1 Cor. iv. 9.—^g Phil. i. 7. iv. 14. 1 Thess.
ii. 14.—^h Phil. i. 7. 2 Tim. i. 16.—ⁱ Matt. v. 12. Acts

be enemies to Christ's people ; and labour for the
destruction of them, and the cause in which they are
engaged.

The Lord shall judge his people.] That is, he shall
execute judgment for them ; for this is evidently the
sense in which the word is used in the place from
which the apostle quotes, Deut. xxxii. 36 : *For the
Lord shall judge his people, and repent himself for his
servants, when he seeth that their power is gone.* So
God will avenge and vindicate the cause of Chris-
tianity by destroying its enemies, as he did in the
case of the Jewish people, whom he destroyed from
being a nation, and made them a proverb of reproach
and monuments of his wrathful indignation to the
present day.

Verse 31. *It is a fearful thing to fall into the hands
of the living God.*] To fall into the hands of God is
to fall under his displeasure ; and he who lives for
ever can punish for ever. How dreadful to have the
displeasure of an eternal, almighty Being to rest on
the soul for ever ! Apostates, and all the persecutors
and enemies of God's cause and people, may expect
the heaviest judgments of an incensed Deity ; and
these, not for a time, but through eternity.

Verse 32. *But call to remembrance*] It appears
from this, and indeed from some parts of the gospel
history, that the first believers in Judea were greatly
persecuted ; our Lord's crucifixion, Stephen's mar-
tyrdom, the persecution that arose after the death of
Stephen, Acts viii. 1, Herod's persecution, Acts xii. 1,
in which James was killed, and the various perse-
cutions of St. Paul, sufficiently show that this dis-
position was predominant among that bad people.

A great fight of afflictions] Πολλὴν ἀθλήσιν παθη-
μάτων. *A great combat or contention of sufferings.*
Here we have an allusion to the combats at the
Grecian games, or to exhibitions of gladiators at the
public spectacles ; and an intimation how honourable
it was to contend for the faith once delivered to the
saints, and to overcome through the blood of the
Lamb, and their own testimony.

Verse 33. *Ye were made a gazing-stock*] Θεατρῶ-
μενοι : Ye were exhibited as wild beasts and other
shows at the theatres. See the note on 1 Cor. iv. 9,
where all this is illustrated.

Companions of them that were so used.] It appears,
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33 Partly, whilst ye were
made ^f a gazing-stock, both by
reproaches and afflictions ; and
partly, whilst ^g ye became com-
panions of them that were so used.

34 For ye had compassion of me ^h in my
bonds, and ⁱ took joyfully the spoiling of your
goods, knowing ^k in yourselves that ^l ye have

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v. 41. James i. 2.—^h Or, *that ye have in yourselves, or
for yourselves.*—ⁱ Matt. vi. 20. xix. 21. Luke xii. 33.
1 Tim. vi. 19.

from 1 Thess. ii. 14, 15, that the churches of God in
Judea were greatly persecuted, and that they behaved
with courage and constancy in their persecutions.
When any victim of persecuting rage was marked
out, the rest were prompt to take his part, and ac-
knowledge themselves believers in the same doctrine
for which he suffered. This was a noble spirit ;
many would have slunk into a corner, and put off the
marks of Christ, that they might not be exposed to
affliction on this account.

Verse 34. *Ye had compassion of me in my bonds*
Συνεπαθήσατε : *Ye suffered with me, ye sympathized
with me,* when bound for the testimony of Jesus. This
probably refers to the sympathy they showed towards
him, and the help they afforded him, during his long
imprisonment in Cæsarea and Jerusalem. But instead
of τοὺς δεσμοῖς μου, *my bonds, τοὺς δεσμοῖς, the pri-
soners,* is the reading of AD, and several others, both
the Syriac, the Arabic of Erpen, the Coptic, Arme-
nian, Vulgate, some of the Itala, and several of the
Greek Fathers. This reading appears to be so well
supported, that Griesbach has admitted it into the
text. If it be genuine, it shows that there had been,
and perhaps were then, several bound for the testi-
mony of Jesus, and that the church in Judea had
shown its attachment to Christ by openly acknow-
ledging these prisoners, and ministering to them.

Took joyfully the spoiling of your goods] They
were deprived of their inheritances, turned out of
their houses, and plundered of their goods ; they
wandred about in sheep-skins and goat-skins, being
destitute, afflicted, tormented. To suffer such per-
secution patiently was great ; to endure it without a
murmur was greater ; to rejoice in it was greatest
of all. But how could they do all this ? The next
clause informs us.

Knowing in yourselves] They had the fullest evi-
dence that they were the children of God, the Spirit
itself bearing this witness to their spirits ; and if
children then heirs, heirs of God, and joint-heirs with
Christ. They knew that heaven was their portion,
and that to it they had a sure right and indefeasible
title by Christ Jesus. This accounts, and this alone
can account, for their taking joyfully the spoiling of
their goods : they had Christ in their hearts ; they
knew that they were his children, and that they had
a kingdom, but that kingdom was not of this world.

A. M. cir. 4067. in heaven a better and an en-
 A. D. cir. 63. during substance.
 An. Olymp. 35 Cast not away therefore
 cir. CCX. 3. your confidence, ^a which hath
 A.U.C. cir. 816. great recompence of reward.

36 ^b For ye have need of patience, that,
 after ye have done the will of God, ^c ye might
 receive the promise.

37 For ^d yet a little while, and ^e he that

shall come will come, and will A. M. cir. 4067.
 not tarry. A. D. cir. 63.
 An. Olymp. 38 Now 'the just shall live
 cir. CCX. 3. by faith: but if *any man* draw
 A.U.C. cir. 816. back, my soul shall have no pleasure in
 him.

39 But we are not of them ^e who draw back
 unto perdition, but of them that ^h believe to
 the saving of the soul.

^a Matt. v. 12. x. 32.—^b Luke xxi. 19. Gal. vi. 9. Ch.
 xii. 1.—^c Col. iii. 24. Ch. ix. 15. 1 Pet. i. 9.—^d Luke
 xviii. 8. 2 Pet. iii. 9.—^e Hab. ii. 3, 4.—^f Rom. i. 17.

Gal. iii. 11.—^g 2 Pet. ii. 20, 21.—^h Acts xvi. 30, 31.
 1 Thess. v. 9. 2 Thess. ii. 14.

They had the support they needed, and they had it
 in the time in which they needed it most.

Verse 35. *Cast not away therefore your confidence*] *Την παρρησιαν ὑμων* Your liberty of access to God; your title and right to approach his throne; your birthright as his sons and daughters; and the clear evidence you have of his favour, which, if you be not steady and faithful, you must lose. Do not throw it away, μη αποβαλητε: neither men nor devils can take it from you, and God will never deprive you of it if you continue faithful. There is a reference here to cowardly soldiers, who throw away their shields, and run away from the battle. This is your shield, your faith in Christ, which gives you the knowledge of salvation; keep it, and it will keep you.

The Lacedemonian women, when they presented the shields to their sons going to battle, were accustomed to say: Η ταν, η επι τας: "Either bring this back, or be brought back upon it;" alluding to the custom of bringing back a slain soldier on his own shield, a proof that he had preserved it to the last, and had been faithful to his country. They were accustomed also to excite their courage by delivering to them their fathers' shields with the following short address: Ταυτην ο πατηρ σοι αι σωζει και συ ουν ταυταν σωζει, η μη εσο. "This shield thy father always preserved; do thou preserve it also, or perish;" *Lacænarum Apophthegmata*, PLUT. OPERA, a *Wittenbach*, Vol. I., p. 682. Thus spake the Lacedemonian mothers to their sons; and what say the oracles of God to us? Μη αποβαλητε την παρρησιαν ὑμων: Cast not away your confession of faith. This is your shield; keep it, and it will ever be your sure defence; for by it you will quench every fiery dart of the wicked one. The church of Christ speaks this to all her sons, and especially to those employed in the work of the ministry. Of this shield, of this glorious system of salvation by Jesus Christ, illustrated and defended in this book, I say to each of my children: Ταυτην ο πατηρ σοι αι σωζει και συ ουν ταυταν σωζει, η μη εσο. This faith, thy father, by the grace of God, hath always kept; keep thou it also, or thou must expect to perish! May this be received both as a warning and encouragement!

Great recompence of reward.] No less than God's continual approbation; the peace that passeth all

understanding ruling the heart here; and the glories of heaven as an eternal portion. Conscientiously keep the shield, and all these shall be thine. This will be thy reward; but remember that it is the mercy of God that gives it.

Verse 36. *Ye have need of patience*] Having so great a fight of sufferings to pass through, and they of so long continuance. God furnishes the grace; you must exercise it. The grace or principle of patience comes from God; the use or exercise of that grace is of yourselves. Here ye must be workers together with God. *Patience* and *perseverance* are nearly the same.

Have done the will of God] By keeping the faith, and patiently suffering for it.

Verse 37. *For yet a little while*] *Ετι γαρ μικρον, οσον* For yet a very little time. In a very short space of time the Messiah will come, and execute judgment upon your rebellious country. This is determined, because they have filled up the measure of their iniquity, and their destruction slumbereth not. The apostle seems to refer to Hab. ii. 3, 4, and accommodates the words to his own purpose.

Verse 38. *Now the just shall live by faith*] *Ο δε δικαιος εκ πιστεως ζησεται* But the just by faith, i. e. he who is justified by faith, shall live—shall be preserved when this overflowing scourge shall come. See this meaning of the phrase vindicated, Rom. i. 17. And it is evident, both from this text, and Gal. iii. 11, that it is in this sense that the apostle uses it.

But if any man draw back] *Και εαν υποστειληται* But if he draw back; he, the man who is justified by faith; for it is of him, and none other, that the text speaks. The insertion of the words *any man*, if done to serve the purpose of a particular creed, is a wicked perversion of the words of God. They were evidently intended to turn away the relative from the antecedent, in order to save the doctrine of final and unconditional perseverance; which doctrine this text destroys.

My soul shall have no pleasure in him.] My very heart shall be opposed to him who makes shipwreck of faith and a good conscience. The word υποστειλειν signifies, not only to draw back, but to *slink away and hide through fear*. In this sense it is used by the very best Greek writers, as well as by Josephus

and *Philo*. As dastards and cowards are hated by all men, so those that *slink away* from Christ and his cause, for fear of persecution or secular loss, God must despise; in them he cannot delight; and his Spirit, grieved with their conduct, must desert their hearts, and leave them to *darkness* and *hardness*.

Verse 39. *But we are not of them who draw back*] *Ουκ εσμεν υποστολης—, αλλα πιστως.* "We are not the cowards, but the courageous." I have no doubt of this being the meaning of the apostle, and the form of speech requires such a translation; it occurs more than once in the New Testament. So, Gal. iii. 7: *Οι εκ πιστως, they who are of the faith*, rather the *faithful*, the *believers*; Rom. iii. 26: *Ο εκ πιστως, the believer*; Rom. ii. 8: *Οι εξ εριθειας, the contentious*; in all which places the learned reader will find that the form of speech is the same. We are not cowards who *slink away*, and notwithstanding meet *destruction*; but we are *faithful*, and have our souls saved alive. The words *περικουσις ψυχης* signify the *preservation of the life*. See the note, Eph. i. 14. He intimates that, notwithstanding the persecution was hot, yet they should escape with their *lives*.

1. It is very remarkable, and I have more than once called the reader's attention to it, that not one Christian life was lost in the siege and destruction of Jerusalem. Every *Jew* perished, or was taken captive; all those who had *apostatized*, and slunk away from Christianity, perished with them: all the genuine *Christians* escaped with their lives. This very important information, which casts light on many passages in the New Testament, and manifests the grace and providence of God in a very conspicuous way, is given both by *Eusebius* and *Epiphanius*. I shall adduce their words: "When the whole congregation of the church in Jerusalem, according to an oracle given by revelation to the approved persons among them before the war, *κατα τινα χρησμον τοις αυτοθι δοκιμοις δι' αποκαλυψεως δοθεντα προ του πολεμου, μετασστηναι της πολεις, και τινα της περαιας πολιν οικειν κεελευσμενον, Πελλαν αυτην ονομαζουσιν*, were commanded to depart from the city, and inhabit a certain city which they call Pella, beyond Jordan, to which, when all those who believed in Christ had removed from Jerusalem, and when the saints had totally abandoned the royal city, which is the metropolis of the Jews; then the divine vengeance seized them who had dealt so wickedly with Christ and his apostles, and utterly destroyed that wicked and abominable generation." *EUSEB. Hist. Eccles.*, l. iii., c. v. Vol. I., p. 93. Edit. a Reading.

St. Epiphanius, in *Hæres. Nazaren.* c. 7, says: "The Christians who dwell in Jerusalem, being forewarned by Christ of the approaching siege, removed to Pella."

The same, in his book *De Ponderibus et Mensuris*, says: "The disciples of Christ, being warned by an angel, removed to Pella; and afterwards, when Adrian rebuilt Jerusalem, and called it after his own name, *Ælia Colonia*, they returned thither." As those places in *Epiphanius* are of considerable importance, I shall subjoin the original: *Εκειθεν γαρ η αρχη γυγυε μετα την*

απο των Ιεροσολυμων μετασταςιν, παντων των μαθητων των εν Πελλη φηκκοτων, Χριστου φησαντος καταλειψαι τα Ιεροσολυμα, και αναχωρησαι, εκειθη ημελλε πασων πολιορκιαν. *ΕΡΙΗ. adver. Hæres.*, l. i., c. 7, Vol. I., p. 123. Edit. Par. 1622. The other place is as follows: *Ἐνικα γαρ εμελλεν η πολις ἀλίσκεσθαι ὑπο των Ῥωμαων, προεχρηματισθησαν ὑπο Αγγελου παντες οι μαθηται μεταστηναι απο της πολεις, μελλουσης αρδην απολλουσθαι. Οι τινες και μετανασται γενομενοι φησαν εν Πελλη—περαν του Ιορδανου, η τις εκ Δεκαπολεις λεγεται ειναι.* *Ibid. De Pon. et Mens.*, Vol. II., p. 171.

These are remarkable testimonies, and should be carefully preserved. Pella, it appears, was a city of *Cœlesyria*, beyond Jordan, in the district of *Decapolis*. Thus it is evident that these Christians held fast their faith, preserved their shield, and continued to believe to the *saving of their lives* as well as to the *saving of their souls*. As the apostle gives several hints of the approaching destruction of Jerusalem, it is likely that this is the true sense in which the words above are to be understood.

2. I have already said a little, from verse 25, on the importance of *social worship*. *PUBLIC WORSHIP* is not of less consequence. Were it not for *public*, private worship would soon be at an end. To this, under God, the church of Christ owes its being and its continuance. Where there is no public worship there is no *religion*. It is by this that God is acknowledged; and he is the *Universal Being*; and by his *bounty* and *providence* all live; consequently, it is the duty of every intelligent creature *publicly* to acknowledge him, and offer him that worship which himself has prescribed in his word. The ancient Jews have some good maxims on this subject which may be seen in *Schoettgen*. I shall quote a few.

In *Berachoth*, fol. 8, it is written: "Rabbi Levi said, He who has a synagogue in his city, and does not go thither to pray, shall be esteemed a bad citizen," or a bad neighbour. And to this they apply the words of the prophet, Jer. xii. 14: *Thus saith the Lord against all my evil neighbours—behold, I will pluck them out of their land.*

In *Mechilta*, fol. 48: "Rabbi Eliezer, the son of Jacob, said," speaking as from God, "If thou wilt come to my house, I will go to thy house; but if thou wilt not come to my house, I will not enter thy house. The place that my heart loveth, to that shall my feet go." We may safely add, that those who do not frequent the house of God can never expect his presence or blessing in their own.

In *Taanith*, fol. 11, it is said that "to him who separates himself from the congregation shall two angels come, and lay their hands upon his head and say, This man, who separates himself from the congregation, shall not see the comfort which God grants to his afflicted church." The wisest and best of men have always felt it their duty and their interest to worship God in public. As there is nothing more necessary, so there is nothing more reasonable; he who acknowledges God in all his ways may expect all his steps to be directed. The public worship of God is one grand line of distinction between the

atheist and the believer. He who uses not public worship has either no God, or has no right notion of his being; and such a person, according to the Rab- bins, is a *bad neighbour*; it is dangerous to live near him, for neither he nor his can be under the protec-

tion of God. No man should be forced to attend a particular place of worship, but every man should be obliged to attend some place; and he who has any fear of God will not find it difficult to get a place to his mind.

CHAPTER XI.

A definition of faith, 1, 2. What are its immediate objects, 3. What are its effects, instanced in Abel, 4. In Enoch, 5, 6. In Noah, 7. In Abraham, 8—10. In Sara, 11. In their righteous posterity, 12—16. In Abraham's offering of his son Isaac, 17—19. In Isaac, 20. In Jacob, 21. In Joseph, 22. In Moses, 23—28. In the Israelites in the wilderness, 29. In the fall of Jericho, 30. In Rahab, 31. In several of the judges; and in David, Samuel, and the prophets, 32—34. The glorious effects produced by it in the primitive martyrs. 35—40.

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NOW faith is the ^a substance of things hoped for, the evidence ^b of things not seen.

^a Or, ground; or, confidence.

NOTES ON CHAP. XI.

Verse 1. *Faith is the substance of things hoped for*

Ἐστι δὲ πίστις ἐπιζόμενων ὑποστάσις. Faith is the **SUBSISTENCE** of things hoped for; πραγμάτων ἐλεγχος ἢ βλεπομένων. **THE DEMONSTRATION** of things not seen. The word ὑπόστασις, which we translate *substance*, signifies *subsistence*, that which becomes a *foundation* for another thing to stand on. And ἐλεγχος signifies such a *conviction* as is produced in the mind by the *demonstration* of a *problem*, after which *demonstration* no doubt can remain, because we see from it that the thing *is*; that it *cannot but be*; and that it cannot be *otherwise* than as it is, and is proved to be. Such is the *faith* by which the soul is justified; or rather, such are the effects of justifying faith: on it subsists the peace of God, which passeth all understanding; and the love of God is shed abroad in the heart where it lives, by the Holy Ghost. At the same time the Spirit of God witnesses with their spirits who have this faith that their sins are blotted out; and this is as fully manifest to their judgment and conscience as the axioms, "A whole is greater than any of its parts;" "Equal lines and angles, being placed on one another, do not exceed each other;" or as the deduction from Prop. 47, Book I., Euclid: "The square of the base of a right-angled triangle is equal to the difference of the squares of the other two sides." Ἐλεγχος is defined by logicians, *Demonstratio quæ fit argumentis certis et rationibus indubitatis, qua rei certitudo efficitur*. "A demonstration of the certainty of a thing by sure arguments and indubitable reasons." Aristotle uses it for a mathematical demonstration, and properly defines it thus: Ἐλεγχος δὲ ἐστὶν ὁ μὴ ἕνατος ἄλλως εἶναι, ἀλλ' οὕτως ὡς ἡμεῖς λεγομέν, "Elenchos, or Demonstration, is that which cannot be otherwise, but is so as we assert." Rhetor. ad

2 For ^c by it the elders obtained a good report.
3 Through faith we under-

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^b Rom. viii. 24, 25. 2 Cor. iv. 18. v. 7. — ^c Ver. 39.

Alexand., cap. 14, περι ἐλεγχου. On this account I have adduced the above theorem from *Euclid*.

Things hoped for] Are the peace and approbation of God, and those blessings by which the soul is prepared for the kingdom of heaven. A *penitent* hopes for the pardon of his sins and the favour of his God, faith in Christ puts him in possession of this pardon, and thus the thing that was hoped for is enjoyed by faith. When this is received a man has the fullest conviction of the truth and reality of all these blessings; though *unseen* by the *eye*, they are *felt* by the *heart*; and the man has no more doubt of God's approbation and his own free pardon, than he has of his being.

In an extended sense the *things hoped for* are the resurrection of the body, the new heavens and the new earth, the introduction of believers into the heavenly country, and the possession of eternal glory.

The *things unseen*, as distinguished from the things hoped for, are, in an extended sense, the creation of the world from nothing, the destruction of the world by the deluge, the miraculous conception of Christ, his resurrection from the dead, his ascension to glory, his mediation at the right hand of God, his government of the universe, &c., &c., all which we as firmly believe on the testimony of God's word as if we had seen them. See *Macknight*. But this faith has particular respect to the being, goodness, providence, grace, and mercy of God, as the subsequent verses sufficiently show.

Verse 2. *For by it the elders obtained a good report.*] By the *elders* are meant *ancestors, forefathers*, such as the patriarchs and prophets, several of whom he afterwards particularly names, and produces some fact from the history of their lives.

It is very remarkable that among the whole there

A. M. cir. 4067. stand that ^a the worlds were
 A. D. cir. 63. framed by the word of God, so
 An. Olymp. that things which are seen were
 cir. CCK. 3. not made of things which do
 A.U.C. cir. 816. appear.

4 By faith ^b Abel offered unto God a more excellent sacrifice than Cain, by which he

^a Gen. i. 1. Ps. xxxiii. 6. John i. 3. Ch. i. 2. 2 Pet. iii. 5.—^b Gen. iv. 4. 1 John iii. 12.—^c Gen. iv. 10.

is not one word concerning poor Adam and his wife, though both *Abraham* and *Sarah* are mentioned. There was no *good report* concerning them; not a word of their repentance, faith, or holiness. Alas! alas! did ever such bright suns set in so thick a cloud? Had there been any thing praiseworthy in their life after their fall, any act of faith by which they could have been distinguished, it had surely come out here; the mention of their second son Abel would have suggested it. But God has covered the whole of their spiritual and eternal state with a *thick* and *impenetrable veil*. Conjectures relative to their state would be very precarious; little else than *hope* can be exercised in their favour: but as to them the promise of Jesus was given, so we may believe they found redemption in that blood which was shed from the foundation of the world. Adam's rebellion against his Maker was too great and too glaring to permit his name to be ever after mentioned with honour or respect.

The word *μαρτυρηθῆσαν*, which we translate *obtained a good report*, literally signifies, *were witnessed of*; and thus leads us naturally to God, who by his word, as the succeeding parts of the chapter show, *bore testimony* to the faith and holiness of his servants. The apostle does not mention one of whom an account is not given in the Old Testament. This, therefore, is God's witness or testimony concerning them.

Verse 3. *Through faith we understand*] By *worlds*, *ῥως αἰῶνας*, we are to understand the *material fabric of the universe*; for *αἰών* can have no reference here to *age* or any measurement of time, for he speaks of the *things which are SEEN not being made out of the things which do APPEAR*; this therefore must refer to the *material creation*: and as the word is used in the *plural* number, it may comprehend, not only the earth and visible heavens, but the whole planetary system; the different worlds which, in our system at least, revolve round the sun. The apostle states that these things were *not made out of a pre-existent matter*; for if they were, that matter, however extended or *modified*, must *appear* in that thing into which it is compounded and modified, consequently it could not be said that the things which are *seen* are not made of the things that *appear*; and he shows us also, by these words, that the present mundane fabric was not formed or *reformed* from *one anterior*, as some suppose. According to Moses and the apostle we believe that God made all things out of *nothing*. See the notes on Gen. i. 1, &c.

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obtained witness that he was ^a righteous, God testifying of his gifts: and by it he, being dead, ^c yet ^d speaketh.

5 By faith ^e Enoch was translated that he should not see death; and was not found, because God had translated him: for before

Matt. xxiii. 35. Ch. xii. 24.—^d Or, *is yet spoken of*.
^e Gen. v. 22, 24. Wisd. iv. 10. Eccles. xlv. 16. xlix. 14.

At present we see trees of different kinds are produced from trees; beasts, birds, and fishes, from others of the same kind; and man, from man: but we are necessarily led to believe that there was a *first man*, who owed not his being to man; first there were *beasts*, &c., which did not derive their being from others of the same kind; and so of all manner of *trees*, *plants*, &c. God, therefore, made all these out of *nothing*; his word tells us so, and we credit that word.

Verse 4. *By faith Abel offered—a more excellent sacrifice*] Πλειονα θυσιαν *More sacrifice*; as if he had said: Abel, by faith, made *more than one* offering; and hence it is said, God testified of his gifts, *ῥως δωρους*. The plain state of the case seems to have been this: Cain and Abel both brought offerings to the altar of God, probably the altar erected for the *family worship*. As Cain was a *husbandman*, he brought a *mincha*, or *eucharistic offering*, of the fruits of the ground, by which he acknowledged the being and providence of God. Abel, being a *shepherd* or a feeder of cattle, brought, not only the *eucharistic offering*, but also of the produce of his flock as a *sin-offering* to God, by which he acknowledged his own *sinfulness*, God's *justice* and *mercy*, as well as his *being* and *providence*. Cain, not at all apprehensive of the demerit of sin, or God's holiness, contented himself with the *mincha*, or *thank-offering*: this God could not, consistently with his holiness and justice, receive with complacency; the other, as referring to him who was the Lamb slain from the foundation of the world, God could receive, and did particularly testify his approbation. Though the *mincha*, or *eucharistic offering*, was a very proper offering in its place, yet this was not received, because there was no *sin-offering*. The rest of the history is well known.

Now by this faith, thus exercised, in reference to an atonement, he, Abel, *though dead, yet speaketh*; i. e. preacheth to mankind the necessity of an atonement, and that God will accept no sacrifice unless connected with this. See this transaction explained at large in my notes on Gen. iv. 3, &c.

Verse 5. *By faith Enoch was translated*] It is said, in Gen. v. 24, that Enoch walked with God, and *he was not, for God took him*. Here the apostle explains what God's taking him means, by saying that *he was translated that he should not see death*; from which we learn that he did not die, and that God took him to a state of blessedness without obliging him to

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his translation he had this testimony, that he pleased God.

6 But without faith *it is impossible to please him*: for he

that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

7 By faith ^aNoah, being warned of God of things not seen as yet, ^bmoved with fear, ^cprepared an ark to the saving of his house; by the which he condemned the world, and became heir of ^dthe righteousness which is by faith.

^a Gen. vi. 13, 22. Eccles. iv. 17.—^b Or, *being wary*.
^c 1 Pet. iii. 20.—^d Rom. iii. 23. iv. 13. Phil. iii. 9.
^e Gen. xii. 1, 4. Acts vii. 2, 3, 4.—^f Gen. xii. 8. xiii. 3.

pass through death. See his history explained at large in the above place, in Gen. v. 22—24.

Verse 6. *He that cometh to God*] The man who professes that it is his duty to worship God must, if he act rationally, do it on the conviction that there is such a Being, infinite, eternal, unoriginated, and self-existent; the cause of all other being; on whom all being depends; and by whose energy, bounty, and providence, all other beings exist, live, and are supplied with the means of continued existence and life. He must believe, also, that he rewards them that diligently seek him; that he is not indifferent about his own worship; that he *requires* adoration and religious service from men; and that he blesses, and especially protects and saves those who in simplicity and uprightness of heart seek and serve him. This requires *faith*, such a faith as is mentioned above; a faith by which we can *please God*; and now that we have an abundant revelation, a faith *according to that revelation*; a faith in God through Christ the great sin-offering, without which a man can no more please him, or be accepted of him, than Cain was. As the knowledge of the being of God is of infinite importance in religion, I shall introduce at the end of this chapter a series of propositions, tending to prove the being of God, 1st. *A Priori*; and 2dly, *A Posteriori*; omitting the proofs that are generally produced on those points, for which my readers may refer to works in general circulation on this subject: and 3dly, I shall lay down some *phenomena* relative to the heavenly bodies, which it will be difficult to account for without acknowledging the infinite skill, power, and *continual energy* of God.

Verse 7. *By faith Noah*] See the whole of this history, Gen. vi. 13.

Warned of God] *Χρηματισθεις*. As we know from the history in Genesis that God did warn Noah, we see from this the real import of the verb *χρηματισθεις*, as used in various parts of the New Testament; it signifies to *utter oracles*, to *give divine warning*.

Moved with fear] *Ευλαβηθεις*. Influenced by *religious fear* or *reverence towards God*. This is

8 By faith ^aAbraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, as *in* a strange country, ^bdwelling in tabernacles with Isaac and Jacob, ^cthe heirs with him of the same promise:

10 For he looked for a ^bcity which hath foundations, ^cwhose builder and maker *is* God.

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18. xviii. 1, 9.—^a Ch. vi. 17.—^b Ch. xii. 22. xiii. 14.
^c Ch. iii. 4. Rev. xxi. 2, 10.

mentioned to show that he acted not from a fear of losing his life, but from the fear of God; and hence that fear is here properly attributed to *faith*.

He condemned the world] He credited God, *they* did not; *he* walked in the way God had commanded, *they* did not; *he* repeatedly admonished them, 1 Pet. iii. 20, *they* regarded it not; this aggravated their crimes, while it exalted his faith and righteousness. "His faith and obedience condemned the world, *i. e.* the *unbelievers*, in the same sense in which every good man's virtues and exhortations condemn such as will not attend to and imitate them." *Dodd*.

Became heir of the righteousness] He became entitled to that justification which is by faith; and his temporal deliverance was a pledge of the salvation of his soul.

Verse 8. *Abraham, when he was called*] See on Gen. xii. 1—4.

Not knowing whither he went.] Therefore his *obedience* was the fullest proof of his *faith* in God, and his faith was an *implicit* faith; he obeyed, and went out from his own country, having no prospect of any good or success but what his implicit faith led him to expect from God, *as the rewarder of them that diligently seek him*. In all the preceding cases, and in all that follow, the apostle keeps this maxim fully in view.

Verse 9. *By faith he sojourned in the land of promise*] It is remarkable that Abraham did not acquire any right in Canaan, except that of a *burying place*; nor did he build any house in it; his faith showed him that it was only a *type* and *pledge* of a better country, and he kept that better country continually in view: he, with Isaac and Jacob, who were heirs of the same promise, were contented to dwell in tents, without any *fixed* habitation.

Verse 10. *For he looked for a city which hath foundations*] He knew that earth could afford no permanent residence for an immortal mind, and he looked for that heavenly building of which God is the architect and owner; in a word, he lost sight of earth, that he might keep heaven in view. And all who are

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11 Through faith also ^aSara herself received strength to conceive seed, and ^bwas delivered of a child when she was past age, because she judged him ^cfaithful who had promised.

12 Therefore sprang there even of one, and him ^das good as dead, ^eso many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

13 These all died ^fin faith, ^gnot having received the promises, but ^hhaving seen them

afar off, and were persuaded of *them*, and embraced *them*, and ⁱconfessed that they were strangers and pilgrims on the earth.

14 For they that say such things ^kdeclare plainly that they seek a country.

15 And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned:

16 But now they desire a better *country*, that is, an heavenly: wherefore God is not

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A.U.C. cir. 816.

^a Gen. xvii. 19. xviii. 11, 14. xxi. 2.—^b See Luke i. 36. ^c Rom. iv. 21. Ch. x. 23.—^d Rom. iv. 19.—^e Gen. xxii. 17. Rom. iv. 18.—^f Gr. according to faith.—^g Ver. 39.

^h Ver. 27. John viii. 56.—ⁱ Gen. xxiii. 4. xlvii. 9. 1 Chron. xxix. 15. Ps. xxxix. 12. cxix. 19. 1 Pet. i. 17. ii. 11. ^k Ch. xiii. 14.

partakers of his faith possess the same spirit, walk by the same rule, and mind the same thing.

Whose builder and maker is God.] The word *ῥητορὴς* signifies an *architect*, one who *plans, calculates, and constructs* a building. The word *δημιουργός* signifies the *governor of a people*; one who *forms them by institutions and laws*; the framer of a *political constitution*. God is here represented the *Maker or Father* of all the heavenly inhabitants, and the *Planner* of their *citizenship* in that heavenly country. See *Macknight*.

Verse 11. *Through faith also Sara*] Her history, as far as the event here is concerned, may be seen Gen. xvii. 19, and xxi. 2. Sarah at first treated the divine message with ridicule, judging it to be absolutely impossible, not knowing then that it was from God; and this her age and circumstances justified, for, humanly speaking, such an event was impossible: but, when she knew that it was God who said this, it does not appear that she doubted any more, but implicitly believed that what God had promised he was able to perform.

Verse 12. *Him as good as dead*] According to nature, long past the time of the procreation of children. The birth of Isaac, the circumstances of the father and mother considered, was entirely supernatural; and the people who proceeded from this birth were a supernatural people; and were and are most strikingly singular through every period of their history to the present day.

Verse 13. *These all died in faith*] That is, Abraham, Sarah, Isaac, and Jacob, continued to believe, to the *end of their lives*, that God would fulfil this promise; but they neither saw the numerous seed, nor did they get the promised rest in Canaan.

Strangers and pilgrims] Strangers, *ξένοι*, persons who are out of their own country, who are in a foreign land: *pilgrims, παρεπιδημοί*, sojourners only for a time; not intending to take up their abode in that place, nor to get naturalized in that country.

How many use these expressions, professing to be strangers and pilgrims here below, and yet the whole of their conduct, spirit, and attachments, show that

they are *perfectly at home*! How little consideration and weight are in many of our professions, whether they relate to earth or heaven!

Verse 14. *Declare plainly that they seek a country.*] A man's *country* is that in which he has constitutional rights and privileges; no stranger or sojourner has any such rights in the country where he sojourns. These, by declaring that they felt themselves strangers and sojourners, professed their faith in a heavenly country and state, and looked beyond the grave for a place of happiness. No intelligent Jew could suppose that Canaan was all the *rest* which God had promised to his people.

Verse 15. *If they had been mindful of that country.*] They considered their right to the promises of God as dependant on their utter renunciation of Chaldea: and it was this that induced Abraham to cause his steward Eliezer to *swear* that he would not carry his son Isaac to Chaldea; see Gen. xxiv. 5—8. There idolatry reigned; and God had called them to be the patriarchs and progenitors of a people among whom the knowledge of the true God, and the worship required by him, should be established and preserved.

Verse 16. *But now they desire a better*] They all expected *spiritual blessings*, and a *heavenly inheritance*; they sought God as their *portion*, and in such a way and on such principles that he is not *ashamed to be called their God*; and he shows his affection for them by preparing for them a city, to wit, *heaven*, as themselves would seek no city on earth; which is certainly what the apostle has here in view. And from this it is evident that the patriarchs had a proper notion of the immortality of the soul, and expected a place of residence widely different from Canaan. Though to Abraham, Isaac, and Jacob, the promises were made in which Canaan was so particularly included, yet God did not give them any inheritance in that country, *no, not so much as to set a foot on*; Acts vii. 5. Therefore, if they had not understood the promises to belong to *spiritual things*, far from enduring, as seeing him who is invisible, they must have considered themselves deceived and mocked.

A. M. cir. 4067. A. D. cir. 63. An. Olymp. cir. CCX. 3. A.U.C. cir. 816. ashamed ^a to be called their God; for ^b he hath prepared for them a city.

17 By faith ^c Abraham, when he was tried, offered up Isaac; and he that had received the promises ^d offered up his only-begotten son,

18 ^e Of whom it was said, ^f That in Isaac shall thy seed be called :

19 Accounting that God ^g was able to raise *him* up, even from the dead; from whence also he received him in a figure.

20 By faith ^h Isaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob, when he was a dying, ⁱ blessed both the sons of Joseph; and ^k worshipped, *leaning upon the top of his staff.*

A. M. cir. 4067. A. D. cir. 63. An. Olymp. cir. CCX. 3. A.U.C. cir. 816.

^a Exod. iii. 6, 15. Matt. xxii. 32. Acts vii. 32. — ^b Phil. iii. 20. Ch. xiii. 14. — ^c Gen. xxii. 1, 9. — ^d James ii. 21. ^e Or, To. — ^f Gen. xxi. 12. Rom. ix. 7. — ^g Rom. iv. 17,

19, 21. — ^h Gen. xxvii. 27, 39. — ⁱ Gen. xlvi. 5, 16, 20. ^k Gen. xlvii. 31.

The apostle therefore, with the highest propriety, attributes their whole conduct and expectation to *faith*.

Verse 17. *Abraham, when he was tried*] See the history of this whole transaction explained at large in the notes on Gen. xxii. 1—9.

Offered up his only-begotten] Abraham did, *in effect*, offer up Isaac; he built an altar, bound his son, laid him upon the altar, had ready the incense, took the knife, and would immediately have slain him had he not been prevented by the same authority by which the sacrifice was enjoined. Isaac is here called *his only-begotten*, as he was the *only son* he had by his legitimate wife, who was heir to his property, and heir of the promises of God. The man who proved faithful in such a trial, deserved to have his faith and obedience recorded throughout the world.

Verse 19. *To raise him up, even from the dead*] Abraham staggered not at the promise through unbelief, but was strong in faith, giving glory to God. The resurrection of the dead must have been a doctrine of the patriarchs; they expected a heavenly inheritance, they saw they died as did other men, and they must have known that they could not enjoy it but in consequence of a resurrection from the dead.

He received him in a figure.] *Ἐν παραβολῇ* In my discourse on *paraboli cal writing* at the end of Matt. xiii., I have shown (signification 9) that *παραβολή* sometimes means a *daring exploit*, a *jeoparding of the life*; and have referred to this place. I think it should be so understood here, as pointing out the very imminent danger he was in of losing his life. The clause may therefore be thus translated: "Accounting that God was able to raise him up from the dead, from whence he had received him, he being in the most imminent danger of losing his life." It is not, therefore, the natural deadness of Abraham and Sarah to which the apostle alludes, but the death to which Isaac on this occasion was exposed, and which he escaped by the immediate interference of God.

Verse 20. *By faith Isaac blessed Jacob and Esau*] He believed that God would fulfil his promise to his posterity; and God gave him to see what would befall them in their future generations. The apostle does not seem to intimate that one should be an object of the *divine hatred*, and the other of *divine*

love, in reference to their *eternal* states. This is wholly a *discovery* of later ages. For an ample consideration of this subject, see the notes on Gen. xxvii.

Verse 21. *Blessed both the sons of Joseph*] That is, Ephraim and Manasseh. See the account and the notes, Gen. xlvi. 5, &c.

Worshipped, leaning upon the top of his staff.] This subject is particularly considered in the note on Gen. xlvii. 31.

It appears, that at the time Joseph visited his father he was very weak, and generally confined to his couch, having at hand his *staff*; either that with which he usually supported his feeble body, or that which was the *ensign* of his office, as *patriarch* or *chief* of a very numerous family. The ancient chiefs, in all countries, had this staff or sceptre continually at hand. See Homer throughout. It is said, Gen. xlvi. 2, that when Joseph came to see his father Jacob, who was then in his last sickness, *Israel strengthened himself, and sat upon the bed*. Still I conceive he had his staff or sceptre at hand; and while sitting upon the bed, with his feet on the floor, he supported himself with his staff. When Joseph swore to him that he should be carried up from Egypt, he *bowed himself on his bed's head*, still supporting himself with his staff, which probably with this last act he laid aside, *gathered up his feet*, and reclined wholly on his couch. It was therefore indifferent to say that he worshipped or bowed himself on his staff or on his bed's head. But as *שָׁחָה* signifies, not only to *bow*, but also to *worship*, because acts of adoration were performed by *bowing* and *prostration*; and as *מִטָּה* *mittah*, a *bed*, by the change of the vowel points becomes *matteh*, a *staff*, hence the *Septuagint* have translated the passage *Και προσεκύνησεν Ἰσραὴλ ἐπὶ τὸ ἀκρον τῆς ῥάβδου αὐτου* And *Israel bowed or worshipped on the head of his staff*. This reading the apostle follows here *literatim*.

Wretched must that cause be which is obliged to have recourse to what, at best, is an equivocal expression, to prove and support a favourite opinion. The Romanists allege this in favour of *image worship*. This is too contemptible to require confutation. To make it speak this language the Rheims Version renders the verse thus: *By faith Jacob dying, blessed every one of the sons of Joseph, and adored the top of his rod*. A pretty object of adoration, indeed, for a

A. M. cir. 4067. 22 By faith ^a Joseph, when
 A. D. cir. 63. he died, ^b made mention of the
 An. Olymp. departing of the children of
 cir. CCX. 3. Israel; and gave commandment
 A. U. C. cir. 816. concerning his bones.

23 By faith ^c Moses, when he was born,
 was hid three months of his parents, because
 they saw *he was* a proper child; and they
 were not afraid of the king's ^d commandment.

24 By faith ^e Moses, when he was come to

years, refused to be called the son of Pharaoh's daughter;
 25 'Choosing rather to suffer affliction with the people of God,
 than to enjoy the pleasures of sin for a season;
 26 Esteeming ^a the reproach ^b of Christ
 greater riches than the treasures in Egypt:
 for he had respect unto ^c the recompence of
 the reward.
 27 By faith ^b he forsook Egypt, not fearing

^a Gen. i. 24, 25. Exod. xiii. 19.—^b Or, remembered.
^c Exod. ii. 2. Acts vii. 20.—^d Exod. i. 16, 22.—^e Exod.

ii. 10, 11.—^f Ps. lxxxiv. 10.—^g Ch. xiii. 13.—^h Or, for
 Christ.—ⁱ Ch. x. 35.—^j Exod. x. 28, 29. xii. 37. xiii. 17, 18.

dying patriarch! Here the preposition *επι*, upon, answering to the Hebrew *by al*, is wholly suppressed, to make it favour the corrupt reading of the Vulgate. This preposition is found in the *Hebrew text*, in the *Greek Version of the Seventy*, the *printed Greek text* of the New Testament, and in every MS. yet discovered of this epistle. It is also found in the *Syriac*, *Æthiopic*, *Arabic*, and *Coptic*: in which languages the connexion necessarily shows that it is not an idle particle: and by no mode of construction can the text be brought to support *image worship*, any more than it can to support *transubstantiation*.

Verse 22. *Joseph, when he died*] *Τελειωνων*, When he was dying, gave commandment concerning his bones. On this subject I refer the reader to the notes on Gen. i. 23. And I have this to add to the account I have given of the *sarcophagus* now in the *British Museum*, vulgarly called *Alexander's coffin*, that it is more probably the *coffin of Joseph* himself; and should the time ever arrive in which the hieroglyphics on it shall be interpreted, this conjecture may appear to have had its foundation in truth.

Verse 23. *By faith Moses, &c.*] See the notes on Exod. ii. 2, and Acts vii. 20. We know that Moses was bred up at the Egyptian court, and there, was considered to be the son of Pharaoh's daughter; and probably might have succeeded to the throne of Egypt: but, finding that God had visited his people, and given them a promise of *spiritual and eternal blessings*, he chose rather to take the lot of this people, i. e. God as his portion for ever, than to enjoy the pleasures of sin, which, however gratifying to the animal senses, could only be *προσκαιρον*, temporary.

After the 23rd verse, there is a whole clause added by DE, two copies of the *Itala*, and some copies of the *Vulgate*. The clause is the following: *Πιστει μεγας γενομενος Μωυσης ανειδεν τον Αιγυπτιον, κατανονων την ταπεινωσιν των αδελφων αυτου*. By faith Moses, when he was grown up, slew the Egyptian, considering the oppression of his own brethren. This is a remarkable addition, and one of the largest in the whole New Testament. It seems to have been collected from the history of Moses as given in Exodus, and to have been put originally into the

margin of some MS., from which it afterwards crept into the text.

Verse 26. *The reproach of Christ*] The *Christ* or *Messiah* had been revealed to Moses; of him he prophesied, Deut. xviii. 15; and the reproach which God's people had, in consequence of their decided opposition to idolatry, may be termed the reproach of *Christ*, for they refused to become one people with the Egyptians, because the promise of the rest was made to them, and in this rest CHRIST and his salvation were included: but, although it does not appear these things were known to the Hebrews at large, yet it is evident that there were sufficient intimations given to Moses concerning the Great Deliverer (of whom himself was a type), that determined his conduct in the above respect; as he fully understood that he must renounce his interest in the promises, and in the life eternal to which they led, if he did not obey the divine call in the present instance. Many have been stumbled by the word *ο Χριστος*, *Christ*, here; because they cannot see how Moses should have any knowledge of him. It may be said that it was just as easy for God Almighty to reveal *Christ* to *Moses*, as it was for him to reveal him to *Isaiah*, or to the *shepherds*, or to *John Baptist*; or to manifest him in the *flesh*. After all there is much reason to believe that, by *τον Χριστον*, here, of *Christ* or the *anointed*, the apostle means the whole body of the Israelitish or Hebrew people; for, as the word signifies the *anointed*, and anointing was a consecration to God, to serve him in some particular office, as prophet, priest, king, or the like, all the Hebrew people were considered thus *anointed* or *consecrated*; and it is worthy of remark that *Χριστος* is used in this very sense by the Septuagint, 1 Sam. ii. 35; Ps. cv. 15; and Hab. iii. 13; where the word is necessarily restrained to this meaning.

He had respect unto the recompence] *Αρεβλαστει* He looked attentively to it; his eyes were constantly directed to it. This is the import of the original word; and the whole conduct of Moses was an illustration of it.

Verse 27. *He forsook Egypt*] He believed that God would fulfil the promise he had made; and he cheerfully changed an *earthly* for a *heavenly* portion.

Not fearing the wrath of the king] The apostle

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A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A.U.C. cir. 816.

the wrath of the king: for he endured, as ^a seeing him who is invisible.

28 Through faith ^b he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them.

29 By faith ^c they passed through the Red sea as by dry land: which the Egyptians assaying to do, were drowned.

30 By faith ^d the walls of Jericho fell down,

after they were compassed about seven days.

31 By faith ^e the harlot Rahab perished not with them

^f that believed not, when ^g she had received the spies with peace.

32 And what shall I more say? for the time would fail me to tell of ^h Gedeon, and of ⁱ Barak, and of ^k Samson, and of ^l Jephthae; of ^m David also, and ⁿ Samuel, and of the prophets;

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^a Ver. 13.—^b Exod. xii. 21, &c.—^c Exod. xiv. 22, 29.
^d Josh. vi. 20.—^e Josh. vi. 23. James ii. 25.—^f Or, *that were disobedient*.—^g Josh. ii. 1.—^h Judg. vi. 11.

ⁱ Judg. iv. 6.—^k Judg. xiii. 24.—^l Judg. xi. 1. xii. 7.
^m 1 Sam. xvi. 1, 13. xvii. 45.—ⁿ 1 Sam. i. 20. xii. 20.

speaks here of the departure of Moses with the Israelites, not of his flight to Midian, Exod. ii. 14, 15; for he was then in great fear: but when he went to Pharaoh with God's authority, to demand the dismissal of the Hebrews, he was without fear, and acted in the most noble and dignified manner; he then feared nothing but God.

As seeing him who is invisible.] He continued to act as one who had the Judge of his heart and conduct always before his eyes. By calling the Divine Being *the invisible*, the apostle distinguishes him from the gods of Egypt, who were visible, corporeal, gross, and worthless. The Israelites were worshippers of the true God, and this worship was not tolerated in Egypt. His pure and spiritual worship could never comport with the adoration of oxen, goats, monkeys, leeks, and onions.

Verse 28. *He kept the passover*] God told him that he would destroy the first-born of the Egyptians, but would spare all those whose doors were sprinkled with the blood of the paschal lamb. Moses believed this, kept the passover, and sprinkled the blood. See the notes on Exod. xii. One of the Itala adds here, *Fide prædaverunt Ægyptios exeuntes*. "By faith, when they went out, they spoiled the Egyptians." This is any thing but genuine.

Verse 29. *By faith they passed through the Red sea*] See the notes on Exod. xiv. 22. The Egyptians thought they could walk through the sea as well as the Israelites; they tried, and were drowned; while the former passed in perfect safety. The one walked by faith, the other by sight; one perished, the other was saved.

Verse 30. *The walls of Jericho fell down*] This is particularly explained Josh. vi. 1, &c. God had promised that the walls of Jericho should fall down, if they compassed them about seven days. They believed, did as they were commanded, and the promise was fulfilled.

Verse 31. *The harlot Rahab perished not*] See this account Josh. ii. 1, 9, 11, and vi. 23, where it is rendered exceedingly probable that the word רחב *zonah* in Hebrew, and πορνη in Greek, which we translate *harlot*, should be rendered *innkeeper* or *tavernkeeper*,

as there is no proper evidence that the person in question was such a woman as our translation represents her. As to her having been a *harlot* before, and converted afterwards, it is a figment of an idle fancy. She was afterwards married to Salmon, a Jewish prince; see Matt. i. 5. And it is extremely incredible that, had she been what we represent her, he would have sought for such an alliance.

Received the spies with peace.] Μετ' εἰρηνης: The same as בְּשָׁלוֹם *beshalom*, giving them a kind welcome, good fare, and protection. After these words the Slavonic adds: Καὶ ἕτερα ὁδῶ ἐβαλονσα, and send them out another way.

Verse 32. *Time would fail me*] Με διηγουμενον ὁ χρόνος. A very usual mode of expression with the best Greek writers, when they wish to intimate that much important intelligence remains to be communicated on the subject already in hand, which must be omitted because of other points which have not yet been handled.

Gedeon] Who by faith in God, with 300 men, destroyed a countless multitude of Midianites and Amalekites, and delivered Israel from oppression and slavery. Judg. vi., vii., viii.

Barak] Who overthrew Jabin, king of Canaan, and delivered Israel from servitude. Judg. iv.

Samson] Who was appointed by God to deliver Israel from the oppressive yoke of the Philistines; and, by extraordinary assistance, discomfited them on various occasions. Judg. xiii—xvi.

Jephthae] Who, under the same guidance, defeated the Ammonites, and delivered Israel. Judg. xi., xii.

David] King of Israel, whose whole life was a life of faith and dependance on God; but whose character will be best seen in those books which contain an account of his reign, and the book of Psalms, to which, and the notes there, the reader must be referred. It is probable he is referred to here for that act of faith and courage which he showed in his combat with Goliath. See 1 Sam. xvii.

Samuel] The last of the Israelitish judges, to whom succeeded a race of kings, of whom Saul and David were the two first, and were both anointed by

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33 Who through faith subdued kingdoms, wrought righteousness, ^a obtained promises, ^b stopped the mouths of lions,

34 ^c Quenched the violence of fire, ^d escaped the edge of the sword, ^e out of weakness were made strong, waxed valiant in fight, ^f turned to flight the armies of the aliens.

35 ^g Women received their dead raised to life again: and others were ^h tortured, not accepting deliverance; that they might obtain a better resurrection:

36 ⁱ And others had trial of *cruel* mockings and scourgings, yea, moreover, ^k of bonds and imprisonment:

^a 2 Sam. vii. 11, &c. — ^b Judg. xiv. 5, 6. 1 Sam. xvii. 34, 35. Dan. vi. 22. — ^c Dan. iii. 25. — ^d 1 Sam. xx. 1. 1 Kings xix. 3. 2 Kings vi. 16. — ^e 2 Kings xx. 7, &c. Job xlii. 10. Ps. vi. 8. — ^f Judg. xv. 8, 15. 1 Sam. xiv. 13, &c.

xvii. 51, 52. 2 Sam. viii. 1, &c. — ^g 1 Kings xvii. 22. 2 Kings iv. 35. — ^h 2 Mac. vi. 19, 28. vii. 7, &c. Acts xvii. 25. — ⁱ 2 Mac. vii. 1, 7. — ^k Gen. xxxix. 20. Jer. xx. 2 xxxvii. 15.

this most eminent man. See his history in the *first* book of *Samuel*.

All these are said to have performed their various exploits *through faith*. 1. The faith of *Gedeon* consisted in his throwing down the altar of Baal, and cutting down his grove, in obedience to the command of God. 2. The faith of *Barak* consisted in his believing the revelation made to Deborah, and the command to go against Jabin's numerous army. 3. *Samson's* faith consisted in his obeying the various impulses produced by the Spirit of God in his own mind. 4. *Jephthae's* faith consisted particularly in his believing the promise made to Abraham and his posterity, that they should possess the land of Canaan; and in his resolutely fighting against the Ammonites, that they might not deprive the Israelites of the land between Arnon and Jabbok. It may be observed, here, that the apostle does not produce these in *chronological order*; for Barak lived before Gedeon, and Jephthae before Samson, and Samuel before David. He was not producing facts in their chronological order, but instances of the power of God exerted in the behalf of men who had strong confidence in him.

Verse 33. *Who through faith subdued kingdoms*] As *Joshua*, who subdued the seven Canaanitish nations; and *David*, who subdued the Moabites, Syrians, Ammonites, and Edomites. 2 Sam. viii., &c.

Wrought righteousness] Did a great variety of works indicative of that faith in God without which it is impossible to do any thing that is good.

Obtained promises] This is supposed to refer to *Joshua* and *Caleb*, who, through their faith in God, obtained the promised land, while all the rest of the Israelites were excluded; to Phineas also, who, for his act of *zealous faith* in slaying *Zimri* and *Cosbi*, got the promise of an *everlasting priesthood*; and to *David*, who, for his *faith* and *obedience*, obtained the kingdom of Israel, and had the promise that from his seed the Messiah should spring.

Stopped the mouths of lions] *Daniel*, who, though cast into a den of lions for his fidelity to God, was preserved among them unhurt, and finally came to great honour.

Verse 34. *Quenched the violence of fire*] As in the case of the three faithful Hebrews, *Shadrach*, *Meshach*, and *Abed-nego*, who, for their steady attachment to God's worship, were cast into a fiery furnace,

in which they were preserved, and from which they escaped unhurt. Dan. iii.

Escaped the edge of the sword] *Moses*, who escaped the sword of Pharaoh, Exod. xviii. 4; *Elijah*, that of Jezebel; and *David*, that of Saul: and many others.

Out of weakness were made strong] Were miraculously restored from *sickness*, which seemed to threaten their life; as *Hesekiah*, Isai. xxxviii. 21.

Waxed valiant in fight] Like *Gedeon*, who overthrew the camp of the Midianites, and *Jonathan*, that of the Philistines, in such a way as must have proved that God was with them.

Verse 35. *Women received their dead*] As did the widow of *Zarephath*, 1 Kings xvii. 21, and the *Sunamite*, 2 Kings iv. 34. What other cases under all the above heads the apostle might have in view, we know not.

Others were tortured] *Εγυμνωθησαν*. This is a word concerning the meaning of which the critics are not agreed. *Τυμπαγον* signifies a stick, or *baton*, which was used in *bastinadoing* criminals. And *τυμπανω* signifies to *beat violently*, and is thus explained by the best lexicographers. After considering what others have written on this subject, I am inclined to think that the *bastinado* on the *soles of the feet* is what is here designed. That this was a most torturing and dangerous punishment, we learn from the most authentic accounts; and it is practised among the *Turks* and other *Mohammedans* to the present day. Mr. *Antes*, of Fulnek, in Yorkshire, twenty years a resident in Egypt, furnishes the latest account I have met with; he himself was the unhappy subject of his own description. See at the end of this chapter, article 4.

Not accepting deliverance] This looks very like a reference to the case of the mother and her seven sons, mentioned 2 Mac. vii. 1, &c.

Verse 36. *Had trial of cruel mockings and scourgings*] We do not know the cases to which the apostle refers. The *mockings* here can never mean such as those of Ishmael against Isaac, or the youths of Beth-el against Elisha. It is more probable that it refers to public exhibitions of the people of God at idol-feasts and the like; and *Samson's* case before Dagon, when the Philistines had put out his eyes, is quite in point. As to *scourgings*, this was a common way of punishing minor culprits; and even those

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A.U.C. cir. 816.

37 * They were stoned, they were sawn asunder, were tempted, were slain with the sword :

^b they wandered about ^c in sheep-skins and goat-skins ; being destitute, afflicted, tormented ;

38 (Of whom the world was not worthy :) they wandered in deserts, and *in* mountains,

^a 1 Kings xxi. 13. 2 Chron. xxiv. 21. Acts vii. 58. xiv. 19.—^b 2 Kings i. 8. Matt. iii. 4.—^c Zech. xiii. 4.

who were to be punished *capitally* were first scourged. See the case of our Lord.

Bonds and imprisonment] Joseph was cast into prison ; Jeremiah was cast into a dungeon full of mire, chap. xxxvii. 16, and xxxviii. 6 ; and the prophet Micaiah was imprisoned by Ahab, 1 Kings xiii. 27.

Verse 37. *They were stoned*] As Zechariah, the son of Barachiah or Jehoiada, was, between the altar and the temple ; see the account, 2 Chron. xxiv. 21 ; and see the notes on Matt. xxiii. 35. And as Naboth the Jezreelite, who, on refusing to give up his father's inheritance to a covetous king, because it had respect to the promise of God, was falsely accused and stoned to death ; 1 Kings xxi. 1—14.

They were sawn asunder] There is a tradition that the prophet Isaiah was thus martyred. In *Yevamoth*, fol. 49, 2, it is thus written : " Manasseh slew Isaiah ; for he commanded that he should be slain with a wooden saw. They then brought the saw, and cut him in two ; and when the saw reached his mouth, his soul fled forth." St. Jerome and others mention the same thing ; and among the Jews the tradition is indubitable.

Were tempted] *επειρασθησαν*. I believe this word has vexed the critics more than any other in the New Testament. How being *tempted* can be ranked among the *heavy sufferings* of the primitive martyrs and confessors is not easy to discern, because *to be tempted* is the common lot of every godly man. This difficulty has induced learned men to mend the text by conjecture : Beza proposes *επυρωθησαν*, *they were branded*. Junius, Piscator, and others, propose *επυρασθησαν*, *they were burnt alive*. Gataker thinks *επρησθησαν*, a word of the same import, should be preferred. Tanaquil Faber gives the preference to *επηρωθησαν*, *they were mutilated*—had different parts of their bodies *lopped off*. Sir Norton Knatchbull contends for *επαρθησαν*, *they were transfixed or pierced through*. Alberti thinks the original reading was *εσπυρασθησαν*, *they were strangled*. About as many more differences have been proposed by learned men, all bearing a very near resemblance to the words now found in the Greek text. By three MSS. the word is entirely omitted ; as also by the *Syriac*, *Arabic* of Erpen, the *Æthiopic*, and by *Eusebius* and *Theophylact*. Of all the conjectures, that of *Knatchbull* appears to me to be the most probable : *they were*

and ^d *in* dens and caves of the earth.

39 And these all, ^e having obtained a good report through faith, received not the promise :

40 God having ^f provided ^g some better thing for us, that they without us should not be ^h made perfect.

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
• cir. CCX. 3.
A.U.C. cir. 816.

^d 1 Kings xviii. 4. xix. 9.—^e Ver. 2, 13.—^f Or, *foreseen*.
^g Ch. vii. 22. viii. 6.—^h Ch. v. 9. xii. 23. Rev. vi. 11.

transfixed or impaled ; and even the present reading might be construed in this sense.

Were slain with the sword] As in the case of the eighty-five priests slain by Doeg, see 1 Sam. xxii. 18 ; and the *prophets*, of whose slaughter by the sword Elijah complains, 1 Kings xix. 10. Probably the word means being *beheaded*, which was formerly done with a *sword*, and not with an *axe* ; and in the East is done by the sword to the present day.

They wandered about in sheep-skins] *Μηλωταις* : *Sheep-skins dressed with the wool on*. This was probably the sort of mantle that Elijah wore, and which was afterwards used by Elisha ; for the Septuagint, in 2 Kings ii. 8, 13, expressly say : *Και ελαβεν Ἠλιας την μηλωτην αυτου* and *Elijah took his SHEEP-SKIN (mantle)*. *Και υψωσε την μηλωτην Ἠλιου, η επισεν επανωθεν αυτου* And *he (Elisha) took the SHEEP-SKIN of Elijah, which had fallen from off him*. It was most probably on this account, as Dr. Macknight conjectures, that Elijah was called a *hairy man*, 2 Kings i. 8 ; and not on account of having a preposterously *long beard*, as those murrers of all the unities of time, place, circumstances, and common sense, the *painters*, represent him. And it is likely that the prophets themselves wore such garments, and that the false prophets imitated them in this, in order that they might gain the greater credit. *And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision—neither shall they wear a rough garment to deceive*, Zech. xiii. 4 ; *δερην τριχινην*, a *hairy skin*, ΣΕΡ., probably the *goat-skins* mentioned above. In general, this was an *upper garment* ; but, in the cases to which the apostle alludes, the *sheep-skin* and *goat-skin* seem to have been the *only covering*.

Being destitute] *Υστερουμενοι* : *In want of all the comforts and conveniences of life, and often of its necessities*.

Afflicted] In consequence of enduring such privations.

Tormented] *Κακουχουμενοι* : *Maltreated, harassed*, variously persecuted by those to whom they brought the message of salvation.

Verse 38. *Of whom the world was not worthy*] Yet they were obliged to wander by day in *deserts* and *mountains*, driven from the society of men, and often obliged to hide by night in dens and caves of the earth to conceal themselves from the brutal rage of men. Perhaps he refers here principally to the case

of Elijah, and the hundred prophets hidden in caves by Obadiah, and fed with bread and water. See 1 Kings xviii:4. David was often obliged thus to hide himself from Saul; 1 Sam. xxiv. 3, &c.

Verse 39. *Having obtained a good report* (having been witnessed to; see ver. 2) *through faith*] It was *faith in God* which supported all those eminent men who, in different parts of the world, and in different ages, were persecuted for righteousness' sake.

Received not the promise] They all heard of the promises made to Abraham of a heavenly rest, and of the promise of the *Messiah*, for this was a constant tradition; but they died without having seen this *Anointed of the Lord*. Christ was not in any of their times manifested in the flesh; and of him who was the expectation of all nations they heard only by the hearing of the ear. This must be the promise, without receiving of which the apostle says *they died*.

Verse 40. *God having provided some better thing for us*] This is the dispensation of the gospel, with all the privileges and advantages it confers.

That they without us should not be made perfect.] Believers before the flood, after the flood, under the law, and since the law, make but one church. The gospel dispensation is the last, and the church cannot be considered as *complete* till the believers under all dispensations are gathered together. As the gospel is the last dispensation, the preceding believers cannot be consummated even in glory till the gospel church arrive in the heaven of heavens.

There are a great variety of meanings put on this place, but the above seems the most simple and consistent. See Rev. vi. 11: "White robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled." This time, and its blessings, are now upon the wing.

OBSERVATIONS ON THE BEING OF A GOD,

DEDUCED FROM A CONSIDERATION OF HEB. XI. 6: *He that cometh unto God must believe that he is, and that he is the rewarder of them who diligently seek him.*

I. Metaphysicians and philosophers, in order to prove the existence of God, have used two modes of argumentation:

1. *A priori*, proofs drawn from the necessity that such a being as God is must exist: arguments of this kind do not produce any thing in evidence which is *derived* from his works.

2. *A posteriori*, proofs of the being and perfections of God, drawn from his own works.

PROPOSITIONS A PRIORI.

PROP. I. If there be no one being in the universe but such as might possibly *not have existed*, it would follow that there might possibly have been *no existence* at all; and if that could be so, it would be also possible that the present existence might have

arisen from total *non-existence*, which is absurd: therefore it is not possible that there might have been no existence at all. Consequently, an impossibility of not existing must be found somewhere; there must have been a being whose non-existence is impossible.

II. The *whole nature* of an unoriginated being, or *aggregate* of his attributes, must be *unoriginated*, and necessarily what it is. A being cannot produce its own attributes; for this would suppose it acted before it existed. There is nothing in the nature of this being that is *contingent*, or could have been *otherwise* than it is; for whatever is *contingent* must have a cause to determine its mode of existence.

III. The attributes of an unoriginated being must be possessed by it *unlimitedly*; for to possess an attribute *imperfectly*, or only in a *certain degree*, must suppose some cause to have *modified* this being so as to make him incapable of having that attribute in any other than an *imperfect degree*. But no cause can be admitted in this case, because this is the First of all beings, and the Cause of all things. Further, an imperfect attribute, or any one that is not in its *highest degree*, must be capable of improvement by exercise and experience; which would imply that the unoriginated being must be originally imperfect, and that he was deriving farther degrees of perfection from the exercise of his own powers, and acquaintance with his own works.

IV. The unoriginated being must exist *every where*, in the same manner he does *any where*; for if he did not, it would suppose some *cause* by which his presence was limited; but there can be no cause to limit that presence. See above.

V. This unoriginated being must be a *simple un-compounded* substance, identically the same every where; not consisting of *parts*, for these must be distinct and independent; nor of *whole*, for this is the aggregate of parts; nor of *magnitude* or *quantity*, for these signify a composition of parts. This being must be as truly *one* and omnipresent as the present moment of time is indivisibly *one* in all places at once; and can no more be limited or measured by *time*, than the present moment can by duration.

Hence this being cannot be *matter* or *body*, because to these belong *extension*, *divisibility*, *figurability*, and *mobility*, which imply *limitation*. God and matter have essentially contrary properties.

God is not *material*. It has already been shown that there necessarily must exist one infinite, unoriginated, and eternal being. Now this being must be a *thinking* being; for it is as impossible to conceive that *unthinking* matter could produce a *thinking* intelligent being, as it is to conceive that *nothing* could produce *matter*.

Let us suppose any parcel of matter to be *eternal*, we shall find it, in itself, unable to produce any thing. Let us suppose its *parts* firmly at rest together; if there were no other being in the world, must it not eternally remain so, a dead, inactive lump? Is it possible to conceive that it can add motion to itself, or produce it in other portions of matter?

Matter, therefore, by its own strength, cannot produce in itself so much as *motion*. The motion it has must also be from eternity, or else added to matter by some other being more powerful than itself.

But let us suppose motion eternal too ; yet matter, unthinking matter, and motion, could never produce *thought*. Knowledge will still be as far beyond the power of *motion* and *matter* to produce, as matter is beyond the power of nothing to produce. Divide matter into as minute parts as you will, vary the figure and motion of it as much as you please, it will operate no other ways upon other bodies of proportionate bulk than it did before this division. The minutest particles of matter strike, impel, and resist one another, just as the greater do ; and that is all that they can do. So that if we will suppose *nothing* eternal, *matter* can never begin to be. If we suppose bare matter, without motion, eternal, then motion can never begin to be. If we suppose only *matter* and *motion* eternal, then *thought* can never begin to be. For it is impossible to conceive that matter, either with or without motion, could have originally, in and from itself, sense, perception, and knowledge ; as is evident from hence, that sense, perception, and knowledge, must be properties eternally separate from matter, and every particle of it.

Since, therefore, whatsoever is the first eternal being must necessarily be a *thinking* being, and whatsoever is first of all things must necessarily contain in it and actually have, at least, all the perfections that can ever after exist, it necessarily follows that the first eternal being cannot be matter.

VI. This being must possess *intelligence* and *power* unlimited, and all other attributes that are in themselves absolute perfections.

Attributes are divided into *natural* and *moral*, or *primary* and *secondary*. The first are those which essentially belong to the *nature* of a being considered in *itself* ; the second in its *manner of acting* toward *others*. All the attributes of God, being *uncontingent*, must be unlimited ; and therefore his knowledge must extend to every thing that *can be known*, and his power to every thing that *can be done*.

VII. There cannot be in the universe more than *one* unoriginated being ; for as this being is possessed of infinite attributes, let us suppose a *second* unoriginated being. He must possess the same ; for both these beings are eternal, and necessarily the same, every where alike present, without any possible difference or distinction, and therefore one and the same. *Two* such cannot subsist ; and the supposition of a *second* such being is only a mental repetition of the being and attributes of the *first*.

VIII. All things owe their existence to their first cause, operating according to its own free will. Absolute power does not act of necessity, but freely : he power may exist without exertion ; if it did not, then it acts by *necessity* ; and if so, *necessity* is the agent, and not the free power, of the independent God. He can do what he will, but he will do only what is right, &c.

The like may be said of his *omniscience*. He knows himself, and what he has formed, and what

he can do ; but is not *necessitated* to know as certain what himself has made *contingent*. If God must continually act because he is omnipotent, and know because he is omniscient, then he must be constantly employed in doing or undoing whatever is possible to be done or undone, and knowing all that is, and all that can be, and what cannot be ; which is absurd.

IX. God is a being of infinite *goodness*, *wisdom*, *mercy*, *justice*, and *truth*, and all other perfections which become the Framer and Governor of the universe.

GOODNESS consists in being pleased with communicating happiness to others.

WISDOM, in making a right or beneficent use of knowledge or power ; for no being, howsoever intelligent or powerful, is said to act *wisely*, but that which makes a *good* or *beneficent use* of knowledge and power. Hence *wisdom* and *goodness* must be ever conjoined to make any act of power perfect. As he is *wise*, he *knows* what is best to be done ; *powerful*, he *can* do it ; *good*, he *will* do it. Justice, mercy, truth, or faithfulness, are not distinct attributes, but denominations given to his power and wisdom, in their various operations on different occasions, in reference to his creatures.

God's *liberty of acting*. His power and wisdom being infinite, he cannot be prevented by any outward cause ; his nature being essentially good, he can have no opposition from *within*. His power and all his other attributes, being infinite, eternal, and consequently unlimited, can have no opposition from *without*. And his liberty consists in his being free to act or not act, or infinitely or limitedly to vary his operations according to his own wisdom, goodness, and truth. See also the late *Bishop of Ossory*, *Chevalier Ramsay*, *Dr. S. Clarke*, and others, on this subject.

SKETCHES OF PROOFS A POSTERIORI.

Recapitulation of the preceding Propositions.

II. In the argument *a priori*, in order to demonstrate the being of a God, it was attempted to prove that there must have been a being whose non-existence is impossible. In arguing on this subject it has been shown,

1. That this being was unoriginated.
2. That all his attributes must also be unoriginated.
3. That these attributes must be unlimited and absolutely perfect.
4. That this being must exist every where in the same manner he does any where.
5. That he is simple and uncompounded, not consisting of *parts*, nor of *whole*, nor of *magnitude*, nor of *quantity*.
6. That he must possess intelligence and power unlimited, and all other attributes that are in themselves absolute perfections.
7. That there cannot be in the universe any more than one such unoriginated, simple, and infinite being.
8. That all things owe their existence to this first cause, operating, not according to any kind of *necessity*, but according to its own *free will*.
9. That as, in all his operations, all his attributes

must concur and combine, so all the works of his hands must bear the impress of wisdom and goodness; of that *wisdom* which consists in making a right use of *knowledge* and *power*, i. e. using both beneficially; of that *goodness* which consists in being pleased with communicating happiness to others.

Hence may be deduced CREATION, the plan of which proceeded from his *wisdom*, the execution from his *power*, and the result a proof of his *goodness*.

From these data we might proceed to prove the being of a God, and his beneficence and moral government of the world, *a posteriori*, i. e. arguing from the effects to the cause.

And first, a being of infinite wisdom must be expected to form his works so as to evidence that wisdom in their multiplicity, variety, internal structure, arrangement, connexions, and dependancies; and, consequently that these works must be in many respects inscrutable to man. And this, as they are his works, must be one of their characteristics.

Whether there be any other kind of beings than *spiritual* and *material*, and such as are of a *mixed nature*, we cannot tell; but we have no ideas of any other kinds, nor can we conceive the possibility of the existence of any other; as we have no ideas of any figure that is not formed of *straight* or *curved* lines, or a *mixture* of both.

God, the uncreated Spirit, manifests himself by material substances. Created spirits must be manifested in the same way; and though matter may exist without spirit, and spirit without matter, yet without the latter, spirit cannot become manifest. Hence matter appears to have been created for the use of spirit or intellectual beings.

Creation in general demonstrates the being of a God.

The SOLAR SYSTEM and plurality of worlds, magnitude, distances, velocity and gravity, of the celestial bodies, projectile and centripetal forces, centre of gravity, ellipsis, double and treble motion, attraction, all demonstrate the wisdom, power, and goodness of God.

VEGETATION. Plants, trees, circulation of nutritious juices, composition of ligneous fibres, dissolution and regeneration of terrestrial productions.

PRESERVATION of genera and species, demonstrations of infinite skill, and of the wisest and most beneficent providence.

MAN. Life, nutrition, sleep, the senses, particularly vision and muscular motion; each furnishes a series of irresistible arguments.

The HEART and the *circulation of the blood* afford the most striking proofs; and on this point let the reader particularly fix his attention.

In a healthy state the heart makes *eighty* pulsations in a minute, and it is calculated that from two ounces to two ounces and a half of blood are expelled into the *aorta* at each pulsation; consequently at least nine thousand six hundred ounces will be thrown into the *aorta* in an hour, which would amount to one thousand four hundred and forty pounds in one day!

At each pulsation this quantum of blood is propelled *eight inches*, which amounts to *fifty feet* in a

minute! The quantity of blood in a human body is, on an average, about *thirty pounds*, and passes through the heart about *twenty-three* times in the space of one hour!

A weight of fifty pounds hung to the foot, the leg laid across the opposite knee, was raised by the action of the popliteal artery. Allowing for the distance from the centre of motion, this proves that the heart must possess a power of at least *four hundred pounds!*

The blood circulates by pressure from behind, occasioned by the action of the heart, which pressure having propelled it, according to the laws of gravity, to the extremities, reconducts it, contrary to those laws, back to the heart. How is this effected? It has been supposed that the ARTERIES contribute much to the circulation of the blood; were it even so it would be comparatively useless, as they cease where such an auxiliary power is most wanting, at the extremities, where their anastomosis with the veins takes place, and the veins are not supposed to possess any such propelling power.

But that the arteries possess no such power Bichat has proved by the following experiment: he took the arm of a dead man, placed it in warm water, inserted one end of a tube in the brachial artery, and the other end in the carotid artery of a living dog; the blood circulated in the dead arm, the pulse of which beat regularly by the action of the heart of the living animal. Is there not a wondrous and especial providence of God by which this is effected?

Others have attributed the pulsation of the heart itself to the stimulating nature of the blood. Bichat has disproved this by the following experiments:

1. Expose the heart of an animal and empty it, apply a stimulus to its muscles, and it will dilate, and contract, as if it were full.

2. Puncture all the large vessels connected with the heart, so as to empty it entirely, and the alternate contractions and dilations will continue for some time, notwithstanding the total absence of the blood.

3. Remove two hearts of equal bulk from two living animals, place the fingers in the ventricles of the one, and grasp the other in the opposite hand, and it will be found that the effort of the latter in its dilation is as forcible as the other in its contraction.

Incessant action of the heart. Its unweariedness. What exhausts all other muscles appears to increase its action and its force! Can any person conceive how it is possible that a muscle can be in incessant action for threescore, fourscore, or a hundred years, without any kind of weariness? There is nothing in nature that can well explain this. Over its motion the mind has no power. This is wisely ordered, as many, in momentary fits of caprice, despair, and passion, would suspend the circulation, and thus put an end to their lives.

Providence, or the economical government of God in the provision for men and animals. Never too much, never too little; the produce of the earth being

ever in proportion to the consumers, and the consumers to that produce.

Redemption. 1. As all things are intimately known to God, he must know wherein their happiness consists, and may from his goodness be expected to make every provision for that happiness.

2. Every sentient creature is capable of happiness or misery.

3. No creature can choose a state of misery for itself, because no creature can desire to be unhappy.

4. If any being could choose that state for another, he must be led to it by some motive which may make it eligible or desirable; and this must spring from his envy, jealousy, fear, or a conviction that the wretchedness of the other will contribute to his own happiness. None of these can exist in God the Creator, consequently he must be supposed to have made man for happiness. His counsels never change, and therefore when man had fallen he provided him a Saviour; this might be naturally expected from his infinite benevolence.

The moral changes made in sinners, proofs of the being, agency, goodness, and presence of God.

Man's existence is a proof of the being of God; he feels himself to be the *effect* of a cause, and that cause to be wise, powerful and good. There is evidently no cause in nature capable of producing such an effect, for no operation of nature can produce *mind* or *intellect*; the wonderful structure of the body, and the astonishing powers of the *mind*, equally prove that God is our Maker, and that in him we live, move, and have our being.

III. Astronomical phenomena very difficult to be accounted for upon natural principles, which are strong evidences of the being and continual agency of God.

PHENOMENON I.

The motion of a planet in an elliptic orbit is truly wonderful, and incapable of a physical demonstration in all its particulars. From its aphelion, or greatest distance from the sun or body round which it revolves, to its perihelion or least distance, its motion is continually accelerated; and from its perihelion to its aphelion as constantly retarded. From what source has the planet derived that power which it opposes to the solar attraction, in such a manner that, when passing from aphelion to perihelion by a continued acceleration, it is prevented from making a nearer approach to the sun? And on the other hand, what prevents the planet, after it has passed by a continued retardation from perihelion to aphelion, from going altogether out of the solar attraction, and causes it to return again to perihelion? In Sir Isaac Newton's demonstration that this phenomenon is a necessary result of the laws of gravity and projectile forces, it is worthy of observation that, to account for a planet's moving in an elliptic orbit, little differing from a circle, and having the sun in the lower focus, the projectile force of the planet, or the power by which it would move for ever in a straight line if not acted upon from without, is

assumed to be nearly sufficient to counterbalance the planet's gravitating power, or, which is the same thing, the attraction of the central body; for the demonstration, the particulars of which are too complicated to be here detailed, puts us in possession of the following facts: If a planet be projected in a direction exactly perpendicular to that of the central body, with a velocity equal to what it would acquire by falling half way to the centre by attraction alone, it will describe a circle round the central body. If the velocity of projection be greater than this, but not equal to what the planet would acquire in falling to the centre, it will move in an elliptical orbit more or less eccentric according to the greater or less degree of projectile force. If the velocity of projection be equal to that which the planet would acquire in falling to the central body, it will move in a parabola; if greater than this, in a hyperbola. Now it cannot be demonstrated, upon physical principles, that a planet should have a certain projectile force and no other, or that it should have any at all; for it is a law of nature, ably demonstrated by Newton in his *Principia*, that all bodies have such an indifference to rest or motion that, if once at rest, they must remain eternally so, unless acted upon by some power sufficient to move them; and that a body once put in motion will proceed of itself ever after in a straight line, if not diverted out of this rectilinear course by some influence. Every planetary body has a certain projectile force, therefore some previously existing cause must have communicated it. The planets have not only a projectile force, but this power is at the same time nearly a counterbalance to its gravitation, or the attraction of the central body; so that, by virtue of these powers thus harmoniously united, the planets perform their revolutions in orbits nearly circular with the greatest regularity. It hence follows that the cause, which has communicated just so much projectile force as to produce so near an equilibrium in the centrifugal and centripetal powers, is infinitely intelligent; therefore this cause must be God.

As all the planets move in orbits more or less elliptical, when they could have been made to move in circles by a particular adjustment of the attractive and projectile forces, the divine purpose must be best answered by the eccentric orbit. The habitable earth evidently derives very great advantage from the elliptical orbit; for, in consequence of it, the sun is seven or eight days of every year longer on the northern side of the equator than he is on the southern; *i. e.* from the 21st of March, when he crosses the equator northward, to the 23rd of September, when he again returns to the equator, there are 186 days; but from the 23rd of September, or autumnal equinox, to the 21st of March, or vernal equinox, there are only 179 days. From this circumstance the northern hemisphere, which it has pleased God should contain by far the greatest portion of land, is considerably warmer towards the polar regions than in similar latitudes towards the south pole, where an equal degree of temperature is not needed. Circumnavigators have not yet been able, because of the great cold of the south polar regions,

to proceed beyond seventy-two or seventy-three degrees of south latitude, or, which is the same thing, to approach the south pole nearer than about 1200 miles; but the northern frigid zone, possessing a greater temperature, has been explored to within about 600 miles of the pole, *i. e.* to nearly eighty-two degrees of north latitude.

PHENOMENON II.

The *double motion* of a primary planet, namely, its *annual* revolution and *diurnal* rotation, is one of the greatest wonders the science of astronomy presents to our view. The laws which regulate the latter of these motions are so completely hid from man, notwithstanding his present great extension of philosophic research, that the times which the planets employ in their rotations can only be determined by observation. How is it that two motions, so essentially different from each other, should be in the same body at the same time, without one interfering at all with the other? The astonishing accuracy with which celestial observations have been conducted within the last one hundred years, has enabled astronomers to demonstrate that the neighbouring planets very sensibly affect the figure of the earth's orbit, and consequently its motion in its orbit. Of this every one may be convinced who examines the calculus employed in ascertaining for any particular point of time the sun's place in the heavens; or, which is the same thing, the point of the earth's orbit which is exactly opposed to the place of the earth in this orbit. Thus the maximum that the earth is affected by Venus is nine seconds and seven-tenths of a degree; by Mars, six seconds and seven-tenths; and by Jupiter, eight seconds, two-thirds, &c. But no astronomer, since the foundation of the world, has been able to demonstrate that the earth's motion in the heavens is at all accelerated or retarded by the diurnal rotation; or, on the other hand, that the earth's motion on its axis experiences the least irregularity from the annual revolution. How wonderful is this contrivance! and what incalculable benefits result from it! The uninterrupted and equable diurnal rotation of the earth gives us day and night in their succession, and the annual revolution causes all the varied scenery of the year. If one motion interfered with the other, the return of day and night would be irregular, and the change of seasons attended with uncertainty to the husbandman. These two motions are therefore harmoniously impressed upon the earth, that the gracious promise of the great Creator might be fulfilled: "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." The double motion of a secondary planet is still more singular than that of its primary; for (taking the moon for an example), besides its particular revolution round the earth, which is performed in twenty-seven days, seven hours, forty-three minutes, four seconds and a half; it is carried round the sun with the earth once every year. Of all the planetary motions with which we have a tolerable acquaintance, that of the moon is

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the most intricate: upwards of twenty equations are necessary, in the great majority of cases, to reduce her mean to her true place; yet not one of them is derivable from the circumstance that she accompanies the earth in its revolution round the sun. They depend on the different distances of the earth from the sun in its annual revolution, the position of the lunar nodes, and various other causes, and not on the annual revolution itself; a motion which of all others might be expected to cause greater irregularities in her revolution round the earth, than could be produced in that of the latter by the planetary attractions. Who can form an adequate conception of that influence of the earth which thus draws the moon with it round the sun, precisely in the same manner as if it were a part of the earth's surface, notwithstanding the intervening distance of about two hundred and forty thousand miles; and at the same time leaves undisturbed the moon's proper motion round the earth? And what beneficent purposes are subserved by this harmony! In consequence of it we have the periodical returns of new and full moon; and the ebbing and flowing of the sea, which depend on the various lunar phases with respect to the sun and earth (as is demonstrable from each of these phases being continually contemporaneous with a particular phenomenon of the tides), always succeed each other with a regularity necessarily equal to that of the causes which produce them.

PHENOMENON III.

The impression of an inconceivably rapid motion upon the earth, without disturbing in the smallest degree any thing upon its surface, or in the atmosphere which surrounds it, is another instance of the infinite wisdom of God. That with which God has endued the celestial bodies, in order to accomplish this end, is called gravity or attraction. The existence of this influence is easily demonstrable from the curvilinear law which pervades all the bodies in the solar system, and probably every other body in the whole compass of space. This law, *viz.* that the squares of the periodic times of the planets are to each other as the cubes of their mean distances from the central body, was first discovered by Kepler, and afterwards demonstrated by Sir Isaac Newton. Thus, if the distance of but one planet from the sun is known, and the periodic revolutions of the whole, the distance of each from the sun is easily ascertained. The mean distance of the earth from the sun has been found, by the transits of Venus in 1761 and 1769, to be about ninety-five and a half millions of English miles; and the periodic times of all the planets are known by direct observation. Thus, to find the distance of Jupiter from the sun, nothing more is necessary than first to square the period of the earth, 365 days, 5 hours, 48½ minutes; and that of Jupiter, 11 years, 315 days, 14 hours and a half; and divide the greater product by the less to find the proportion one bears to the other; then to cube the earth's mean distance from the sun, 95½ millions, and multiply the cube by the proportion between

the periodic times already found, and the cube root of the last product will be the distance required. By this means it was that the distances of the different planets from the sun, and of the satellites from the primaries (for this law extends to the satellites), have been calculated. See the Table of the Periodic Revolutions, &c. of the Planets, in the notes on the first chapter of Genesis. From this law it is evident, to every one that deeply considers this subject, that the planets revolve in orbits by an influence emanating from the sun; for the nearer a planet is to the sun, the swifter is its motion in its orbit, and *vice versa*. (See the Tables already referred to.) The singular phenomenon of a planet's describing equal areas in equal times results from gravitation combined with the projectile power; or, in other words, from the union of the centripetal and centrifugal forces. Thus, if a planet describe in twenty-four hours any given arc of its orbit, and the area contained between two straight lines, drawn from the extremities of this arc and meeting in the sun, be ascertained, it will be precisely equal to what the planet will describe in any other twenty-four hours, the greater or less quantity of the arc described being continually compensated by the less or greater extent of the straight lines including the respective areas. We also find that, by virtue of these laws, the motion of a planet in its orbit is not decreased in arithmetical proportion to the increase of the distance from the central body; for the hourly orbital motion of the Georgium Sidus, for example, is only about five times slower than that of the earth, though its distance from the sun is full nineteen times greater.

Every man may convince himself of the existence of gravity, by observing the phenomena attending falling bodies. Why is it that the velocity of a falling body is continually accelerated till it arrives on the earth? We answer, that the earth continually attracts it; consequently, its velocity must be continually increasing as it falls. It is also observable, that the nature of the influence on falling bodies is precisely the same with that which retains the planets in their orbits. By numerous experiments it is found that, if the falling body descends towards the earth 16 feet in the first second (a statement very near the truth), it will fall through three times this space, or 48 feet, in the next second; five times this space, or 80 feet, in the third second; seven times this space, or 112 feet, in the fourth second; nine times this space, or 144 feet, in the fifth second, &c. Hence the spaces fallen through are as the squares of the times of falling, *i. e.* in the first second the body falls 16 feet, and in the next second, 48 feet; consequently the body falls as many feet in the two first seconds as is equal to the sum of these two numbers, *viz.* 64, which is 16 multiplied by 4, the square of 2, the number of seconds it took up in falling through the first 64 feet. See Exley's new Theory of Physics, page 468.

The above is but a very brief account of the influence of this wonderful principle, which is universally diffused through nature, and capable of attracting

every particle of matter under all its possible modifications, and of imparting to each substance, from the lightest gas to the most ponderous metal, that property which constitutes one body specifically heavier or lighter than another. To detail all the benefits which result from it, would be almost to give a history of the whole material creation. But it may be asked, What is gravity? To the solution of this question natural philosophy is unable to lead us. Suffice it to say, all we know of gravity is its *mode* of operation, and that it is, like its great Creator, an all-pervading and continued energy. Therefore, that it is, and not in *what* it consists, is capable of demonstration.

All these things prove, not only that there is a God infinitely powerful and intelligent, but also kind and merciful, working all according to the counsel of his will, and causing all his operations to result in the benefit of his creatures. They prove, also, that God is continually present, supporting all things by his energy; and that, while his working is manifest, his ways are past finding out. Yet, as far as he may be known, we should endeavour to know him; for, *he that cometh unto God must know that he is*. Without this it is not likely that any man will serve him; for those alone who know him seek him, and they only who put their trust in him can testify *he is the rewarder of them who diligently seek him*.

A short account of the BASTINADO, supposed to be referred to in ver. 35.

IV. On the 15th of Nov. 1779, Mr. Antes, returning from a short country excursion to Grand Cairo, was seized by some of the attendants of *Osman Bey*, a Mamaluke chief; and, after stripping him of his clothes, they demanded money, which he not having about him, they dragged him before the Bey, telling him that he was an European, from whom he might get something. In order to extort money from him, the Bey ordered him to be *bastinadoed*. They first threw him down flat on his face, and then bent up his legs, so that the soles of his feet were horizontal; they then brought a strong staff, about six feet long, with an iron chain fixed to it at both ends. This chain they threw round both feet above the ankles, and twisted them together; and two fellows on each side, provided with what they call a *corbage*, held up the soles of the feet by means of the stick. When thus placed, an officer whispered in his ear, "Do not suffer yourself to be beaten; give him a thousand dollars, and he will let you go." Mr. Antes, not willing to give up the money which he had received for the goods of other merchants, refused; the two men then began to beat the soles of his feet, at first moderately; but when a second application for money was refused, and then the demand was two thousand dollars, they began to lay on more roughly, and *every stroke felt like the application of a red hot poker*. Finding they could get no money, supposing he might have some choice goods, a third application was made to him by the officer; he told them he had a fine silver mounted blunderbuss at his lodging which he would give. The Bey asked what he offered; the officer sneered, and said, *bir carabina*,

i. e. "one blunderbuss;" on which the Bey said, *ettrup il kulp*, "beat the dog." Then they began to lay on with all their might. "At first," says Mr. Antes, "the pain was excruciating; but after some time my feeling grew numb, and it was like beating a bag of wool." Finding that nothing was to be got from him, and knowing that he had done nothing to deserve punishment, the Bey ordered them to let him go. One of the attendants anointed his feet, and bound them up with some rags, put him on an ass, and conducted him to his house in Cairo, and laid him on his bed, where he was confined for six weeks before he could walk even with crutches; and for more than three years his feet and ancles were very much swelled; and, though twenty years had elapsed when he published this account, his feet and ancles were so affected that, on any strong exertion, they were accustomed to swell.

He mentions instances of the bastinado having been applied for three days successively, and, if the person survived, the feet were rendered useless for life; but in general, he observes, when they have received between five and six hundred strokes, the blood gushes from their mouth and nose, and they die either under or soon after the operation.

How he felt his mind affected on this distressing occasion, he thus piously describes: "I at once gave up myself for lost, well knowing that my life depended on the caprice of a brute in human shape; and, having heard and seen such examples of unrelenting cruelty, I could not expect to fare better than others had done before me; I had therefore nothing left but to cast

myself on the mercy of God, commending my soul to him; and indeed I must in gratitude confess, that I experienced his support most powerfully; so that all fear of death was taken from me; and if I could have bought my life for one halfpenny, I should, I believe, have hesitated to accept the offer."

Observations on the Manners, &c., of the Egyptians,
by J. ANTES, Esq. 12mo., Dublin, 1801, p. 146.

If this be the punishment to which the apostle alludes, it may justly rank with the most severe; and, all circumstances considered, this appears to be what is intended in the original word *ετυπασθησαν*, which we, not knowing what was meant by it, render they were tortured. These holy men needed no mercy from man; and they received no justice. The case above is a specimen of Mohammedan justice, and Mamaluke cruelty; and to rescue such wretches from the government of the French we spent torrents of British blood! It would have been a mercy to man to have left them in the hands of any power that might abate their pride, assuage their malice, and confound their devices. As to their being corrupted by French manners, that is impossible; the Mohammedans in general, and the Turks and Mamalukes of Egypt in particular, are too bad for the devil himself to corrupt. Pity, that political considerations rendered it necessary to restore that corrupt and abominable government. Reader, there is an infinite difference between the Bible and the Koran; the one is from heaven, the other from earth and hell. "Thanks be to God for his holy gospel!"

CHAPTER XII.

Having so many incitements to holiness, patience, and perseverance, we should lay aside every hinderance, and run with patience the race that is set before us, taking our blessed Lord for our example, 1—4. These sufferings are to be considered as fatherly chastisements from God, and to be patiently submitted to on account of the benefits to be derived from them, 5—11. They should take courage and go forward, 12, 13. Directions to follow peace with all men, and to take heed that they fall not from the grace of God, 14, 15. References to the case of Esau, 16, 17. The privileges of Christians compared with those of the Jews, by which the superior excellence of Christianity is shown, 18—24. They must take care not to reject Jesus, who now addressed them from heaven, and who was shortly to be their Judge, 25—27. As they were called to receive a kingdom, they should have grace, whereby they might serve God acceptably, 28, 29.

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WHEREFORE seeing we also are compassed about with so great a cloud of wit-

nesses, ^a let us lay aside every weight, and the sin which doth so easily beset us, and ^b let us

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^a Col. iii. 8. 1 Pet. ii. 1.

^b 1 Cor. ix. 24. Phil. iii. 13, 14.

NOTES ON CHAP. XII.

Verse 1. *Wherefore*] This is an inference drawn from the examples produced in the preceding chapter, and on this account both should be read in connexion.

Compassed about] Here is another allusion to the Olympic games: the *agonistæ*, or contenders, were often greatly animated by the consideration that the eyes of the principal men of their country were fixed

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run ^a with patience the race that is set before us,
2 Looking unto Jesus, the ^b author and finisher of our faith; ^c who, for the joy that was set before

him, endured the cross, despising the shame, and ^d is set down at the right hand of the throne of God.

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3 ^e For consider him that endured such

^a Rom. xii. 12. Ch. x. 36.—^b Or, *beginner*.—^c Luke xxiv. 26. Phil. ii. 8, &c. 1 Pet. i. 11.

^d Pa. ex. 1. Ch. i. 3, 13. viii. 1. 1 Pet. iii. 22.—^e Matt. x. 24, 26. John xv. 20.

upon them; and by this they were induced to make the most extraordinary exertions.

Cloud of witnesses] Νεφος μαρτυρων. Both the Greeks and Latins frequently use the term *cloud*, to express a great number of persons or things; so in Euripides, Phœniss., ver. 257: νεφος ασπιδων πυκνον, a dense cloud of shields; and Statius, Thebaid., lib. ix., ver. 120: jaculantur nubes, a cloud of spearmen. The same metaphor frequently occurs.

Let us lay aside every weight] As those who ran in the Olympic races would throw aside every thing that might impede them in their course; so Christians, professing to go to heaven, must throw aside every thing that might hinder them in their Christian race. Whatever weighs down our hearts or affections to earth and sense is to be carefully avoided; for no man, with the love of the world in his heart, can ever reach the kingdom of heaven.

The sin which doth so easily beset] Ευπεριστατον ἀμαρτιαν The well circumstanced sin; that which has every thing in its favour, time, and place, and opportunity; the heart and the object; and a sin in which all these things frequently occur, and consequently the transgression is frequently committed. Ευπεριστατος is derived from ευ, well, περι, about, and ιστημι, I stand; the sin that stands well, or is favourably situated, ever surrounding the person, and soliciting his acquiescence. What we term the easily besetting sin is the sin of our constitution, the sin of our trade, that in which our worldly honour, secular profit, and sensual gratification are most frequently felt and consulted. Some understand it of original sin, as that by which we are enveloped in body, soul, and spirit. Whatever it may be, the word gives us to understand that it is what meets us at every turn; that it is always presenting itself to us; that as a pair of compasses describe a circle by the revolution of one leg, while the other is at rest in the centre, so this, springing from that point of corruption within called the carnal mind, surrounds us in every place; we are bounded by it, and often hemmed in on every side; it is a circular, well fortified wall, over which we must leap, or through which we must break. The man who is addicted to a particular species of sin (for every sinner has his way) is represented as a prisoner in this strong fortress.

In laying aside the weight, there is an allusion to the long garments worn in the eastern countries, which, if not laid aside or tucked up in the girdle, would greatly incommode the traveller, and utterly prevent a man from running a race. The easily besetting sin of the Hebrews was an aptness to be

drawn aside from their attachment to the gospel, for fear of persecution.

Let us run with patience the race] Τρηχυμεν τον προκειμενον ημιν αγωνα Let us start, run on, and continue running, till we get to the goal. This figure is a favourite among the Greek writers; so Euripides, Alcest., ver. 489: Ου τον δ'αγωνα πρωτον αν δραμοιμ' εγω This is not the first race that I shall run. Id. Iphig. in Aulid., ver. 1456: Δεινους αγωνας δια σε κεινον δε δραμειν He must run a hard race for thee. This is a race which is of infinite moment to us: the prize is ineffably great; and, if we lose it, it is not a simple loss, for the whole soul perishes.

Verse 2. *Looking unto Jesus*] Αφορυντες Looking off and on, or from and to; looking off or from the world and all secular concerns to Jesus, and all the spiritual and heavenly things connected with him. This is still an allusion to the Grecian games: those who ran were to keep their eyes fixed on the mark of the prize; they must keep the goal in view. The exhortation implies, 1. That they should place all their hope and confidence in Christ, as their sole helper in this race of faith. 2. That they should consider him their leader in this contest, and imitate his example.

The author and finisher of—faith] Αρχηγος, translated here author, signifies in general captain or leader, or the first inventor of a thing; see chap. ii. 10. But the reference seems to be here to the βραβευς, or judge in the games, whose business it was to admit the contenders, and to give the prize to the conqueror. Jesus is here represented as this officer; every Christian is a contender in this race of life, and for eternal life. The heavenly course is begun under Jesus; and under him it is completed. He is the finisher, by awarding the prize to them that are faithful unto death. Thus he is the author or the judge under whom, and by whose permission and direction, according to the rules of the heavenly race, they are permitted to enter the lists, and commence the race; and he is the finisher, τελωτης, the perfecter, by awarding and giving the prize which consummates the combatants at the end of the race.

Who, for the joy that was set before him] The joy of fulfilling the will of the Father, Psalm xl. 6, &c., in tasting death for every man; and having endured the cross and despised the shame of this ignominious death, He is set down at the right hand of God, ever appearing in the presence of God for us, and continuing his exhibition of himself as our Sacrifice, and his intercession as our Mediator. See the notes on

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contradiction of sinners against himself, ^a lest ye be wearied and faint in your minds.

4 ^b Ye have not yet resisted unto blood, striving against sin.

5 And ye have forgotten the exhortation, which speaketh unto you as unto children, ^c My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him :

^a Gal. vi. 9. — ^b 1 Cor. x. 13. Ch. x. 32, 33, 34. — ^c Job v. 17. Prov. iii. 11. — ^d Ps. xciv. 12. cxix. 76. Prov. iii. 12.

chap. x. 5, &c. There are different other explanations given of this clause, but I think that here offered is the most natural. It never can, in any sense, be said of Jesus that he endured the cross, &c., in the prospect of gaining an everlasting glory ; when he had the fulness of that glory with the Father before the world began ; John xvii. 5.

Verse 3. *For consider him*] Αναλογισασθε—*ινα μη καμψτε, τας ψυχας—ελευομενοι*. Attentively observe and analyse every part of his conduct, enter into his spirit, examine his motives and object, and remember that, as he acted, ye are called to act ; he will furnish you with the same Spirit, and will support you with the same strength. He bore a continual opposition of sinners against himself ; but he conquered by meekness, patience, and perseverance : he has left you an example that ye should follow his steps. If ye trust in him, ye shall receive strength ; therefore, howsoever great your opposition may be, ye shall not be weary : if ye confide in and attentively look to him, ye shall have continual courage to go on, and never faint in your minds.

Here is a continued allusion to the contenders in the Grecian games, who, when exhausted in bodily strength and courage, yielded the palm to their opponents, and were said *καμνιου*, to be weary or exhausted ; *εκλεισθαι*, to be dissolved, disheartened, or to have lost all bravery and courage.

Verse 4. *Ye have not yet resisted unto blood*] Many of those already mentioned were martyrs for the truth ; they persevered unto death, and lost their lives in bearing testimony to the truth. Though you have had opposition and persecution, yet you have not been called, in bearing your testimony against sin and sinners, to seal the truth with your blood.

Striving against sin.] Προς την αμαρτιαν ανταγωνιζομενοι. An allusion to *boxing* at the Grecian games. In the former passages the apostle principally refers to the foot races.

Verse 5. *And ye have forgotten*] Or, have ye forgotten the exhortation ? This quotation is made from Prov. iii. 11, 12, and shows that the address there, which at first sight appears to be from Solomon to his son, or from some fatherly man to a person in affliction, is properly from *God himself* to any person in persecution, affliction, or distress.

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6 For ^d whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 ^e If ye endure chastening, God dealeth with you as with sons ; for what son is he whom the father chasteneth not ?

8 But if ye be without chastisement, ^f whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore, we have had fathers of our

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James i. 12. Rev. iii. 19. — ^e Deut. viii. 5. 2 Sam. vii. 14. Prov. xiii. 24. xix. 18. xxiii. 13. — ^f Ps. lxxiii. 1. 1 Pet. v. 9.

Despise not thou the chastening] Μη ολιγωρει παιδειας Κυριου. Do not neglect the correction of the Lord. That man neglects correction, and profits not by it, who does not see the hand of God in it ; or, in other words, does not fear the rod and him who hath appointed it, and consequently does not humble himself under the mighty hand of God, deplore his sin, deprecate divine judgment, and pray for mercy.

Nor faint] Do not be discouraged, nor despair, for the reasons immediately alleged.

Verse 6. *For whom the Lord loveth he chasteneth*] Here is the reason why we should neither neglect correction, nor faint under it : it is a proof of the fatherly love of God Almighty, and shows his most gracious designs towards us ; from which we may be fully convinced that the affliction will prove the means of good to our souls, if we make a proper use of it.

And scourgeth every son whom he receiveth.] Μαστιγοι δε παντα υιον, ον παραδεχεται. This is a quotation, literatim from the Septuagint, of Prov. iii. 12, of which place our version is : *Even as the father the son in whom he delighteth*. But, howsoever near this may appear to be to the Hebrew, it bears scarcely any affinity to the apostle's words. The Hebrew text is as follows : וְכָאֵב אֲבִיבִי יִרְחַב וְכָאֵב אֲבִיבִי יִרְחַב *uchab eth-ben yirtab*. Now, וְכָאֵב may be a noun, compounded of the conjunction וְ *vau*, "and," the comparative particle כָּ *ke*, "as" or "like," and אֵב *ab*, "a father : " or it may be the third person preterite *kal* of וְכָאֵב *caab*, "he spoiled, wasted, marred, ulcerated," compounded with the conjunction וְ *vau*, "and." And in this sense the Septuagint most evidently understood it ; and it is so understood by the Arabic ; and both readings seem to be combined by the Syriac and Chaldee Versions. And as to רַחַב *ratsab*, one of its prime meanings is to accept, to receive graciously, to take into favour ; the translation, therefore, of the Septuagint and apostle is perfectly consonant to the Hebrew text, and our version of Prov. iii. 12 is wrong.

Verse 7. *If ye endure chastening*] If ye submit to his authority, humble yourselves under his hand, and pray for his blessing, you will find that he deals with you as beloved children, correcting you that he may make you partakers of his holiness.

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flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of

spirits, and live?

10 For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

11 Now no chastening for the present

* Numb. xvi. 22. xxvii. 16. Job xii. 10. Eccles. xii. 7. Isai. xlii. 5. lvii. 16. Zech. xii. 1. Or, as seemed good or meet to them. — c Lev. xi. 44. xix. 2. 1 Pet. i. 15, 16.

God dealeth with you as with sons] He acknowledges by this that you belong to the family, and that he, as your Father, has you under proper discipline. It is a maxim among the Jewish rabbins that "the love which is not conjoined with reproof is not genuine."

Verse 8. Then are ye bastards] This proceeds on the general fact, that bastards are neglected in their manners and education; the fathers of such feeling little affection for, or obligation to regard, their spurious issue. But all that are legitimate children are partakers of chastisement or discipline; for the original word *παυδεια* does not imply stripes and punishments, but the whole discipline of a child, both at home and at school.

Verse 9. We have had fathers of our flesh] The fathers of our flesh, i. e. our natural parents, were correctors; and we revered them, notwithstanding their corrections often arose from whim or caprice: but shall we not rather be in subjection to the Father of spirits; to him from whom we have received both body and soul; who is our Creator, Preserver, and Supporter; to whom both we and our parents owe our life and our blessings; and who corrects us only for our profit; that we may live and be partakers of his holiness? The apostle in asking, Shall we not much rather be in subjection to the Father of spirits, and live? alludes to the punishment of the stubborn and rebellious son, Deut. xxi. 18—21: "If a man have a stubborn and rebellious son, who will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them; then shall his father and mother lay hold on him, and bring him to the elders of the city, and they shall say, This our son is stubborn and rebellious; he will not obey our voice: and all the men of the city shall stone him with stones that he die." Had he been subject to his earthly parents, he would have lived; because not subject, he dies. If we be subject to our heavenly Father, we shall live, and be partakers of his holiness; if not, we shall die, and be seated as bastards and not sons. This is the sum of the apostle's meaning; and the fact and the law to which he alludes.

Verse 10. For—a few days] The chastisement of

seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

12 Wherefore lift up the hands which hang down, and the feeble knees;

13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

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d James iii. 18. — e Job iv. 3, 4. Isai. xxxv. 3. See Eccles. xxv. 23. — f Prov. iv. 26, 27. — g Or, even. — h Gal. vi. 1.

our earthly parents lasted only a short time; that of our heavenly Father will also be but a short time, if we submit: and as our parents ceased to correct when we learned obedience; so will our heavenly Father when the end for which he sent the chastisement is accomplished. God delights not in the rod; judgment is his strange work.

Verse 11. No chastening for the present seemeth to be joyous] Neither correction, wholesome restraint, domestic regulations, nor gymnastic discipline, are pleasant to them that are thus exercised; but it is by these means that obedient children, scholars, and great men are made. And it is by God's discipline that Christians are made. He who does not bear the yoke of Christ is good for nothing to others, and never gains rest to his own soul.

The peaceable fruit of righteousness] i. e. The joyous, prosperous fruits; those fruits by which we gain much, and through which we are made happy.

Exercised thereby.] Γενυμασμενοις To the trained. There is still an allusion to the Grecian games; and in the word before us to those gymnastic exercises by which the candidates for the prizes were trained to the different kinds of exercises in which they were to contend when the games were publicly opened.

Verse 12. Wherefore lift up the hands] The apostle refers to Isai. xxxv. 3. The words are an address to persons almost worn out with sickness and fatigue, whose hands hang down, whose knees shake, and who are totally discouraged. These are exhorted to exert themselves, and take courage, with the assurance that they shall infallibly conquer if they persevere.

Verse 13. Make straight paths for your feet] That is, Take the straight path that is before you, do not go in crooked or rough ways, where are stones, briars, and thorns, by which you will be inevitably lamed, and so totally prevented from proceeding in the way; whereas, if you go in the even, proper path, though you have been wounded by getting into a wrong way, that which was wounded will be healed by moderate, equal exercise, all impediments being removed. The application of all this to a correct, holy deportment in religious life, is both natural and easy.

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14 ^a Follow peace with all men, and holiness, ^b without which no man shall see the Lord:

15 ^c Looking diligently, ^d lest any man ^e fail of the grace of God; ^f lest any root of bitterness springing up trouble you, and thereby many be defiled;

^a Ps. xxxiv. 14. Rom. xii. 18. xiv. 9. 2 Tim. ii. 22.
^b Matt. v. 8. 2 Cor. vii. 1. Eph. v. 5. — ^c 2 Cor. vi. 1.
^d Gal. v. 4. — ^e Or, fall from. — ^f Deut. xxix. 18. Ch. iii.

Verse 14. *Follow peace with all men*] Cultivate, as far as you possibly can, a good understanding both with Jews and Gentiles. *Ἐπισηνὴν διώκετε, pursue peace* with the same care, attention, and diligence, as *beasts* do their *game*; follow it through all places; trace it through all winding circumstances; and have it with all men, if you can with a safe conscience.

And holiness] *Τὸν ἀγιασμοῦ* That state of continual sanctification, that life of *purity and detachment* from the *world* and all its lusts, without which detachment and sanctity *no man shall see the Lord*—shall never enjoy his presence in the world of blessedness. *To see God*, in the Hebrew phrase, is to *enjoy him*; and without holiness of heart and life this is impossible. No soul can be fit for heaven that has not suitable dispositions for the place.

Verse 15. *Looking diligently*] *Ἐπισκοποῦντες* Looking about, over, and upon; being constantly on your guard.

Lest any man fail of the grace of God] *Μη τις ὑστερῶν ἀποτῆς χάριτος τοῦ Θεοῦ* Lest any person should come behind, or fall off from, this grace or gift of God; this state of salvation, viz. the *gospel system* or *Christianity*; for this is most evidently the meaning of the apostle. It is not the *falling from a work of grace* in their own souls, but from the *gospel*, to apostatize from which they had now many temptations; and to guard them against this, the whole epistle was written.

Lest any root of bitterness springing up] A root of bitterness signifies a *poisonous plant*. The Hebrews call every species of poison a *bitter*, and with considerable propriety, as most plants are poisonous in proportion to the quantum of the bitter principle they possess. The *root of bitterness* is here used metaphorically for a *bad man*, or a man holding *unsound doctrines*, and endeavouring to spread them in the church.

Trouble you] This alludes to the effects of poison taken into the body: the whole animal system is disturbed; sometimes violent reachings, great disturbances through the whole alimentary canal, together with the most fatal changes in the whole sanguineous system, are the consequences of poison taken into the stomach. The *blood* itself (the principle, under God, of life) becomes putrescent; and probably to this the intelligent apostle alludes when he says, *and thereby many be defiled, μανθῶσι, corrupted or contaminated*.

16 ^a Lest there be any fornicator, or profane person, as Esau, ^b who for one morsel of meat sold his birthright.

17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: ^c for he found no ^d place of

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12.—^a Eph. v. 3. Col. iii. 5. 1 Thess. iv. 3.—^b Gen. xxv. 33.—^c Gen. xxvii. 34, 36, 38.—^d Ch. vi. 6.—^e Or, way to change his mind.

Bad example and false teaching have corrupted thousands, and are still making desolation in the world and in the church.

Verse 16. *Lest there be any fornicator*] Any licentious person who would turn the gospel of the grace of God into lasciviousness.

Or profane person, as Esau] It is not intimated that Esau was a *fornicator*; and the disjunctive *or*, separates the *profane person* from the *fornicator*. And Esau is here termed *profane*, because he so far disregarded the spiritual advantages connected with his rights of primogeniture, that he alienated the whole for a single mess of pottage. See the note on Gen. xxv. 34. The word *βεβηλος*, which we translate *profane*, is compounded of *βε*, which in composition has a *negative* signification, and *βηλος*, the *threshold of a temple* or *sacred edifice*; and was applied to those who were not initiated into the sacred mysteries, or who were *despisers of sacred things*, and consequently were to be denied *admittance* to the temple, and were not permitted to *assist at holy rites*. Indeed, among the Greeks *βεβηλος* signified anything or person which was *not consecrated to the gods*. Hence, in the opening of their worship, they were accustomed to proclaim,

Procul, O procul, este profani! Vitis.

"Hence! O hence! ye profane."

And,

Odi profanum vulgus, et arceo. Hos.

"I abominate the profane vulgar, and drive them from the temple."

The Latin *profanus*, from which we have our word, is compounded of *procul a fano*, "far from the temple," properly an *irreligious man*.

Sold his birthright.] *The first-born*, in patriarchal times, 1. Had a right to the priesthood, Exod. xxii. 29. 2. And a double portion of all the father's possessions, Deut. xxi. 17. 3. And was *lord over his brethren*, Gen. xxvii. 29, 37; xlix. 3. 4. And in the family of Abraham the first-born was the very *source* whence the *Messiah* as the Redeemer of the world, and the church of God, were to spring. Farther, 5. The first-born had the right of conveying especial blessings and privileges when he came to die. See the case of Isaac and his two sons, Jacob and Esau, in the history to which the apostle alludes, Gen. xxvii; and that of Jacob and his twelve sons, Gen. xlix. In short, the rights of primogeniture were

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repentance, though he sought it carefully with tears.

18 For ye are not come unto the ^a mount that might be

touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words; which *voice* they that heard ^b entreated that the word should not be spoken to them any more :

20 (For they could not endure that which

was commanded, ^c And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart :

21 ^d And so terrible was the sight, *that* Moses said, I exceedingly fear and quake :))

22 But ye are come ^e unto mount Sion, ^f and unto the city of the living God, the heavenly Jerusalem, ^g and to an innumerable company of angels,

23 To the general assembly and church of

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^a Exod. xix. 12, 18, 19. xx. 18. Dent. iv. 11. v. 22. Rom. vi. 14. viii. 15. 2 Tim. i. 7. — ^b Exod. xx. 19. Deut. v. 6, 25. xviii. 16. — ^c Exod. xix. 13. — ^d Exod. xix. 16.

^e Gal. iv. 26. Rev. iii. 12. xxi. 2, 10. — ^f Phil. iii. 20. ^g Deut. xxxiii. 2. Ps. lxxviii. 17. Jude 14.

among the most noble, honourable, and spiritual in the ancient world.

Verse 17. *When he would have inherited the blessing*] When he wished to have the lordship over the whole family conveyed to him, and sought it earnestly with tears, he found no place for a change in his father's mind and counsel, who now perceived that it was the will of God that Jacob should be made lord of all.

Repentance] Here *μετανοια* is not to be taken in a theological sense, as implying contrition for sin, but merely change of mind or purpose; nor does the word refer here to Esau at all, but to his father, whom Esau could not, with all his tears and entreaties, persuade to reverse what he had done. *I have blessed him*, said he, *yea, and he must be blessed*; I cannot reverse it now. See the whole of this transaction largely considered and explained in the notes on Gen. xxv. 29, &c., and xxvii. 1, &c. Nothing spoken here by the apostle, nor in the history in Genesis to which he refers, concerns the eternal state of either of the two brothers. The use made of the transaction by the apostle is of great importance: Take heed lest, by apostatizing from the gospel, ye forfeit all right and title to the heavenly birthright, and never again be able to retrieve it; because they who reject the gospel reject the only means of salvation.

Verses 18—21. *For ye are not come unto the mount that might be touched*] I believe the words *ψηλαφωμεν* *οψη* should be translated to a palpable or material mountain; for that it was not a mountain that on this occasion might be touched, the history, Exod. xix. 12, 13, shows; and the apostle himself, in ver. 20, confirms. It is called here a palpable or material mount, to distinguish it from that spiritual mount Sion of which the apostle is speaking. Some contend that it should be translated *tacto de celo*, thunderstruck; this sense would agree well enough with the scope of the place. The apostle's design is to show that the dispensation of the law engendered terror; that it was most awful and exclusive; that it belonged only to the Jewish people; and that, even to them, it was so terrible that they could not endure

that which was commanded, and entreated that God would not communicate with them in his own person, but by the ministry of Moses: and even to Moses, who held the highest intimacy with Jehovah, the revealed glories, the burning fire, the blackness, the darkness, the tempest, the loud sounding trumpet, and the voice of words, were so terrible that he said, *I exceedingly fear and tremble*.

These were the things which were exhibited on that material mountain; but the gospel dispensation is one grand, copious, and interesting display of the infinite love of God. It is all encouragement; breathes nothing but mercy; is not an exclusive system; embraces the whole human race; has Jesus, the sinner's friend, for its mediator; is ratified by his blood; and is suited, most gloriously suited, to all the wants and wishes of every soul of man.

Verse 22. *But ye are come unto mount Sion*] In order to enter fully into the apostle's meaning, we must observe, 1. That the church, which is called here the city of the living God, the heavenly Jerusalem, and mount Sion, is represented under the notion of a city. 2. That the great assembly of believers in Christ is here opposed to the congregation of the Israelites assembled at Mount Sinai. 3. That the innumerable company of angels is here opposed to those angels by whom the law was ushered in, Acts vii. 53; Gal. iii. 19. 4. That the gospel first-born, whose names are written in heaven, are here opposed to the enrolled first-born among the Israelites, Exod. xxiv. 5; xix. 22. 5. That the mediator of the new covenant, the Lord Jesus, is here opposed to Moses, the mediator of the old. 6. And that the blood of sprinkling, of Christ our high-priest, refers to the act of Moses, Exod. xxiv. 8: "And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words."

1. The description in these verses does not refer to a heavenly state; for the terrible nature of the Mosaic dispensation is never opposed to heaven or life eternal, but to the economy of the New Testament. 2. In heaven there is no need of a mediator,

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^a the first-born, ^b which are
^c written in heaven, and to God
^d the Judge of all, and to the
spirits of just men ^e made perfect,

24 And to Jesus 'the mediator of the new ^e covenant, and to ^b the blood of sprinkling, that speaketh better things ⁱ than that of Abel.

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^a Exod. iv. 22. James i. 18. Rev. xiv. 4. — ^b Luke x. 20. Pbil. iv. 3. Rev. xiii. 8. — ^c Or, enrolled. — ^d Gen. xviii. 25. Ps. xciv. 2. — ^e Phil. iii. 12. Ch. xi. 40. — ^f Ch.

viii. 6. ix. 15. — ^g Or, testament. — ^h Exod. xxiv. 8. Ch. x. 22. 1 Pet. i. 2. — ⁱ Gen. iv. 10. Ch. xi. 4.

or sprinkling of blood; but these are mentioned in the state which the apostle describes.

The heavenly Jerusalem] This phrase means the church of the New Testament, as Schoettgen has amply proved in his dissertation on this subject.

To an innumerable company of angels] Μυριασιν αγγελων *To myriads, tens of thousands, of angels.* These are represented as the attendants upon God, when he manifests himself in any external manner to mankind. When he gave the law at Mount Sinai, it is intimated that myriads of these holy beings attended him. "The chariots of the Lord are twenty thousand, even thousands of angels; the Lord is among them as in Sinai, in the holy place;" Ps. lxxviii. 17. And when he shall come to judge the world, he will be attended with a similar company. "Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him;" Dan. vii. 10. In both these cases, as in several others, these seem to be, speaking after the manner of men, the *body-guard* of the Almighty. Though angels make a part of the inhabitants of the New Jerusalem, yet they belong also to the church below. Christ has in some sort incorporated them with his followers, for "they are all ministering spirits, sent forth to minister to them that shall be heirs of salvation," and they are all ever considered as making a part of God's subjects.

Verse 23. *To the general assembly*] Πανηγυρις. This word is joined to the preceding by some of the best MSS., and is quoted in connexion by several of the Fathers: *Ye are come—to the general assembly of innumerable angels*; and this is probably the true connexion.

The word πανηγυρις is compounded of παν, *all*, and αγωρις, an *assembly*; and means, particularly, an assembly collected on festive occasions. It is applied to the assembly of the *Grecian states* at their national games, Olympic, Isthmian, &c.; and hence a speech pronounced in favour of any person at such festive assemblies was called πανηγυρικος λογος, a *panegyric discourse*; and hence our word *panegyric*.

The first-born] Those who first received the gospel of Christ, and who are elsewhere termed the *first-fruits*: this is spoken in allusion to the first-born among the Israelites, who were all considered as the Lord's property, and were dedicated to him. The Jews gave the title בכור *bechor*, first-born, to those who were very eminent or excellent; what we would term the *head* or *top of his kin*. *The church of the first-born* is the assembly of the *most excellent*.

Which are written in heaven] Who are enrolled as citizens of the New Jerusalem, and are entitled to all the rights, privileges, and immunities of the church here, and of heaven above. This is spoken in allusion to the custom of enrolling or writing on tables, &c., the names of all the citizens of a particular city; and all those thus registered were considered as having a right to live there, and to enjoy all its privileges. All genuine believers are denizens of heaven. That is their country, and there they have their rights, &c. And every member of Christ has a right to, and can demand, every ordinance in the church of his Redeemer; and woe to him who attempts to prevent them!

God the Judge of all] The supreme God is ever present in this general assembly: to him they are all gathered; by him they are admitted to all those rights, &c.; under his inspection they continue to act; and it is he alone who erases from the register those who act unworthily of their citizenship. *Judge* here is to be taken in the Jewish use of the term, i. e. one who exercises *sovereign rule and authority*.

The spirits of just men made perfect] We cannot understand these terms without the assistance of Jewish phraseology. The Jews divide mankind into three classes:

1. The *JUST PERFECT*, צדיקים נאורים *tsaddikin gemurim*.

2. The *wicked perfect*, רשעים נאורים *reshaim gemurim*.

3. Those between both, ביניים *beinonigim*.

1. The *just perfect* are those, 1. Who have conquered all brutal appetites and gross passions. 2. Who have stood in the time of strong temptation. 3. Who give alms with a sincere heart. 4. Who worship the true God only. 5. Who are not invidious. 6. Those from whom God has taken יצטרך *yetser hara*, evil concupiscence, and given יצטרך טוב *yetser tob*, the good principle.

2. The *wicked perfect* are those, 1. Who never repent. 2. They receive their portion in this life, because they can have none in the life to come, and are under the influence of יצטרך *yetser hara*, the evil principle.

3. The *intermediate* are those who are influenced partly by the evil principle, and partly by the good. — See Schoettgen.

In several parts of this epistle τελειος, *the just man*, signifies one who has a *full knowledge* of the Christian system, who is justified and saved by Christ Jesus; and the τετελειωμενοι are the *adult Christians*, who

A. M. cir. 4067. 25 See that ye refuse not him
A. D. cir. 63. that speaketh. For * if they
An. Olymp. escaped not who refused him
cir. CCK. 3. that spake on earth, much more
A.U.C. cir. 816.

shall not we escape, if we turn away from him that speaketh from heaven :

26^b Whose voice then shook the earth : but now he hath promised, saying, ^c Yet once more I shake not the earth only, but also heaven.

27 And this word, Yet once more, sig-

nifieth ^d the removing of those things that ^e are shaken, as of things that are made, that those things which cannot be shaken may remain.

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28 Wherefore we receiving a kingdom which cannot be moved, ^f let us have grace, whereby we may serve God acceptably with reverence and godly fear :

29 For ^g our God is a consuming fire.

^a Ch. ii. 2, 3. iii. 17. x. 28, 29. — ^b Exod. xix. 18. Hag. ii. 6. — ^d Ps. cii. 26. Matt. xxiv. 35. 2 Pet. iii. 10. Rev. xxi. 1. — ^c Or, may be shaken. — ^f Or, let us hold

fast. — ^g Exod. xxiv. 17. Deut. iv. 24. ix. 3. Ps. l. 3. xcvi. 3. Isai. lxvi. 15. 2 Thess. i. 8. Ch. x. 27.

are opposed to the *νηπιος*, or babes in knowledge and grace. See chap. v. 12—14; viii. 11; and Gal. iv. 1—3. The spirits of the just men made perfect, or the righteous perfect, are the full grown Christians; those who are justified by the blood and sanctified by the Spirit of Christ. Being come to such, implies that spiritual union which the disciples of Christ have with each other, and which they possess how far soever separate; for they are all joined in one spirit, Eph. ii. 18; they are in the unity of the spirit, Eph. iv. 3, 4; and of one soul, Acts iv. 32. This is a unity which was never possessed even by the Jews themselves in their best state; it is peculiar to real Christianity: as to nominal Christianity, wars and desolations between man and his fellows are quite consistent with its spirit. See at the end of the chapter.

Verse 24. And to Jesus the mediator of the new covenant] The old covenant and its mediator, Moses, are passed away. See chap. viii. 13. The new covenant, i. e. the gospel, is now in force, and will be to the end of the world; and Jesus, the Son of God, the brightness of the Father's glory, the Maker and Preserver of all things, the Saviour and the Judge of all men, is its mediator. Both the covenant and its mediator are infinitely superior to those of the Jews, and they are very properly set down here among the superior benefits and glories of Christianity.

To the blood of sprinkling] This is an allusion, as was before observed, to the sprinkling of the blood of the covenant sacrifice upon the people, when that covenant was made upon mount Sinai; to the sprinkling of the blood of the sin-offerings before the mercy-seat; and probably to the sprinkling of the blood of the paschal lamb on their houses, to prevent their destruction by the destroying angel. But all these sprinklings were partial and inefficacious, and had no meaning but as they referred to this: the blood of sprinkling under the new covenant is everywhere; all may have it applied; it continues through ages; and is the highest glory of Christianity, because if we draw nigh to God, and through it get our hearts sprinkled from an evil conscience; and, in a

word, have an entrance unto the holiest by the blood of Jesus.

Better things than that of Abel.] God accepted Abel's sacrifice, and was well pleased with it; for Abel was a righteous man, and offered his sacrifice by faith in the great promise. But the blood of Christ's sacrifice was infinitely more precious than the blood of Abel's sacrifice, as Jesus is infinitely greater than Abel; and the blood of Christ avails for the sins of the whole world, whereas the blood of Abel's sacrifice could avail only for himself.

Many have supposed that the blood of Abel means here the blood that was shed by Cain in the murder of this holy man, and that the blood of Jesus speaks better things than it does, because the blood of Abel called for vengeance, but the blood of Christ for pardon; this interpretation reflects little credit on the understanding of the apostle. To say that the blood of Christ spoke better things than that of Abel is saying little indeed; it might speak very little good to any soul of man, and yet speak better things than that blood of Abel which spoke no kind of good to any human creature, and only called for vengeance against him that shed it. The truth is, the sacrifice offered by Abel is that which is intended; that, as we have already seen, was pleasing in the sight of God, and was accepted in behalf of him who offered it: but the blood of Christ is infinitely more acceptable with God; it was shed for the whole human race, and cleanses all who believe from all unrighteousness.

Verse 25. See] *Βλέπετε* Take heed, that ye refuse not him—the Lord Jesus, the mediator of the new covenant, who now speaketh from heaven, by his gospel, to the Jews and to the Gentiles, having in his incarnation come down from God.

Him that spake on earth] Moses, who spoke on the part of God to the Hebrews, every transgression of whose word received a just recompence of reward, none being permitted to escape punishment; consequently, if ye turn away from Christ, who speaks to you from heaven, you may expect a much sorer punishment, the offence against God being so

much the more heinous, as the privileges slighted are more important and glorious.

Verse 26. *Whose voice then shook the earth*] Namely, at the giving of the Law on mount Sinai; and from this it seems that it was the voice of *Jesus* that then shook the earth, and that it was he who came down on the mount. But others refer this simply to God the Father giving the Law.

Not the earth only, but also heaven.] Probably referring to the approaching destruction of Jerusalem, and the total abolition of the political and ecclesiastical constitution of the Jews; the one being signified by the *earth*, the other by *heaven*; for the Jewish state and worship are frequently thus termed in the prophetic writings. And this seems to be the apostle's meaning, as he evidently refers to Haggai ii. 6, where this event is predicted. It may also remotely refer to the final dissolution of all things.

Verse 27. *The removing of those things that are shaken*] The whole of the *Jewish polity*, which had been in a *shaken state* from the time that Judea had fallen under the power of the Romans.

As of things that are made] That is, subjects intended to last only for a time. God never designed that the Jewish religion should become general, nor be permanent.

Those things which cannot be shaken] The whole *gospel system*, which cannot be moved by the power of man.

May remain.] Be permanent; God designing that this shall be the *last dispensation* of his grace and mercy, and that it shall continue till the earth and the heavens are no more.

Verse 28. *We receiving a kingdom*] The gospel dispensation, frequently termed the *kingdom of God* and the *kingdom of heaven*, because in it God reigns among men, and he reigns in the hearts of them that believe, and his kingdom is righteousness, peace, and joy in the Holy Ghost.

Which cannot be moved] Which never can fail, because it is the last dispensation.

Let us have grace] Εχωμεν χαριν *Let us have, keep, or hold fast, the benefit or gift*, that is, the heavenly kingdom which God has given us. This is the meaning of the word, 2 Cor. viii. 4, and is so rendered by our translators; and it is only by this *heavenly gift* of the gospel that we can serve God acceptably, for he can be pleased with no service that is not performed according to the gospel of his Son.

If we prefer the common meaning of the word *grace* it comes to the same thing; without the *grace*—the especial *succour* and *influence of Christ*, we cannot serve, λατρευομεν, pay religious worship to God; for he receives no *burnt-offering* that is not kindled by fire from his own altar.

Acceptably] Ευαριστως: In such a way as to, please him well. And the offering, with which he is well pleased, he will graciously accept; and if he accept our service, his Spirit will testify in our conscience that our ways please him. When *Abel* sacrifices, God is well pleased; where *Cain* offers, there is no approbation.

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Reverence] Αιδους: With *shamefacedness* or *modesty*.

Godly fear] Ευλαβειας: *Religious fear*. We have boldness to enter into the holiest by the blood of *Jesus*, but let that boldness be ever tempered with *modesty* and *religious fear*; for we should never forget that *we have sinned*, and that *God is a consuming fire*. Instead of *αιδους και ευλαβειας*, *modesty and religious fear*, ACD*, several others, with the Slavonic and Chrysostom, have *ευλαβειας και δεους*, and others have *φοβου και τρομου*, *fear and trembling*; but the sense is nearly the same.

Verse 29. *For our God is a consuming fire.*] The apostle quotes Deut. iv. 24, and by doing so he teaches us this great truth, that *sin* under the gospel is as abominable in God's sight as it was under the Law; and that the man who does not labour to serve God with the principle and in the way already prescribed, will find that fire to consume *him* which would otherwise have consumed his *sin*.

Additional Remarks on Verses 22—24.

On the whole, I think the description in these verses refers to the state of the church *here below*, and not to any *heavenly state*. Let us review the particulars: 1. As the law was given at Mount *Sinai*, so the gospel was given at Mount *Sion*. 2. As *Jerusalem* was the city of the living God while the Jewish dispensation lasted (for *there* was the temple, its services, sacrifices, &c.), the Christian church is now called the *heavenly Jerusalem*, the city of the living God. In it is the great sacrifice, in it that spiritual worship, which God, the Infinite Spirit, requires. 3. The ministry of angels was used under the *old covenant*, but that was *partial*, being granted only to particular persons, such as *Moses*, *Joshua*, *Manoah*, &c., and only to a few before the law, as *Abraham*, *Jacob*, &c. It is employed under the *new covenant* in its utmost latitude, not to a few peculiarly favoured people, but to all the followers of God in general; so that in this very epistle the apostle asserts that they are all ministering spirits, sent forth to minister to them that shall be heirs of salvation. 4. At the giving of the law when the church of the old covenant was formed, there was a *general assembly* of the *different tribes* by their representatives; in the gospel church all who believe in *Christ*, of every nation, and kindred, and tongue, form one grand aggregate body. Believers of all nations, of all languages, of all climates, however differing in their colour or local habits, are one in *Christ Jesus*; one body of which he is the head, and the Holy Spirit the soul. 5. The *first-born* under the old dispensation had exclusive privileges; they had authority, emolument, and honour, of which the other children in the same family did not partake: but under the new, all who believe in *Christ Jesus*, with a heart unto righteousness, are equally children of God, are all entitled to the same privileges; for, says the apostle, ye are all children of God by faith in *Christ*, and to them that received him he gave authority to become the children of God; so that through the whole of this divine

family all have *equal rights and equal privileges*, all have God for their *portion*, and *heaven* for their *inheritance*. 6. As those who had the rights of citizens were *enrolled*, and their names *entered on tables*, &c., so that it might be known who were *citizens*, and who had the rights of such; so all the faithful under the new covenant are represented as having their names written in heaven, which is another form of speech for, *have a right to that glorious state*, and all the blessings it possesses; *there* are their possessions, and there are their rights. 7. Only the high-priest, and he but one day in the year, was permitted to *approach God* under the Old Testament dispensation; but under the New, every believer in Jesus can *come even to the throne*, each has liberty to enter into the holiest by the blood of Jesus, and to real Christians alone it can be said, *Ye are come—to God the Judge of all—to him ye have constant access*, and from him ye are continually receiving grace upon grace. 8. We have already seen that the *righteous perfect*, or the *just men made perfect*, is a Jewish phrase, and signified those who had made the farthest advances in moral rectitude. The apostle uses it here to point out those in the church of Christ who had received the highest degrees of grace, possessed most of the mind of Christ, and were doing and suffering most for the glory of God; those who were most deeply acquainted with the things of God and the mysteries of the gospel, such as the apostles, evangelists, the primitive teachers, and those who presided in and over different churches. And these are termed the *spirits dikaios teleiōmenōn*, of the *just perfected*, because they were a *spiritual* people, forsaking *earth*, and living in reference to that *spiritual rest* that was typified by Canaan. In short, all genuine Christians had communion with each other, through God's Spirit, and even with those whose faces they had not seen in the flesh. 9. Moses,

as the servant of God, and *mediator of the old covenant*, was of great consequence in the Levitical economy. By his laws and maxims every thing was directed and tried; and *to him* the whole Hebrew people *came* for both their civil and religious ordinances: but Christians *come* to Jesus, the mediator of the new covenant; he not only stands immediately between God and man, but reconciles and connects both. From him we receive the divine law, by his maxims our conversation is to be ruled, and he gives both the light and life by which we walk; these things Moses could not do, and for such *spirituality and excellence* the old covenant made no provision; it was therefore a high privilege to be able to say, *Ye are come—to Jesus the mediator of the new covenant*. 10. The Jews had their blood of sprinkling, but it could not satisfy as touching things which concerned the conscience; it took away no guilt, it made no reconciliation to God: but the blood of sprinkling under the Christian covenant purifies from all unrighteousness; for the blood of the new covenant was shed for the remission of sins, and by its infinite merit it still continues to sprinkle and cleanse the unholy. All these are privileges of infinite consequence to the salvation of man; privileges which should be highly esteemed and most cautiously guarded; and because they are so great, so necessary, and so unattainable in the Levitical economy, therefore we should lay aside every weight, &c., and run with perseverance the race that is set before us. I see nothing therefore in these verses which determines their sense to the heavenly state; all is suited to the state of the church of Christ militant here on earth; and some of these particulars cannot be applied to the church triumphant on any rule of construction whatever.

CHAPTER XIII.

Exhortations to hospitality to strangers, 1, 2. Kindness to those in bonds, 3. Concerning marriage, 4. Against covetousness, 5, 6. How they should imitate their teachers, 7, 8. To avoid strange doctrines, 9. Of the Jewish sin-offerings, 10, 11. Jesus suffered without the gate, and we should openly confess him and bear his reproach, 12, 13. Here we have no permanent residence; and while we live should devote ourselves to God, and live to do good, 14—16. We should obey them that have the rule over us, 17. The apostle exhorts them to pray for him, that he might be restored to them the sooner, 18, 19. Commends them to God in a very solemn prayer, 20, 21. Entreats them to bear the word of exhortation, mentions Timothy, and concludes with the apostolical benediction, 22—25.

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cir. CCK. 3.
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LET ^abrotherly love continue.
2 ^bBe not forgetful to enter-

tain strangers: for thereby
^csome have entertained angels
unawares.

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cir. CCK. 3.
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^a Rom. xii. 10. 1 Thess. iv. 9. 1 Pet. i. 22. ii. 17. iii. 8. iv. 8. 2 Pet. i. 7. 1 John iii. 11, &c. iv. 7, 20, 21.

^b Matt. xxv. 35. Rom. xii. 13. 1 Tim. iii. 2. 1 Pet. iv. 9. ^c Gen. xviii. 3. xix. 2.

NOTES ON CHAP. XIII.
Verse 1. *Let brotherly love continue.*] Be all of one heart and one soul. Feel for, comfort, and sup-

port each other; and remember that he who professes to love God should love his brother also. They had this brotherly love among them; they should take

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3 ^a Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in

the body.

4 Marriage is honourable in all, and the bed undefiled: ^b but whoremongers and adulterers God will judge.

5 Let your conversation be without covetousness; and ^c be content with such things as ye have: for he hath said, ^d I will never leave thee, nor forsake thee.

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6 So that we may boldly say, ^e The Lord is my helper, and I will not fear what man shall do unto me.

^a Matt. xxv. 36. Rom. xii. 15. 1 Cor. xii. 26. Col. iv. 18. 1 Pet. iii. 8.—^b 1 Cor. vi. 9. Gal. v. 19, 21. Eph. v. 5. Col. iii. 5, 6. Rev. xxii. 15.—^c Matt. vi. 25, 34. Phil.

iv. 11, 12. 1 Tim. vi. 6, 8.—^d Gen. xxviii. 15. Dent. xxxii. 6, 8. Josh. i. 5. 1 Chron. xxviii. 20. Ps. lxxvii. 2. ^e Ps. xxvii. 1. lvi. 4, 11, 12. cxviii. 6.

care to retain it. As God is remarkable for his *φιλανθρωπία*, *philanthropy*, or love to man, so should they be for *φιλὰδελφία*, or love to each other. See the note on Titus iii. 4.

Verse 2. *To entertain strangers*] In those early times, when there were scarcely any public inns or houses of entertainment, it was an office of charity and mercy to receive, lodge, and entertain travellers; and this is what the apostle particularly recommends.

Entertained angels] Abraham and Lot are the persons particularly referred to. Their history, the angels whom they entertained, not knowing them to be such, and the good they derived from exercising their hospitality on these occasions, are well known; and have been particularly referred to in the notes on Gen. xviii. 3, xix. 2.

Verse 3. *Remember them that are in bonds*] He appears to refer to those Christians who were suffering imprisonment for the testimony of Jesus.

As bound with them] Feel for them as you would wish others to feel for you were you in their circumstances, knowing that, being in the body, you are liable to the same evils, and may be called to suffer in the same way for the same cause.

Verse 4. *Marriage is honourable in all*] Let this state be highly esteemed as one of God's own instituting, and as highly calculated to produce the best interests of mankind. This may have been said against the opinions of the *Essenes*, called *Therapeutæ*, who held marriage in little repute, and totally abstained from it themselves as a state of comparative imperfection. At the same time it shows the absurdity of the popish tenet, that marriage in the clergy is both dishonourable and sinful; which is, in fact, in opposition to the apostle, who says marriage is honourable in ALL; and to the institution of God, which evidently designed that every male and female should be united in this holy bond; and to nature, which in every part of the habitable world has produced men and women in due proportion to each other.

The bed undefiled] Every man cleaving to his own wife, and every wife cleaving to her own husband, because *God will judge*, i. e. punish, all *fornicators and adulterers*.

Instead of *δε*, *but*, *γὰρ*, *for*, is the reading of AD*, one other, with the *Vulgate*, *Coptic*, and one of the

Itali; it more forcibly expresses the *reason* of the prohibition: *Let the bed be undefiled*, for *whoremongers and adulterers God will judge*.

Verse 5. *Let your conversation*] That is, the whole tenour of your conduct, *τροπος*, the *manner of your life*, or rather the *disposition* of your hearts in reference to all your secular transactions; for in this sense the original is used by the best Greek writers.

Be without covetousness] Desire nothing more than what God has given you; and especially covet nothing which the Divine Providence has given to another man, for this is the very *spirit of robbery*.

Content with such things as ye have] *Ἀρκουμένων παρουσῶν* *Being satisfied with present things*. In one of the sentences of *Phocylides* we have a sentiment in nearly the same words as that of the apostle: *Ἀρκισθαί παροῦσαι, καὶ ἀλλοτρίων ἀπέχεσθαι* *Be content with present things, and abstain from others*. The covetous man is ever running out into futurity with insatiable desires after secular good; and, if this disposition be not checked, it increases as the subject of it increases in years. Covetousness is the vice of old age.

I will never leave thee, nor forsake thee.] These words were, in sum, spoken to Joshua, chap. i. 5: "As I was with Moses, so will I be with thee; *I will not fail thee, nor forsake thee.*" They were spoken also by David to Solomon, 1 Chron. xxviii. 20: "David said to Solomon his son, Be strong, and of good courage, and do it: fear not, nor be dismayed; for the Lord God, even my God, will be with thee; *he will not fail thee, nor forsake thee.*" The apostle, in referring to the same promises, feels authorised to strengthen the expressions, as the Christian dispensation affords more consolation and confidence in matters of this kind than the old covenant did. The words are peculiarly emphatic: *Οὐ μὴ σε ἀνοή, οὐδ' οὐ μὴ σε εγκαταλίπω*. There are no less than *five negatives* in this short sentence, and these connected with two verbs and one pronoun twice repeated. To give a literal translation is scarcely possible; it would run in this way: "No, I will not leave thee; no, neither will I not utterly forsake thee." Those who understand the genius of the Greek language, and look at the manner in which these negatives are placed in the sentence, will perceive at once how much the meaning is strengthened by them, and to

A. M. cir. 4067. 7 ^a Remember them which
A. D. cir. 63. ^b have the rule over you, who
An. Olymp. have spoken unto you the word
cir. CCX. 3. of God : ^c whose faith follow,
A.U.C. cir. 816.

considering the end of *their* conversation :

8 Jesus Christ ^d the same yesterday, and to-day, and for ever.

9 ^e Be not carried about with divers and

strange doctrines. For *it is* a good thing that the heart be established with grace ; ^f not with meats, which have not profited them that have been occupied therein.

10 ^g We have an altar, whereof they have no right to eat which serve the tabernacle.

11 For ^h the bodies of those beasts, whose

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^a Ver. 17. — ^b Or, *are the guides*. — ^c Ch. vi. 12.
^d John viii. 58. Ch. i. 12. Rev. i. 4. — ^e Eph. iv. 14. v. 6.
Col. ii. 4, 8. 1 John iv. 1. — ^f Rom. xiv. 17. Col. ii. 16.

1 Tim. iv. 3. — ^g 1 Cor. ix. 13. x. 18. — ^h Exod. xxix. 14.
Lev. iv. 11, 12, 21. vi. 30. ix. 11. xvi. 27. Numb. xix. 3.

what an emphatic and energetic affirmative they amount.

This promise is made to those who are patiently bearing affliction or persecution for Christ's sake ; and may be applied to any faithful soul in affliction, temptation, or adversity of any kind. Trust in the Lord with thy whole heart, and never lean to thy own understanding ; for he hath said, " No, I will never leave thee ; not I : I will never, never cast thee off."

Verse 6. *So that we may boldly say*] We, in such circumstances, while cleaving to the Lord, may confidently apply to ourselves what God spake to Joshua and to Solomon ; and what he spake to David, " The Lord is my helper, I will not fear what man can do." God is omnipotent, man's power is limited ; howsoever strong he may be, he can do nothing against the Almighty.

Verse 7. *Remember them which have the rule over you*] This clause should be translated, *Remember your guides, των ηγουμενων, who have spoken unto you the doctrine of God*. Theodoret's note on this verse is very judicious : " He intends the saints who were lead, Stephen the first martyr, James the brother of John, and James called the Just. And there were many others who were taken off by the Jewish rage. Consider these (said he) ; and, observing their example, imitate their faith." This remembrance of the dead saints, with admiration of their virtues, and the desire to imitate them, is, says Dr. Macknight, the only worship which is due to them from the living.

Considering the end of their conversation] *Ὁν ναυτιλων την εκβαση της ανατροφης* " The issue of whose course of life most carefully consider." They lived to get good and do good ; they were useful to their God and his cause ; they suffered persecution ; and for the testimony of Jesus died a violent death. God never left them ; no, he never forsook them ; so that they were happy in their afflictions, and glorious in their death. Carefully consider this ; act as they did ; keep the faith, and God will keep you.

Verse 8. *Jesus Christ the same yesterday*] In all past times there was no way to the holiest but through the blood of Jesus, either actually shed, or significantly typified. *To-day*—he is the Lamb newly slain, and continues to appear in the presence of God for ever—to the conclusion of time, he will be the way, the truth, and the life, none coming to the

Father but through him ; and throughout eternity, *εις τους αιωνας*, it will appear that all glorified human spirits owe their salvation to his infinite merit. This Jesus was thus witnessed of by your guides, who are already departed to glory. Remember Him ; remember them ; and take heed to yourselves.

Verse 9. *Be not carried about*] *Μη περιφερσθε* : *Be not whirled about*. But ABCD, and almost every other MS. of importance, with the *Syriac, Coptic, Arabic, Vulgate*, and several of the Greek Fathers, have *μη παραφερσθε*, *be not carried away*, which is undoubtedly the true reading, and signifies here, *do not apostatize* ; permit not yourselves to be carried off from Christ and his doctrine.

Divers and strange doctrines.] *Διδαχαις ποικιλαις* : *Variegated doctrines* ; those that blended the law and the gospel, and brought in the Levitical sacrifices and institutions in order to perfect the Christian system. Remember the old covenant is abolished ; the new alone is in force.

Strange doctrines, διδαχαις ξεναις, foreign doctrines ; such as have no *apostolical* authority to recommend them.

That the heart be established with grace] It is well to have the heart, the mind, and conscience, fully satisfied with the truth and efficacy of the *gospel* ; for so the word *χαρις* should be understood here, which is put in opposition to *βρωμασιν*, meats, signifying here the Levitical institutions, and especially its *sacrifices*, these being emphatically termed *meats*, because the offerers were permitted to *feast* upon them after the blood had been poured out before the Lord. See Lev. vii. 15 ; Deut. xii. 6, 7.

Which have not profited them] Because they neither took away guilt, cleansed the heart, nor gave power over sin.

Verse 10. *We have an altar*] The altar is here put for the sacrifice on the altar ; the Christian altar is the Christian sacrifice, which is Christ Jesus, with all the benefits of his passion and death. To these privileges they had no right who continued to offer the Levitical sacrifices, and to trust in them for remission of sins.

Verse 11. *For the bodies of those beasts*] Though in making covenants, and in some victims offered according to the law, the flesh of the sacrifice was eaten by the offerers ; yet the flesh of the *sin-offering* might no man eat : when the blood was sprinkled

A. M. cir. 4067. blood is brought into the sanctuary by the high-priest for sin, are burned without the camp.

12 Wherefore Jesus also, that he might sanctify the people with his own blood, ^a suffered without the gate.

13 Let us go forth therefore unto him without the camp, bearing ^b his reproach :

14 ^c For here have we no continuing city, but we seek one to come.

15 ^d By him therefore let us offer ^e the sacrifice of praise to God continually, that is, ^f the fruit of our lips, ^g giving thanks to his name.

16 ^h But to do good and to communicate

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^a John xix. 17, 18. Acts vii. 58. — ^b Ch. xi. 26. 1 Pet. iv. 14. — ^c Mic. ii. 10. Phil. iii. 20. Ch. xi. 10, 16. xiii. 22. ^d Eph. v. 20. 1 Pet. ii. 5. — ^e Lev. vii. 12. Ps. l. 14, 23.

lxix. 30, 31. cvii. 22. cxvi. 17. — ^f Hos. xiv. 2. — ^g Cf. confessing to. — ^h Rom. xii. 13.

before the holy place to make an atonement for their souls, the skins, flesh, entrails, &c., were carried without the camp, and there entirely consumed by fire; and this entire consumption, according to the opinion of some, was intended to show that sin was not pardoned by such offerings. For, as eating the other sacrifices intimated they were made partakers of the benefits procured by those sacrifices, so, not being permitted to eat of the sin-offering proved that they had no benefit from it, and that they must look to the Christ, whose sacrifice it pointed out, that they might receive that real pardon of sin which the shedding of his blood could alone procure. While, therefore, they continued offering those sacrifices, and refused to acknowledge the Christ, they had no right to any of the blessings procured by him, and it is evident they could have no benefit from their own.

Verse 12. *That he might sanctify the people*] That he might consecrate them to God, and make an atonement for their sins, he *suffered without the gate* at Jerusalem, as the sin-offering was consumed *without the camp* when the tabernacle abode in the wilderness. Perhaps all this was typical of the abolition of the Jewish sacrifices, and the termination of the whole Levitical system of worship. He left the city, denounced its final destruction, and abandoned it to its fate; and suffered without the gate to bring the Gentiles to God.

Verse 13. *Let us go forth therefore unto him*] Let us leave this city and system, devoted to destruction, and take refuge in Jesus alone, bearing his reproach—being willing to be accounted the refuse of all things, and the worst of men, for his sake who bore the contradiction of sinners against himself, and was put to death as a malefactor.

Verse 14. *For here have we no continuing city*] Here is an elegant and forcible allusion to the approaching destruction of Jerusalem. The Jerusalem that was *below* was about to be burnt with fire, and erased to the ground; the Jerusalem that was *from above* was that alone which could be considered to be *μενουσαν*, permanent. The words seem to say: "Arise, and depart; for this is not your rest: it is polluted." About seven or eight years after this Jerusalem was wholly destroyed.

Verse 15. *By him therefore let us offer the sacrifice of praise*] He has now fulfilled all vision and prophecy, has offered the last bloody sacrifice which

God will ever accept; and, as he is the gift of God's love to the world, let us through him offer the sacrifice of praise to God continually, this being the substitute for all the Levitical sacrifices.

The Jews allowed that, in the time of the Messiah, all sacrifices, except the sacrifice of praise, should cease. To this maxim the apostle appears to allude; and, understood in this way, his words are much more forcible. In *Vayikra Rabba*, sect. 9, fol. 163, and *Rabbi Tanchum*, fol. 55: "Rabbi Phineas, Rabbi Levi, and Rabbi Jochanan, from the authority of Rabbi Menachem of Galilee, said, *In the time of the Messiah all sacrifice shall cease, except the sacrifice of praise.*" This was, in effect, quoting the authority of one of their own maxims, that *now* was the time of the Messiah; that Jesus was that Messiah; and that the Jewish sacrificial system was now abolished; and that no sacrifice would now be accepted of God, except the sacrifice of praise for the gift of his Son.

That is, the fruit of our lips] This expression is probably borrowed from Hos. xiv. 2, in the version of the Septuagint, *καρπον χειλεων*, which in the Hebrew text is *פרי שפתים* *parim saphatheinu*, "the heifers of our lips." This may refer primarily to the *sacrifices, heifers, calves, &c.*, which they had *vowed* to God; so that the *calves of their lips* were the sacrifices which they had *promised*. But how could the Septuagint translate *פרי שפתים* *parim*, calves, by *καρπον*, fruit? Very easily, if they had in their copy *פרי שפתים*, the *mem* being omitted; and thus the word would be literally *fruit*, and not *calves*. This reading, however, is not found in any of the MSS. hitherto collated.

Verse 16. *But to do good and to communicate*] These are continual sacrifices which God requires, and which will spring from a sense of God's love in Christ Jesus. Praise to God for his unspeakable gift, and acts of kindness to men for God's sake. No reliance, even on the infinitely meritorious sacrifice of Christ, can be acceptable in the sight of God if a man have not love and charity towards his neighbour. Praise, prayer, and thanksgiving to God, with works of charity and mercy to man, are the sacrifices which every genuine follower of Christ must offer: and they are the proofs that a man belongs to Christ; and he who does not bear these fruits gives full evidence, whatever his *creed* may be, that he is no Christian.

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forget not: for ^a with such sacrifices God is well pleased.

17 ^b Obey them that ^c have the rule over you, and submit

ourselves: for ^d they watch for your souls, they that must give account, that they may do it with joy, and not with grief: for that is profitable for you.

8 ^e Pray for us: for we trust we have ^f a

good conscience, in all things willing to live honestly.

19 But I beseech *you* ^g the rather to do this, that I may be restored to you the sooner.

20 Now ^h the God of peace, ⁱ that brought again from the dead our Lord Jesus, ^k that great Shepherd of the sheep, ^l through the blood of the everlasting ^m covenant,

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2 Cor. ix. 12. Phil. iv. 18. Ch. vi. 10.—^b Phil. ii. 29. 1 Tim. v. 17. Ver. 7.—^c Or, guide. 1 Cor. iii. 17. xxxiii. 2, 7. Acts xx. 26, 28.—^e Rom. xv. Eph. vi. 19. Col. iv. 3. 1 Thess. v. 25. 2 Thess. iii. 1. 2 Cor. i. 12.—^f Philem. 22.

^h Rom. xv. 33. 1 Thess. v. 23.—ⁱ Acts ii. 24, 32. Rom. iv. 24. viii. 11. 1 Cor. vi. 14. xv. 15. 2 Cor. iv. 14. Gal. i. 1. Col. ii. 12. 1 Thess. i. 10. 1 Pet. i. 21.—^k Isai. xl. 11. Ezek. xxxiv. 23. xxxvii. 24. John x. 11, 14. 1 Pet. ii. 25. v. 4.—^l Zech. ix. 11. Ch. x. 22.—^m Or, testament.

Verse 17. Obey them that have the rule over you] *Obey your leaders, τοις ἡγουμένοις.* He is not fit to be who is not capable of *guiding*. See on ver. 7. In the former verse the apostle exhorts them to remember those who had been their leaders, and to imitate their faith; in this he exhorts them to obey their leaders they now had, and to submit to their authority in all matters of doctrine and discipline, on the ground that they *watched for their souls*, and would have to give an account of their conduct to God. If this conduct were improper, they must be mentioned in their report before the great tribunal with grief; but in it must be given: if holy and pure, God would give it in with joy. It is an awful consideration that many pastors, who had loved their flocks as their own souls, shall be obliged to accuse them before God for either having *rejected or neglected* their great salvation.

Verse 18. Pray for us] Even the success of apostles depended, in a certain way, on the prayers of the church. Few Christian congregations feel, as they ought, that it is their bounden duty to pray for the success of the gospel, both among themselves and in the world. The church is weak, dark, poor, and imperfect, because it prays little.

We trust we have a good conscience] We are persuaded that we have a conscience that not only purges us of all fraud and sinister design, but assures us that in simplicity and godly sincerity we have laboured to promote the welfare of you and of mankind.

To live honestly.] *Ἐν παντί καλῶς θελοντες ἀναστρέφειν:* Willing in all things to conduct ourselves well—behave with decency and propriety.

Verse 19. The rather to do this] That is, Pray for us, that, being enabled to complete the work which God has given us here to do, we may be the sooner enabled to visit you. It is evident, from this, that the people to whom this epistle was written knew well who was the author of it; nor does there appear, in any place, any design in the writer to conceal his name; and how the epistle came to lack a

name it is impossible to say. I have sometimes thought that a part of the beginning might have been lost, as it not only begins without a name, but begins very abruptly.

Verse 20. Now the God of peace] We have often seen that *peace* among the Hebrews signifies *prosperity* of every kind. *The God of peace* is the same as the God of all blessedness, who has at his disposal all temporal and eternal good; who loves mankind, and has provided them a complete salvation.

Brought again from the dead our Lord] As our Lord's sacrificial death is considered as an atonement offered to the divine justice, God's acceptance of it as an atonement is signified by his raising the human nature of Christ from the dead; and hence this raising of Christ is, with the utmost propriety, attributed to *God the Father*, as this proves his acceptance of the sacrificial offering.

That great Shepherd of the sheep] This is a title of our blessed Lord, given to him by the prophets; so Isai. xl. 11: *He shall feed his flock like a shepherd; he shall gather the lambs with his arms, and carry them in his bosom, and shall gently lead those which are with young;* and Ezek. xxxiv. 23: *I will set up one shepherd over them, and he shall feed them; even my servant David (i. e. the Beloved, viz. Jesus), and he shall feed them, and be their shepherd;* and Zech. xiii. 7: *Awake, O sword, against my shepherd—smite the shepherd, and the flock shall be scattered.* In all these places the term *shepherd* is allowed to belong to our blessed Lord; and he appropriates it to himself, John x. 11, by calling himself *the good shepherd, who lays down his life for the sheep.*

Through the blood of the everlasting covenant] Some understand this in the following way, that "God brought back our Lord from the dead on account of his having shed his blood to procure the everlasting covenant." Others, that "the Lord Jesus became the Great Shepherd and Saviour of the sheep by shedding his blood to procure and ratify the everlasting covenant." The sense, however, will appear much plainer if we connect this with the following verse: "Now the God of peace, who brought again

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cir. CCX. 3.
A.U.C. cir. 816.

21 ^a Make you perfect in every good work to do his will, ^b working ^c in you that which is well-pleasing in his sight, through Jesus Christ; ^d to whom *be* glory for ever and ever. Amen.

22 And I beseech you, brethren, suffer the word of exhortation: for I ^e have written a letter unto you in few words.

23 Know ye that ^f our brother Timothy ^g is

^a 2 Thess. ii. 17. 1 Pet. v. 10.—^b Or, *doing*.—^c Phil. ii. 13.—^d Gal. i. 5. 2 Tim. iv. 18. Rev. i. 6.

from the dead our Lord Jesus, that Great Shepherd of the sheep, make you, through the blood of the everlasting covenant, perfect in every good work to do his will." The Christian system is termed the *everlasting covenant*, to distinguish it from the *temporary covenant* made with the Israelites at Mount Sinai; and to show that it is the *last* dispensation of grace to the world, and shall endure to the end of time.

Verse 21. *Make you perfect*] *Karaprioai umas*: Put you completely *in joint*. See the note on 2 Cor. xiii. 9, where the meaning of the original word is largely considered. From the following terms we see what the apostle meant by the *perfection* for which he prays. They were to do the will of God in every good work, from God working in them that which is well pleasing in his sight. 1. This necessarily implies a complete change in the whole soul, that God may be *well pleased* with whatsoever he sees in it; and this supposes its being cleansed from all sin, for God's *sight* cannot be *pleased* with any thing that is unholy. 2. This complete *inward purity* is to produce an outward conformity to God's will, so they were to be *made perfect in every good work*. 3. The *perfection within* and the *perfection without* were to be produced *by the blood of the everlasting covenant*; for although God is love, yet it is not consistent with his justice or holiness to communicate any good to mankind but through his Son, and through him as having died for the offences of the human race.

To whom be glory for ever.] As God does all *in, by,* and *through* Christ Jesus, to him be the honour of his own work ascribed through time and eternity. Amen.

Verse 22. *Suffer the word of exhortation*] Bear the word or doctrine of this exhortation. This seems to be an epithet of this whole epistle: and as the apostle had in it shown the insufficiency of the Levitical system to atone for sin and save the soul; and had proved that it was the design of God that it should be abolished; and had proved also that it was now abolished by the coming of Christ, whom he had shown to be a greater priest than Aaron,

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set at liberty; with whom, if he come shortly, I will see you.

24 Salute all them ^b that have the rule over you, and all the saints. They of Italy salute you.

25 ¹ Grace *be* with you all. Amen.

¶ Written to the Hebrews from Italy by Timothy.

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A.U.C. cir. 816.

^e 1 Pet. v. 12.—^f 1 Thess. iii. 2.—^g 1 Tim. vi. 12.
^h Ver. 7, 17.—ⁱ Tit. iii. 15.

higher than all the angels, the only Son of God as to his human nature, and the Creator, Governor, and Judge of all; and that their city was shortly to be destroyed; he might suppose that they would feel prejudiced against him, and thus lose the benefit of his kind intentions towards them; therefore he entreats them to bear the exhortation which, notwithstanding the great extent of the subject, he had included in a short compass.

I have written a letter unto you in few words.] Perhaps it would be better to translate *dia brexwv episteila umv*, *I have written to you briefly*, as *episteleiv* often signifies simply *to write*, and this appears to be its meaning here.

Verse 23. *Know ye that our brother Timothy*] The word *umwv*, *our*, which is *supplied* by our translator, is very probably genuine, as it is found in ACD^h; ten others, the *Syriac*, Erpen's *Arabic*, the *Coptic*, *Armenian*, *Slavonic*, and *Vulgate*.

Is set at liberty] *Apoloymenwv*: *Is sent away*; for there is no evidence that Timothy had been imprisoned. It is probable that the apostle refers here to his being sent into Macedonia, Phil. ii. 19–24, in order that he might bring the apostle an account of the affairs of the church in that country. In none of St. Paul's epistles, written during his confinement in Rome, does he give any intimation of Timothy's imprisonment, although it appears from Phil. i. 1, Col. i. 1, Philem. 1, that he was with Paul during the greatest part of the time.

With whom, if he come shortly, I will see you.] Therefore Paul himself, or the writer of this epistle, was now at liberty, as he had the disposal of his person and time in his own power. Some suppose that Timothy did actually visit Paul about this time, and that both together visited the churches in Judea.

Verse 24. *Salute all them that have the rule over you*] *Salute all your leaders or guides*, *rovs qvovmwv umwv*. See on verses 7 and 17.

And all the saints.] All the *Christians*; for this is the general meaning of the term in most parts of St. Paul's writings. But a *Christian* was then a *saint*, i. e. by profession a holy person; and most of the primitive Christians were actually such. But

in process of time the term was applied to all that bore the Christian name; as *elect, holy people, sanctified, &c.*, were to the nation of the Jews, when both their piety and morality were at a very low ebb.

They of Italy salute you.] Therefore it is most likely that the writer of this epistle was then in some part of Italy, from which he had not as yet removed after his being released from prison. By *they of Italy* probably the apostle means the Jews there who had embraced the Christian faith. These salutations show what a brotherly feeling existed in every part of the Christian church; even those who had not seen each other yet loved one another, and felt deeply interested for each other's welfare.

Verse 25. Grace be with you all.] May the divine favour ever rest upon you and among you; and may you receive, from that source of all good, whatsoever is calculated to make you wise, holy, useful, and happy! And may you be enabled to *persevere* in the truth to the end of your lives! *Amen.* May it be so! May God seal the prayer by giving the blessings!

The subscriptions to this epistle are, as in other cases, various and contradictory.

The **VERSIONS** are as follow:

The Epistle to the Hebrews was written from Roman Italy, and sent by the hand of Timothy.—**SYRIAC.**

VULGATE nothing, in the present printed copies.

It was written from Italy by Timothy: with the assistance of God, disposing every thing right, the fourteen epistles of the blessed Paul are completed, according to the copy from which they have been transcribed. May the Lord extend his benedictions to us. **AMEN.**—**ARABIC.**

The Epistle to the Hebrews is completed. The End.—**ÆTHIOPIC.**

Written in Italy, and sent by Timothy.—**COPTIC.**

The **MANUSCRIPTS**, and *ancient editions* taken from MSS., are not more to be relied on.

To the Hebrews, written from Rome.—**CODÆX ALEXANDRINUS.**

The Epistles of Saint Paul the Apostle are finished.—**COLOPHON**, at the end of this epistle; in one of the first printed bibles; and in an ancient MS. of the Vulgate in my own collection.

The end of the Epistle to the Hebrews.—**GREEK TEXT** of the **COMPLUTENSIAN EDITION.**

The Epistle of the blessed Paul to the Hebrews is finished.—**LATIN TEXT** of ditto.

To the Hebrews.—The Epistle of Paul the apostle to the Hebrews.—The Epistle to the Hebrews, written from Italy.—From Athens.—From Italy by Timothy.

—Written in the Hebrew tongue, &c.—Various MSS.

Written to the Hebrews from Italy by Timothy.—**COMMON GREEK TEXT.**

That it was neither written from *Athens*, nor in the Hebrew tongue, is more than probable; and that it was not sent by *Timothy*, is evident from chap. xiii. 23. For the author, time, place, and people to whom sent, see the **INTRODUCTION.**

I. On the term "conscience," as frequently occurring in this epistle I beg leave to make a few observations.

Conscience is defined by some to be "that judgment which the rational soul passes on all her actions;" and is said to be a faculty of the soul itself, and consequently natural to it. Others state that it is a ray of divine light. Milton calls it "God's umpire;" and Dr. Young calls it a "god in man." To me it seems to be no other than a *faculty capable of receiving light and conviction from the Spirit of God*; and answers the end in spiritual matters to the soul, that the eye does to the body in the process of vision. The *eye* is not *light* in itself, nor is it capable of discerning any object, but by the instrumentality of solar or artificial light; but it has organs properly adapted to the reception of the rays of light, and the various images of the objects which they exhibit. When *these* are present to an eye the organs of which are perfect, then there is a *discernment* of those objects which are within the sphere of vision; but when the light is absent, there is no *perception* of the shape, dimensions, size, or colour of any object, howsoever entire or perfect the optic nerve and the different humours may be.

In the same manner (comparing spiritual things with natural), the Spirit of God enlightens that eye of the soul which we call *conscience*; it penetrates it with its effulgence; and (speaking as human language will permit on the subject) it has powers properly adapted to the reception of the Spirit's emanations, which, when received, exhibit a real view of the situation, state, &c., of the soul, as it stands in reference to God and eternity. Thus, the scripture says, "The Spirit itself bears witness with our spirit," &c., i. e. it shines into the conscience, and reflects throughout the soul a conviction, proportioned to the degree of light communicated, of *condemnation* or *acquittance*, according to the end of its coming.

The late Mr. J. Wesley's definition of conscience, taken in a *Christian* sense, is nearly the same with the above: "It is," says he, "that *faculty* of the soul which, by the *assistance of the grace of God*, sees at one and the same time, 1. Our own tempers and lives; the real nature and quality of our thoughts, words, and actions. 2. The *rule* whereby we are to be directed. And, 3. The *agreement* or *disagreement* therewith. To express this a little more largely: Conscience implies, *first*, the *faculty* a man has of knowing himself; of discerning, both in general and in particular, his temper, words, thoughts, and actions: but this is not possible for him to do, *without the assistance of the Spirit of God*; otherwise self-love, and indeed every other irregular passion, would disguise and wholly conceal him from himself. It implies, *secondly*, a *knowledge* of the rule whereby he is to be directed in every particular, which is no other than the written word of God. Conscience implies, *thirdly*, a knowledge that all his thoughts, and words, and actions are *conformable* to that rule. In all these offices of conscience, the *unction of the Holy One* is indispensably needful. Without this, neither could

we clearly discern our lives and tempers, nor could we judge of the rule whereby we are to walk, nor of our conformity or disconformity to it. A good conscience is a divine consciousness of walking in all things according to the written word of God. It seems, indeed, that there can be no conscience that has *not a regard to God*. I doubt whether the words *right* and *wrong*, according to the Christian system, do not imply, in the very idea of them, agreement and disagreement to the will and word of God. And if so, there is no such thing as conscience in a Christian, *if we leave God out of the question.*" Sermon on Conscience, page 332.

Some of the Greek Fathers seem to consider it as an especial gift of God; a principle implanted immediately by himself. So *Chrysostom*, on Ps. vii., speaking of conscience, says: *Φυσακον γαρ εστι, και παρα του Θεου ημιν παρα την αρχην εντιθεν.* It is a natural thing, but is planted in us by our God from our birth. In his homily on Isai. vi. 2, he explains himself more particularly: *Θεου γαρ εστι, και παρα Θεου τας ημετερας ενδουμενον ψυχας.* It is a divine principle, and is by God himself implanted in our souls. It is allowed on all hands that it is a recorder and judge of human actions, which cannot be corrupted, or be induced to bear a false testimony. Every sense of the body, and every faculty of the mind, may be weakened, obstructed, or impaired, but conscience; all other powers may be deceived or imposed on, but conscience. "No man," says *Chrysostom*, "can flee from the judgment of his own conscience, which cannot be shunned. It cannot be corrupted; it cannot be terrified; it cannot be flattered or bribed; nor can its testimony be obscured by any lapse of time." *Epist. ad Olymp.* This strongly argues its divine nature; and, while the Spirit of God strives with man, conscience has its full influence, and is ever alert in the performance of its office. *Cicero*, in his oration for Milo, describes the power of conscience well in a few words: *Magna est vis conscientiae in utramque partem, ut neque timeant qui nihil commiserint, et pœnam semper ante oculos versari putent qui peccarint.* "Great is the power of conscience in both cases; they fear nothing who know they have committed no evil; on the contrary, they who have sinned live in continual dread of punishment." One of our poets has said, "'Tis conscience that makes cowards of us all." And had we been sure that *Shakspeare* was a scholar, we might have supposed that he had borrowed the thought from *Menander*.

Ὁ συνιστορων αυτω τι, καν η θρασυτατος,
Ἡ συνησις αυτον διλογατον ειναι ποιει.

If a man be conscious of any crime, although he were the most undaunted of mankind,
His conscience makes him the most timid of mortals.
Apud Stobæum, Serm. xxiv., p. 192.

Conscience is sometimes said to be *good, bad, tender, seared, &c.*: *good*, if it acquit or approve; *bad*, if it condemn or disapprove; *tender*, if it be

alarmed at the least approach of evil, and severe in scrutinizing the actions of the mind or body; and *seared*, if it feel little alarm, &c., on the commission of sin. But these epithets can scarcely belong to it if the common definition of it be admitted; for how can it be said there is a "tender light," a "dark or hardened light," a "bad god," &c., &c.? But on the other definition these terms are easily understood, and are exceedingly proper; e. g. "a good conscience" is one to which the Spirit of God has brought intelligence of the pardon of all the sins of the soul, and its reconciliation to God through the blood of Christ; and this good conscience *retained*, implies God's continued approbation of such a person's conduct; see Acts xxiii. 1; 1 Tim. i. 5, 19; and here, chap. xiii. 18. "A bad or evil conscience" supposes a charge of guilt brought against the soul by the Holy Spirit, for the breach of the divine laws; and which he makes known to it by conscience, as a medium of conveying his own light to the mind; see chap. x. 22; 1 Tim. iv. 2; Tit. i. 3. "A tender conscience" implies one fully irradiated by the light of the Holy Ghost, which enables the soul to view the good as *good*, and the evil as *evil*, in every important respect; which leads it to abominate the latter, and cleave to the former; and, if at any time it act in the smallest measure opposite to these views, it is severe in its reprehensions, and bitter in its regret. "A darkened or hardened conscience" means one that has little or none of this divine light; consequently, the soul feels little or no self-reprohension for acts of transgression, but runs on in sin, and is not aware of the destruction that awaits it, heedless of counsel, and regardless of reproof. This state of the soul St. Paul calls by the name of a "seared conscience," or one cauterized by repeated applications of sin, and resistings of the Holy Ghost; so that, being grieved and quenched, he has withdrawn his light and influence from it.

The word conscience itself ascertains the above explication with its deductions, being compounded of *con*, together or with, and *scio*, to know, because it knows or convinces by or together with the Spirit of God. The Greek word *συνειδησις*, which is the only word used for conscience through the whole New Testament, has the very same meaning, being compounded of *συν*, together or with, and *ειδω*, to know. This is the same as *συνειδος*, which is the word generally used among ecclesiastical writers.

From the above view of the subject I think we are warranted in drawing the following inferences:

1. All men have what is called conscience; and conscience plainly supposes the light or Spirit of God.
2. The Spirit of God is given to enlighten, convince, strengthen, and bring men back to God.
3. Therefore all men may be saved who attend to and coincide with the light and convictions communicated; for the God of the Christians does not give men his Spirit to enlighten, &c., merely to leave them without excuse; but that it may direct, strengthen, and lead them to himself, that they may be finally saved.
4. That this spirit comes from the grace of God is demonstrable from hence: it is a

"good and perfect gift," and St. James says all such come from the Father of lights. Again, it cannot be merited, for as it implies the influence of the Holy Spirit, it must be of an infinite value; yet it is given; that then which is *not merited* and yet is given must be of *grace*; not *ineffectual grace*, there is no such principle in the Godhead.

Thus it appears all men are partakers of the grace of God, for all acknowledge that conscience is common to *all*; and this is but a recipient faculty, and necessarily implies the spirit of grace given by Jesus Christ, not that the world might be thereby condemned, but that it might be saved. Nevertheless multitudes, who are partakers of this heavenly gift, sin against it, lose it, and perish everlastingly, not through the deficiency of the gift, but through the abuse of it. I conclude that conscience is not a power of the soul, acting *by or of itself*; but a *recipient faculty*, in which that *true light that lighteth every man that cometh into the world* has its especial operation.

II. In this chapter the apostle inculcates the duty of hospitality, particularly in respect to entertaining *strangers*; i. e. persons of whom we know nothing, but that they are now in a state of distress, and require the necessaries of life. Some, says the apostle, have entertained angels without knowing them; and some, we may say, have entertained great men, kings, and emperors, without knowing them. By exercising this virtue many have *gained*; few have ever *lost*.

God, in many parts of his own word, is represented as the stranger's friend; and there is scarcely a duty in life which he inculcates in stronger terms than that of hospitality to strangers. The heathen highly applauded this virtue; and among them the person of a stranger was sacred, and supposed to be under the particular protection of Jove. Homer gives the sentiment in all its beauty when he puts the following words into the mouth of Eumæus, when he addressed Ulysses, who appeared a forlorn stranger, and, being kindly received by him, implored in his behalf a divine blessing:

Ζεις τοι δοιη, Ζεινε, και αθανατοι θεοι αλλοι
 'Οττι μαλιστ' εθελεις, οτι με προφρων υπεδεξο.
 Τον δ' ακαμειβομενος προσεφης, Ευμαιε συβωτα'
 Ζειν', ου μοι θεμις εστ', ουδ' ει κακιων σθειν ελθοι,
 Ζεινον ατιμησαι· προς γαρ Διος εισιν απαντες
 Ζηνοι τε, πτωχοι τε' δοσις δ' ολιγη τε φιλη τε
 Γινεται ημετερη. ODYSSEY, lib. xiv., v. 53.

My gentle host, Jove grant thee, and the gods
 All grant thee, for this deed thy best desire!
 To whom the herd Eumæus thus replied:
 My guest, it were unjust to treat with scorn
 The stranger, though a poorer should arrive
 Than even thou; for all the poor that are,
 And all the strangers, are the care of Jove.
 Little, and with good will, is all that lies
 Within my scope.

COWPER.

The scriptures which more particularly recommend

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this duty are the following: *He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye, therefore, the stranger; for ye were strangers in the land of Egypt*; Deut. x. 18, 19. *I was a stranger, and ye took me in. Come, ye blessed of my Father*, Matt. xxv. 35. *Given to hospitality*; Rom. xii. 13. *Neglect not to entertain strangers*; Heb. xiii. 2.

"The entertaining of unknown strangers," says Dr. Owen, "which was so great a virtue in ancient times, is almost driven out of the world by the wickedness of it. The false practices of some, with wicked designs, under the habit and pretence of strangers, on the one hand, and pretences for sordid covetousness on the other, have banished it from the earth. And there are enough who are called Christians who never once thought it to be their duty." But it is vain to inculcate the duty where the spirit of it is not found; and we shall never find the spirit of it in any heart where the love of God and man does not rule.

Benevolent wishes of *Be ye warmed* and *Be ye clothed* are frequent enough; these cost nothing, and therefore can be readily used by the most parsimonious. But to draw out a man's soul to the hungry, to draw out his warmest affections, while he is drawing out, in order to divide with the destitute, the contents of his purse, belongs to the man of genuine feeling; and this can scarcely be expected where the compassionate mind that was in Christ does not rule. One bountiful meal to the poor may often be a preventative of death; for there are times in which a man may be brought so low for want of proper nourishment that, if he get not a timely supply, after-help comes in vain, nature being too far exhausted ever to recover itself, though the vital spark may linger long. One wholesome meal in time may be the means of enabling nature to contend successfully with after privations; and he who has afforded this meal to the destitute has saved a life. "But most who go about seeking relief are idle persons and impostors, and it would be sinful to relieve them." When you *know* the applicant to be such, then refuse his suit; but if you have nothing but suspicion, which suspicion generally arises from an uncharitable and unfeeling heart, then beware how you indulge it. If, through such suspicion, a man should lose his life, God will require his blood at your hand.

Reader, permit me to relate an anecdote which I have heard from that most eminent man of God, the Reverend *John Wesley*; it may put thee in mind to entertain *strangers*. "At Epworth, in Lincolnshire, where (says he) I was born, a poor woman came to a house in the market-place and begged a morsel of bread, saying, *I am very hungry*. The master of the house called her a *lazy jade*, and bade her *be gone*. She went forward, called at another house, and asked for a little small-beer, saying, *I am very thirsty*. Here she was refused, and told to *go to the workhouse*. She struggled on to a third door and begged a little water, saying, *I am faint*. The owner drove her away, saying, *He would encourage no common beggars*.

It was winter, and the snow lay upon the ground. The boys, seeing a poor ragged creature driven away from door to door, began to throw snow-balls at her. She went to a little distance, sat down on the ground, lifted up her eyes to heaven, reclined on the earth, and expired!" Here was a stranger; had the first to whom she applied relieved her with a morsel of bread, he would have saved her life, and not been guilty of blood. As the case stood, the woman was murdered; and those three householders will stand arraigned at the bar of God for her death. Reader, fear to send any person empty away. If you know him to be an *impostor*, why then give him

nothing. But if you only *suspect* it, let not your suspicion be the rule of your conduct; give something, however little; because that little may be sufficient to preserve him, if in real want, from present death. If you know him not to be a knave, to you he may be an *angel*. God may have *sent* him to exercise your charity, and try your faith. It can never be a matter of regret to you that you gave an alms for God's sake, though you should afterwards find that the person to whom you gave it was both a hypocrite and impostor. Better to be imposed on by ninety-nine hypocrites out of a hundred applicants, than send *one*, like the poor *Epsworth woman*, empty away.

Finished correcting this epistle for a new edition, Dec. 30th, 1831.—A. C.

PREFACE

TO

THE GENERAL EPISTLE

OF

JAMES.

THERE have been more doubts, and more diversity of opinion, concerning the *author* of this epistle, and the *time* in which it was written, than about most other parts of the New Testament. To enter at large into a discussion of the opinions of ancient and modern writers on this subject would tend but little to the establishment of truth, or to the edification of the reader. Lardner, Michaelis, and Macknight, have entered considerably into the controversy relative to the author, the time, and the canonical authority of this book; and to them the reader who wishes to see the difficulties with which the subject is pressed may have recourse.

This epistle, with those of Peter, John, and Jude, is termed *Catholic*, καθολικη, from κατα, *through*, and ὅλος, *the whole*; for the application of which term Œcumenius, in cap. i. Jacobi, gives the following reason: Καθολικαι λεγονται αυται, οιονει εγκυκλιοι· ου γαρ αφωρισμενωσ εθνει ενι η πολει, αλλα καθολου τοις πιστοις· “These epistles are called Catholic, universal, or *circular*, because they were not written to one nation or city, but to believers *every where*.”

Yet, as these epistles had some difficulty at first to get into general circulation, but at last were every where received, it is more likely that they obtained the term *Catholic* from the circumstance of their being at last *universally* acknowledged as *canonical*; so that the word *Catholic* is to be understood here in the same sense as *canonical*.

Who the writer of the epistle in question was, is difficult to say; all that we know *certainly* is, from his own words, that his name was *James*, and that he was a servant of God, and of the Lord Jesus. *Two* persons of this name are mentioned in the New Testament; James the son of Zebedee, called also James the elder; and James τον μικρον, *the less* or the *little one*, called the *son of Alphaeus*, and *brother of our Lord*: but whether one of these, or, if one of them, *which*, or whether one of the same name different from both, are points that cannot be satisfactorily determined. Michaelis, who has examined the subject with his usual ability, leaves the matter in doubt; but leans to the opinion that *James the son of Zebedee* was the author, and that this epistle was written *before* any of those in the New Testament. Other great authorities ascribe it to *James*, called the *brother of our Lord*, who was president, or bishop, of the church in Jerusalem. Even allowing this opinion to be correct, it is not agreed in what sense James is called our *Lord's brother*, there being *four* or *five* different opinions concerning the meaning of this term. From Matt. xiii. 55, 56, we learn that there were four persons called brethren of our Lord: “Is not this the

carpenter's son? Is not his mother called Mary? And his brethren, *James*, and *Joses*, and *Simon*, and *Judas*? And his sisters, are they not all with us?" Now, it is generally allowed that the James here is the author of this epistle, and the *Jude* or *Judas*, mentioned with him, the author of that which stands last in this collection. But with respect to the meaning of the term *brother*, as here used, it will be necessary to state the opinions of learned men:

1. It is supposed that these were children of Joseph, by a former marriage; this is a very ancient opinion; as there is nothing improbable in the supposition that Joseph was a *widower* when he married the blessed Virgin.

2. They are supposed to have been children of Joseph and his wife Mary; all born after the birth of our Lord. This is an opinion extremely probable: see some reasons for it in the note on Matt. xiii. 56; see also on Matt. i. 25.

3. That they were called our *Lord's brethren*, because children of Joseph by the wife of one of his brothers, who had died childless, and whose widow Joseph took, according to the Mosaic law, to raise up seed to his deceased brother. This is very unlikely, because, in this case, it would have been only requisite for Joseph to have had one male by his brother's wife; but here we find *four*, besides several *sisters*.

4. That Cleophas, called also Alpheus, married a sister of the blessed Virgin, called also *Mary*, by whom he had the above issue; and that these were called brethren of our Lord, from the common custom among the Hebrews, to term all the more immediately cognate branches of the same family, *brothers'* and *sisters' children*, i. e. cousins-german, *brethren*. These, therefore, being aunt's children of our Lord, are, according to this usage, called his *brethren*. The first and second of these opinions appear to me the most probable; though most modern writers are of the latter opinion.

That of the two James's, *James the less* was the author of this epistle, Dr. Macknight thinks, following Lardner and others, is incontestable: I shall quote his abridgment of Lardner's arguments; but the point in question is not, in my opinion, made out by any of these writers.

"In the catalogue of the apostles, Matt. x. 2; Mark iii. 17; Luke vi. 14; Acts i. 13; we find two persons of the name of James; the first was the son of *Zebedee*, Matt. x. 2; the second in all the catalogues is called the son of *Alpheus*: one of these apostles is called, Gal. i. 19, *the Lord's brother*. Wherefore, as there were only *twelve* apostles, and as *James* the son of *Zebedee*, so far as we know, was in no respect related to our Lord, the apostle called *James, the Lord's brother*, must have been *James the son of Alpheus*, called also *James the less or younger*, whose relation to Christ will appear by comparing Mark xv. 40 with John xix. 25. In the former passage, *Mark*, speaking of the women who were present at the crucifixion, says: "There were also women looking on afar off, among whom were *Mary Magdalen*, and *Mary the mother of James the less and of Joses*, and *Salome*." In the latter passage, *John*, speaking of the same women, says: "There stood by the cross of *Jesus*, his mother, and his mother's sister, *Mary*, the wife of *Cleophas*, and *Mary Magdalen*:" wherefore, *our Lord's mother's sister, Mary the wife of Cleophas*, mentioned by *John*, is in all probability the person whom *Mark* calls *Mary the mother of James the less, and of Joses*; consequently, her sons, *James* and *Joses*, were our Lord's cousins-german by his mother. And as the Hebrews called all near relations *brethren*, it is more than probable that *James* the son of *Alpheus*, who was our Lord's cousin-german, is *James the Lord's brother*, mentioned Gal. i. 19. Three circumstances confirm this opinion: 1. *James* and *Joses*, the sons of *Mary*, our Lord's mother's sister, are expressly called *the brethren* of *Jesus*, Matt. xiii. 55; Mark vi. 3. 2. *James*, the son of our Lord's mother's sister, being distinguished from another *James* by the appellation of *the Less*, Mark xv. 40, there is good reason to suppose that he is the *James* whom *Mark*, in his catalogue, distinguishes

from *James the son of Zebedee*, by the appellation of the *son of Alpheus*. It is true, Mary, the mother of James and of Joses, is called the *wife of Cleophas*, John xix. 25: but *Cleophas* and *Alpheus* are the same name differently pronounced; the one according to the Hebrew, and the other according to the Greek, orthography. 3. Of the persons called the *brethren of Jesus*, Matt. xiii. 55, there are three mentioned in the catalogue as *apostles*; *James*, and *Simon*, and *Judas*. They, I suppose, are the brethren of the Lord, who are said, as apostles, to have had a right to lead about a sister or a wife, &c.; 1 Cor. ix. 5. Jerome likewise thought *James the Lord's brother* was so called because he was the son of Mary, our Lord's mother's sister; Art. *Jacobus*. Lardner, Canon., vol. iii., p. 63, says: 'Jerome seems to have been the *first* who said our Lord's brethren were the sons of his mother's sister; and, this opinion was at length embraced by *Augustine*, and has prevailed very much of late, being the opinion of the *Romanists* in general, and of Lightfoot, Witsius, Lampe, and many of the *Protestants*. On the other hand *Origen*, *Epiphanius*, and other ancient writers, both Greeks and Latins, were of opinion that James, the Lord's brother, was not the son of the virgin's sister, but of Joseph, our Lord's reputed father, by a *former wife*, who died before he espoused the virgin. Of the same opinion were *Vossius*, *Barnage*, and *Cave*, among the Protestants; and *Valesius* among the Romanists. Epiphanius and Theophylact supposed that Joseph's first wife was the widow of Alpheus, who being Joseph's brother, Joseph married her to raise up seed to him; and therefore James, the issue of that marriage, was fitly called the *son of Alpheus*, and *brother of our Lord*.' But these suppositions might have been spared, if the ancients and moderns had recollected that near *relations* were called *brethren* by the Hebrews, and that Alpheus and Cleophas are the same names differently written; James the Less, the son of Alpheus, being not only the Lord's near relation, but an *apostle*, whom, as is generally supposed, he honoured in a particular manner, by appearing to him *alone*, after his resurrection; 1 Cor. xv. 7. These circumstances, together with his own personal merit, rendered him of such note among the apostles that they appointed him to reside at Jerusalem, and to superintend the church there. This appointment, Lardner says, was made soon after the martyrdom of Stephen; and, in support of this opinion, observes, 'That Peter always speaks first, as president among the apostles, until after the choice of the seven deacons. Every thing said of St. James, after that, implies his presiding in the church at Jerusalem.' Canon., vol. iii., p. 28. For example, when the apostles and elders at Jerusalem came together to consider whether it was needful to circumcise the Gentiles, after there had been much disputing Peter spake, Acts xv. 7, then Barnabas and Paul, ver. 12. And when they had ended, James summed up the whole, and proposed the terms on which the Gentiles were to be received into the church, ver. 19, 20, 21; to which the whole assembly agreed, and wrote letters to the Gentiles, conformably to the opinion of James, ver. 22—29. From this it is inferred, that James presided in the council of Jerusalem, because he was president of the church in that city.

"Chrysostom, in his Homily on Acts xv., says: 'James was bishop of Jerusalem, and therefore spoke last.' In the time of this council, Paul communicated the gospel which he preached among the Gentiles to three of the apostles, whom he calls *pillars*; and tells us that, when they perceived the inspiration and miraculous powers which he possessed, they gave him the right hand of fellowship, mentioning James first, Gal. ii. 9: 'And knowing the grace that was bestowed on me, James, Cephas, and John, who were pillars, gave to me and Barnabas the right hand of fellowship.' This implies, that James, whom, in the first chapter, he had called *the Lord's brother*, was not only an *apostle*, but the presiding apostle in the church at Jerusalem. In the same chapter Paul, giving an account of what happened after the council, says, ver. 11: 'When Peter was come to Antioch, before that certain came from James, he did eat with the Gentiles; but when they were come he withdrew, and separated himself, fearing them who were of the circumcision.' This shows that James resided

at Jerusalem, and presided in the church there, and was greatly respected by the Jewish believers. The same circumstance appears from Acts xxi. 17, where, giving an account of Paul's journey to Jerusalem, with the collections from the saints in Judea, Luke says, ver. 18: 'Paul went in with us to James, and all the elders were present.' Farther, the respect in which James was held by the apostles appears from two facts recorded by Luke: the first is, when Paul came to Jerusalem, three years after his conversion, Barnabas took him, and brought him to Peter and James, as the chief apostles. Compare Acts ix. 27 with Gal. i. 19. The second fact is, after Peter was miraculously delivered out of prison, about the time of the passover, in the year 44, 'he came to the house of Mary—where many were gathered together praying (Acts xii. 12);—and when he had declared to them how the Lord had brought him out of the prison, he said, Go, shew these things to James, and to the brethren;' ver. 17. These particulars are mentioned by Lardner, and before him by Whitby and Cave, to show that James, the Lord's brother, was really an *apostle*, in the strict acceptation of the word; consequently, that Eusebius was mistaken when he placed him among the seventy disciples; E. H., lib. vii., c. 12.

"That the Epistle of James was early esteemed an inspired writing, is evident from the following fact: that while the second Epistle of Peter, the second and third of John, the Epistle of Jude, and the Revelation, are omitted in the first Syriac translation of the New Testament (the *Peshito*), which was made in the beginning of the second century for the use of the converted Jews; the Epistle of James has found a place in it, equally with the books which were never called in question. This is an argument of great weight; for certainly the Jewish believers, to whom that epistle was addressed and delivered, were much better judges of its authenticity than the converted Gentiles, to whom it was not sent, and who perhaps had no opportunity of being acquainted with it till long after it was written. Wherefore, its being received by the Jewish believers is an undeniable proof that they knew it to be written by James the apostle; whereas the ignorance of the Gentile believers, concerning this epistle, is not even a presumption against its authenticity.

"That the converted Gentiles had little knowledge of the Epistle of James in the first ages, may have been owing to various causes; such as, that it was addressed to the *Jews*, and that the matters contained in it were personal to the Jews. For on these accounts the Jewish believers may have thought it not necessary to communicate it to the Gentiles. And when it was made known to them, they may have scrupled to receive it as an inspired writing for the following reasons: 1. The writer does not, in the inscription, take the title of an apostle, but calls himself simply *James, a servant of God, and of the Lord Jesus Christ*. 2. Many of the ancients, by calling the writer of this epistle *James the Just*, have rendered his apostleship doubtful. 3. As they have done, likewise, by speaking of him commonly as *Bishop of Jerusalem*, and not as an apostle of Christ. It is little wonder, therefore, that this epistle was not received generally by the converted Gentiles; consequently that it was not often quoted by them in their writings. But afterwards, when it was considered that this epistle was from the beginning received by the Jewish believers, and that it was translated into the Syriac language for their use; and that Paul, though an apostle, sometimes contented himself with the appellation of *a servant of Christ*, Phil. i. 1, Philem. ver. 1; and sometimes took no appellation but his own name; 1 Thess. i. 1; 2 Thess. i. 1; and that the apostle John did not, in any of his epistles, call himself an *apostle*; the title which the author of the Epistle of James had to be an apostle was no longer doubted, but he was generally acknowledged to be *James, the son of Alphaeus, and the Lord's brother*; and his epistle, after an accurate examination, was received as an inspired writing. So *Estius* tells us, who affirms that after the *fourth century* no church nor ecclesiastical writer is found who ever doubted of the authority of this epistle; but, on the contrary, all the catalogues of the books of scripture published, whether by general or provincial councils,

or by Roman bishops, or other orthodox writers, since the fourth century, constantly number it among the *canonical* scriptures.

“With respect to what is remarked by Eusebius, that there are not many ancient writers who have quoted the Epistle of James, learned men have observed that *Clement* of Rome has quoted it four several times; and so does *Ignatius* in his genuine Epistle to the Ephesians, sect. 10, 12, 17, 30; and *Origen* in his thirteenth Homily on Genesis, sect. 5. That it was not more generally quoted by the ancients, besides the things already mentioned, may have been owing to the following reasons: 1. Being written to the whole Jewish nation to correct the errors and vices which prevailed among them, the Gentiles may have thought themselves little concerned with it, and may have been at no pains to procure copies of it; by which means it was not so generally known among them as some other books of scripture. 2. The seeming opposition of the doctrine of this epistle to the doctrine of Paul, concerning *justification by faith, without the works of the law*, may have occasioned it to be less regarded by the most ancient writers; just as it was in later times, on the same account, rejected by Luther, who, to show his contempt of it, called it (*epistola straminea*) a *strawy* or *chaffy* epistle.

“To conclude, the authority of the Epistle of James, as an inspired writing, is abundantly established, in Mill’s opinion, by the apostles Paul and Peter, who have in their writings many sentiments and expressions similar to those contained in this epistle; for example:

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| 1 Pet. i. 3: Who hath begotten us again to a living hope through the resurrection of Jesus Christ. | James i. 18: Having willed it, he hath begotten us by the word. |
| Rom. v. 3, 4: Knowing that affliction worketh out patience; and patience, experience. | James i. 3: Knowing that the proving of your faith worketh out patience. |
| Rom. ii. 13: That the hearers of the law are not just before God, but the doers of the law shall be justified. | James i. 22: And be ye doers of the law, and not hearers only, deceiving yourselves by false reasoning. |
| Rom. vii. 23: I see another law in my members, warring against the law of my mind. | James iv. 1: Come they not hence, even from your lusts, which war in your members? |
| 1 Pet. ii. 11: Lusts which war against the soul. | James iv. 7. Resist the devil, and he will flee from you. |
| 1 Pet. v. 8, 9: Your adversary the devil; whom resist, steadfast in the faith. | James iv. 10: Be humbled in the presence of God, and he will lift you up. |
| 1 Pet. v. 6: Be humbled under the mighty hand of God, that he may exalt you. | James iv. 12: Thou, who art thou that condemnest another? |
| Rom. xiv. 4: Who art thou that condemnest another man’s household servant? | James v. 20: Will cover a multitude of sins.” |
| 1 Pet. iv. 8: Love covereth a multitude of sins. | See <i>Macknight’s</i> Preface. |

That James the Less may have been our Lord’s cousin-german, or even our Lord’s brother by a former wife of Joseph, or even by the Virgin, is perfectly possible; and that he was an *apostle*, and an eminent man among both Jews and Christians, may be readily credited; and that he was author of this epistle, is also possible: but I must still assert that we have neither decisive nor satisfactory evidence on this subject; and that it is arguing in a circle to deduce the evidence of its authenticity from the apostleship of James the Less, because this person is not proved to be its author. The chief and proper evidence of its being *canonical* must be taken from the fact that it was universally received by the Church of Christ, and without scruple incorporated with those writings, which were, on all hands, allowed to have been given by the inspiration of God.

Before I conclude, I shall mention the opinion of *Michaelis* relative to the author of this epistle. “All things considered,” says he, “I see no ground for the assertion that James the son of Zebedee was not the author of this epistle. One circumstance affords, at least, a presumptive argument in favour of the opinion that it was really written by the elder James

and at a time when the gospel had not been propagated among the Gentiles ; namely, that it contains no exhortations to harmony between the Jewish and Gentile converts, which, after the time that the Gentiles were admitted into the church, became absolutely necessary. Had it been written after the apostolic council of Jerusalem, mentioned Acts xv., and by the younger James, we might have expected that, at least, some allusion would be made in it to the decree of that council, which was propounded by the younger James in favour of the Gentile converts ; and that the epistle would contain an admonition to the Jewish converts, to consider the Gentile converts as their brethren." *Introduction to the New Testament.*

The epistle itself is entirely different in its complexion from all those in the sacred canon ; the style and manner are more that of a Jewish prophet than a Christian apostle. It scarcely touches on any subject purely Christian. Our blessed Lord is only mentioned twice in it, chap. i. 1, ii. 1 ; but it has nothing of his miracles or teaching, of his death or resurrection, nor of any redemption by him. It begins without any apostolical salutation, and ends without any apostolical benediction. In short, had it not been for the two slight notices of our blessed Lord, we had not known that it was the work of any Christian writer. It may be considered a sort of connecting link between Judaism and Christianity, as the ministry of John Baptist was between the Old Covenant and the New. There is neither plan nor arrangement in it ; but it contains many invaluable lessons which no serious person can read without profit.

James the Less was martyred at Jerusalem about A.D. 62 ; and the epistle is supposed to have been written a short time before his death. Though I believe it to be the work of an unknown author, not long after the ascension of our Lord, I shall follow the usual chronology, and date it in the year 61 ; not because I think that to be the true date, but because it is what is generally adopted.

THE GENERAL EPISTLE

OF

JAMES.

Chronological Notes relative to this Epistle.

Year of the Constantinopolitan era of the world, or that used by the Byzantine historians, and other eastern writers, 5569.—Year of the Alexandrian era of the world, 5563.—Year of the Antiochian era of the world, 5553.—Year of the world, according to archbishop Usher, 4065.—Year of the world, according to Eusebius, in his Chronicon, 4289.—Year of the minor Jewish era of the world, or that in common use, 3821.—Year of the Greater Rabbinical era of the world, 4420.—Year from the Flood, according to archbishop Usher, and the English Bible, 2409.—Year of the Cali Yuga, or Indian era of the Deluge, 3163.—Year of the era of Iphitus, or since the first commencement of the Olympic games, 1001.—Year of the era of Nabonassar, king of Babylon, 810.—Year of the CCXth Olympiad, 1.—Year from the building of Rome, according to Fabius Pictor, 808.—Year from the building of Rome, according to Frontinus, 812.—Year from the building of Rome, according to the Fasti Capitolini, 813.—Year from the building of Rome, according to Varro, which was that most generally used, 814.—Year of the era of the Seleucidæ, 373.—Year of the Cæsarean era of Antioch, 109.—Year of the Julian era, 106.—Year of the Spanish era, 99.—Year from the birth of Jesus Christ, according to archbishop Usher, 65.—Year of the vulgar era of Christ's nativity, 61.—Year of Porcius Festus, governor of the Jews, 1.—Year of Vologesus, king of the Parthians, 12.—Year of Domitius Corbulo, governor of Syria, 2.—Jesus, high-priest of the Jews.—Year of the Dionysian period, or Easter Cycle, 62.—Year of the Grecian Cycle of nineteen years, or Common Golden Number, 5; or the second embolismic.—Year of the Jewish Cycle of nineteen years, 2; or the year before the first embolismic.—Year of the Solar Cycle, 14.—Dominical Letter, it being the first after the Bissextile or Leap-year, D.—Day of the Jewish Passover, according to the Roman computation of time, the XIth of the Calends of April, or, in our common mode of reckoning, the twenty-second of March, which happened in this year on the day after the Jewish Sabbath.—Easter Sunday, the IVth of the Calends of April, named by the Jews the 22nd of Nisan or Abib; and by Europeans in general, the 29th of March.—Epect, or age of the moon on the 22nd of March (the day of the earliest Easter Sunday possible), 14.—Epect, according to the present mode of computation, or the moon's age on New Year's day, or the Calends of January, 22.—Monthly Epects, or age of the moon on the Calends of each month respectively (beginning with January), 22, 24, 22, 23, 24, 25, 26, 27, 28, 28, 0, 0.—Number of Direction, or the number of days from the twenty-first of March to the Jewish Passover, 1.—Year of the reign of Caius Tiberius Claudius Nero Cæsar, the fifth Roman monarch, computing from Octavianus, or Augustus Cæsar, properly the first Roman emperor, 8.—Roman Consuls, C. Cæsonius Pætus, and C. Petronius Turpilianus.

CHAPTER I.

He addresses the dispersed of the twelve tribes, 1. Shows that they should rejoice under the cross, because of the spiritual good which they may derive from it; especially in the increase and perfecting of their patience, 2—4. They are exhorted to ask wisdom of God, who gives liberally to all, 5. But they must ask in faith, and not with a doubting mind, 6—8. Directions to the rich and the poor, 9—11. The blessedness of the man that

endures trials, 12. How men are tempted and drawn away from God, 13—15. God is the Father of lights, and all good proceeds from him, 16—18. Cautions against hasty words and wrong tempers, 19—21. We should be doers of the word, and not hearers merely, lest we resemble those who, beholding their natural face in a glass, when it is removed forget what manner of persons they were, 22—24. We should look into the perfect law of liberty, and continue therein, 25. The nature and properties of pure religion, 26, 27.

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An. Olymp.
cir. CCX. 1.
A.U.C. cir. 814.

JAMES,^a ^ba servant of God and of the Lord Jesus Christ, ^cto the twelve tribes ^dwhich are scattered abroad, greeting.

2 My brethren, ^ecount it all joy ^fwhen ye fall into divers temptations;
3 ^gKnowing *this*, that the trying of your faith worketh patience.

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^a Acts xii. 17. xv. 13. Gal. i. 19. ii. 9. Jude 1.—^b Tit. i. 1.—^c Acts xxvi. 7.—^d Deut. xxxii. 26. John vii. 35.

Acts ii. 5. viii. 1. 1 Pet. i. 1.—^e Matt. v. 12. Acts v. 41. Hebr. x. 34. 1 Pet. iv. 13, 16.—^f 1 Pet. i. 6.—^g Rom. v. 3

NOTES ON CHAP. I.

Verse 1. *James, a servant of God*] For an account of this person, or rather for the conjectures concerning him, see the *preface*. He neither calls himself an *apostle*, nor does he say that he was the *brother of Christ*, or *bishop of Jerusalem*; whether he was *James the Elder*, son of Zebedec, or *James the Less*, called our Lord's brother, or some other person of the same name, we know not. The assertions of writers concerning these points are worthy of no regard. The church has always received him as an *apostle* of Christ.

To the twelve tribes—scattered abroad] To the Jews, whether converted to Christianity or not, who lived out of Judea, and sojourned among the Gentiles for the purpose of trade or commerce. At this time there were Jews partly *travelling*, partly *sojourning*, and partly *resident* in most parts of the civilized world; particularly in Asia, Greece, Egypt, and Italy. I see no reason for restricting it to Jewish believers only; it was sent to all whom it might concern, but particularly to those who had received the faith of our Lord Jesus Christ; much less must we confine it to those who were scattered abroad at the persecution raised concerning Stephen, Acts viii. 1, &c.; xi. 19, &c. That the twelve tribes were in actual existence when James wrote this epistle, Dr. Macknight thinks evident from the following facts: "1. Notwithstanding Cyrus allowed all the Jews in his dominions to return to their own land, many of them did not return. This happened agreeably to God's purpose, in permitting them to be carried captive into Assyria and Babylonia; for he intended to make himself known among the heathens, by means of the knowledge of his being and perfections, which the Jews, in their dispersion, would communicate to them. This also was the reason that God determined that the ten tribes should never return to their own land, Hos. i. 6; viii. 8; ix. 3, 15—17. 2. That, comparatively speaking, few of the twelve tribes returned in consequence of Cyrus's decree, but continued to live among the Gentiles, appears from this: that in

the days of Ahasuerus, one of the successors of Cyrus, who reigned from India to Æthiopia, over one hundred and twenty-seven provinces, Esther iii. 8. *The Jews were dispersed among the people in all the provinces of his kingdom, and their laws were diverse from the laws of all other people, and they did not keep the king's laws*; so that, by adhering to their own usages, they kept themselves distinct from all the nations among whom they lived. 3. On the day of Pentecost, which happened next after our Lord's ascension, Acts ii. 5, 9, *There were dwelling at Jerusalem Jews, devout men, out of every nation under heaven; Parthians, Medes, and Elamites, &c.*; so numerous were the Jews, and so widely dispersed through all the countries of the world. 4. When Paul travelled through Asia and Europe, he found the Jews so numerous, that in all the noted cities of the Gentiles they had synagogues in which they assembled for the worship of God, and were joined by multitudes of proselytes from among the heathens, to whom likewise he preached the gospel. 5. The same apostle, in his speech to king Agrippa, affirmed that the twelve tribes were then existing, and that they served God day and night, in expectation of the promise made to the fathers, Acts xxvi. 6. 6. Josephus, Ant. i. 14, cap. 12, tells us that one region could not contain the Jews, but they dwelt in most of the flourishing cities of Asia and Europe, in the islands and continent, not much less in number than the heathen inhabitants. From all this it is evident that the Jews of the dispersion were more numerous than even the Jews in Judea, and that James very properly inscribed this letter to the *twelve tribes which were in the dispersion*, seeing the twelve tribes really existed then, and do still exist, although not distinguished by separate habitations, as they were anciently in their own land.

Greeting.] *Χαίρειν* Health; a mere expression of benevolence, a wish for their prosperity; a common form of salutation; see Acts xv. 23; xxiii. 26; 2 John, ver. 11.

Verse 2. *Count it all joy*¹ The word *χαίρειν*.

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A.U.C. cir. 814.

4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

5 ^a If any of you lack wisdom, ^b let him ask of God, that giveth to all men liberally, and upbraideth not; and ^c it shall be given him.

6 ^d But let him ask in faith, nothing wavering.

^a 1 Kings iii. 9, 11, 12. Prov. ii. 3.—^b Matt. vii. 7. xxi. 22. Mark xi. 24. Luke xi. 9. John xiv. 13. xv. 7. xvi. 23.

which we translate *temptation*, signifies affliction, persecution, or *trial* of any kind; and in this sense it is used here, not intending diabolic suggestion, or what is generally understood by the word temptation.

Verse 3. *The trying of your faith*] Trials put religion, and all the graces of which it is composed, to *proof*; the man that *stands* in such trials gives proof that his religion is sound, and the evidence afforded to his own mind induces him to take courage, bear *patiently*, and *persevere*.

Verse 4. *Let patience have her perfect work*] That is, Continue faithful, and your patience will be crowned with its full reward; for in this sense is *εργον*, which we translate *work*, to be understood. It is any effect produced by a cause, as *interest* from *money*, *fruit* from *tillage*, *gain* from *labour*, a *reward* for *services performed*; the *perfect work* is the *full reward*. See many examples in *Kyphe*.

That ye may be perfect and entire] *Τελειος*, Fully instructed, in every part of the doctrine of God, and in his whole will concerning you. *Ὀλοκληρος*, having all your *parts*, *members*, and *portions*; that ye may have *every grace* which constitutes the mind that was in Christ, so that your knowledge and holiness may be complete, and bear a proper proportion to each other. These expressions in their present application are by some thought to be borrowed from the Grecian games: the man was *τελειος*, *perfect*, who in any of the athletic exercises had got the victory; he was *ολοκληρος*, *entire*, having *every thing complete*, who had the victory in the *pentathlon*, in each of the *five* exercises. Of this use in the last term I do not recollect an example, and therefore think the expressions are borrowed from the *sacrifices* under the law. A victim was *τελειος*, *perfect*, that was perfectly sound, having *no disease*; it was *ολοκληρος*, *entire*, if it had *all its members*, having nothing *redundant*, nothing *deficient*. Be then to the Lord what he required his sacrifices to be; let your whole heart, your body, soul, and spirit, be sanctified to the Lord of Hosts, that he may fill you with all his fulness.

Verse 5. *If any of you lack wisdom*] Wisdom signifies in general *knowledge of the best end*, and the *best means of attaining it*; but in scripture it signifies the same as *true religion*, the thorough practical knowledge of God, of one's self, and of a Saviour.

Let him ask of God] Because God is the only teacher of this wisdom.

For he that wavereth is like a wave of the sea driven with the wind and tossed.

A. M. cir. 4065.
A. D. cir. 61.
An. Olymp.
cir. CCX. 1.
A. U. C. cir. 814.

7 For let not that man think that he shall receive any thing of the Lord.

8 ^a A double minded man is unstable in all his ways.

^c Jer. xxix. 12. 1 John v. 14, 15.—^d Mark xi. 24. 1 Tim. ii. 8.—^e Ch. iv. 8.

That giveth to all men liberally] Who has all good, and gives all necessary good to every one that asks fervently. He who does not ask thus does not feel his need of divine teaching. The ancient Greek maxim appears at first view strange, but it is literally true:

Αρχη γνωσης της αγνοιας η γνωσις.

“The knowledge of ignorance is the beginning of knowledge.”

In knowledge we may distinguish these four things:

1. INTELLIGENCE, the object of which is *intuitive truths*.
2. WISDOM, which is employed in finding out the *best end*.
3. PAUDENCE, which *regulates* the whole conduct through life.
4. ART, which provides infallible rules to reason by.

Verse 6. *Let him ask in faith*] Believing that God is; that he has all good; and that he is ever ready to impart to his creatures whatever they need.

Nothing wavering.] *Μηδεν διακρινόμενος* *Not judging otherwise*; having no doubt concerning the truth of these grand and fundamental principles, never supposing that God will permit him to ask in vain, when he asks sincerely and fervently. Let him not hesitate, let him not be *irresolute*; no man can believe too much good of God.

Is like a wave of the sea] The man who is not thoroughly persuaded that if he ask of God he shall receive, resembles a wave of the sea; he is in a state of continual agitation; driven by the wind, and tossed; now *rising by hope*, then *sinking by despair*.

Verse 7. *Let not that man think*] The man whose mind is divided, who is not properly persuaded either of his own wants or God's sufficiency. Such persons may pray, but having no faith, they can get no answer.

Verse 8. *A double minded man*] *Ανηρ διψυχος* The man of two souls, who has one for earth, and another for heaven; who wishes to secure both worlds; he will not give up earth, and he is loth to let heaven go. This was a usual term among the Jews, to express the man who attempted to worship God, and yet retained the love of the creature. Rabbi *Tanchum*, fol. 84, on Deut. xxvi. 17, said: “Behold, the

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9 Let the brother of low degree ^arejoice in that he is exalted :

10 But the rich, in that he is made low : because ^bas the flower of the grass he shall pass away.

11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth : so also shall the rich man fade away in his ways.

12 ^cBlessed is the man that endureth temptation : for when he is tried, he shall receive ^dthe crown of life, ^ewhich the Lord hath promised to them that love him.

13 Let no man say when he is tempted, I am tempted of God : for God cannot be tempted with ^fevil, neither tempteth he any man

14 But every man is tempted, when he is drawn away of his own lust, and enticed.

^a Or, *glory*.—^b Joh xiv. 2. Ps. xxxvii. 2. xc. 5, 6. cii. 11. ciii. 15. Isai. xl. 6. 1 Cor. vii. 31. (h. iv. 14. 1 Pet. i. 24. 1 John ii. 17.—^c Job v. 17 Prov. iii. 11, 12.

Hebr. xii. 5. Rev. iii. 19.—^d 1 Cor. ix. 25. 2 Tim. iv. 8. Ch. ii. 5. 1 Pet. v. 4. Rev. ii. 10.—^e Matt. x. 22. xix. 28, 29. Ch. ii. 5.—^f Or, *evils*.

scripture exhorts the Israelites, and tells them when they pray, *לֹא יִהְיֶה לָרֶגֶל שְׂנֵי לִבֹּת* *lo yiyeh lahem shetey lebaboth*, that they should not have two hearts, one for the holy blessed God, and one for something else." A man of this character is continually distracted; he will neither let earth nor heaven go, and yet he can have but *one*. Perhaps St. James refers to those Jews who were endeavouring to incorporate the law with the gospel, who were divided in their minds and affections, not willing to give up the Levitical rites, and yet unwilling to renounce the gospel. Such persons could make no progress in divine things.

Verse 9. *Let the brother of low degree*] The poor, destitute Christian may *glory* in the cross of Christ, and the blessed hope laid up for him in heaven; for, being a child of God, he is an heir of God, and a joint-heir with Christ.

Verse 10. *But the rich, in that he is made low*] *Ἐν τῷ ταπεινωσθῆναι* *In his humiliation*—in his being brought to the foot of the cross to receive, as a poor and miserable sinner, redemption through the blood of the cross: and especially let him rejoice in this, because all outward glory is only as the flower of the field, and, like that, will wither and perish.

Verse 11. *For the sun is no sooner risen*] We need not pursue this metaphor, as St. James's meaning is sufficiently clear: All human things are transitory; *rise* and *full*, or *increase* and *decay*, belong to all the productions of the earth, and to all its inhabitants. This is unavoidable, for in many cases the very cause of their growth becomes the cause of their decay and destruction. The sun by its genial heat nourishes and supports all plants and animals; but when it arises with a *burning heat*, the atmosphere not being tempered with a sufficiency of moist vapours, the juices are exhaled from the plants; the earth, for lack of moisture, cannot afford a sufficient supply; vegetation becomes checked; and the plants soon wither and die. Earthly possessions are subject to similar mutations. God gives and resumes them at his pleasure, and for reasons which he seldom explains to man. He shows them to be uncertain, that they may never become an object of confidence to his followers, and that they may put their whole trust

in God. If for righteousness' sake any of those who were in affluence suffer loss, or spoiling of their goods, they should consider that, while they have gained that of infinite worth, they have lost what is but of little value, and which in the nature of things they must soon part with, though they should suffer nothing on account of religion.

Verse 12. *Blessed is the man that endureth temptation*] This is a mere Jewish sentiment, and on it the Jews speak some excellent things. In *Shemoth Rabba*, sect. 31, fol. 129, and in *Rab. Tanchum*, fol. 29, 4, we have these words: "Blessed is the man *שֶׁהַיָּהוָה עִמּוֹ שֶׁהָיָה עִמּוֹ בְּנִסְיוֹנוֹ shehayah omed benisyon*, who stands in his temptation; for there is no man whom God does not *try*. He tries the *rich*, to see if they will open their hands to the poor. He tries the *poor*, to see if they will receive affliction and not murmur. If, therefore, the *rich stand in his temptation*, and give alms to the poor, he shall enjoy his riches in this world, and his horn shall be exalted in the world to come, and the holy blessed God shall deliver him from the punishment of hell. If the *poor stand in his temptation* and do not repine (kick back), he shall have double in the world to come." This is exactly the sentiment of James. Every man is in this life in a state of temptation or trial, and in this state he is a candidate for another and a better world; he that *stands* in his trial shall receive the crown of life, which the Lord hath promised to them that love him. It is only *love to God* that can enable a man to endure the trials of life. Love feels no loads; all practicable things are possible to him who loveth.

There may be an allusion here to the contests in the Grecian games. He is crowned who conquers, and none else.

Verse 13. *Let no man say*] Lest the former sentiment should be misapplied, as the word *temptation* has two grand meanings, *solicitation to sin*, and trial from *providential situation or circumstances*, James, taking up the word in the former sense, after having used it in the latter, says: *Let no man say, when he is tempted* (solicited to sin), *I am tempted of God*; for God cannot be tempted with evil, *neither tempteth*

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15 Then ^a when lust hath
conceived, it bringeth forth sin :
and sin, when it is finished,
^b bringeth forth death.

16 Do not err, my beloved brethren.

^a Job xv. 35. Ps. vii. 14.—^b Rom. vi. 21, 23.—^c John
iii. 27. 1 Cor. iv. 7.

17 ^c Every good gift and every
perfect gift is from above, and
cometh down from the Father
of lights, ^d with whom is no
variableness, neither shadow of turning.

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^d Numb. xxiii. 19. 1 Sam. xv. 29. Mal. iii. 6. Rom. xi. 29.

he (thus) *any man*. Thus the author has explained and guarded his meaning.

Verse 14. *But every man is tempted*] Successfully solicited to sin, when *he is drawn away of his own lust*—when, giving way to the evil propensity of his own heart, he does that to which he is solicited by the enemy of his soul.

Among the Rabbins we find some fine sayings on this subject. In *Midrash hanaalam*, fol. 20, and *Yalcut Rubeni*, fol. 17, it is said: "This is the custom of evil concupiscence, *yetzer hara*: To-day it saith, Do this; to-morrow, Worship an idol. The man goes and worships. Again it saith, Be angry."

"Evil concupiscence is, at the beginning, like the thread of a spider's web; afterwards it is like a cart-ropes." *Sanhedrim*, fol. 99.

In the words, *drawn away by his own lust and enticed*, *ὄπο της ιδίας επιθυμιας εξελκομενος και δελεαζομενος*, there is a double metaphor; the first referring to the *dragging a fish* out of the water by a *hook* which it had swallowed, because *concealed by a bait*; the second, to the *enticements* of impure women, who draw away the unwary into their snares, and involve them in their ruin. Illicit connexions of this kind the writer has clearly in view; and every word that he uses refers to something of this nature, as the following verse shows.

Verse 15. *When lust hath conceived*] When the evil propensity works unchecked, it *bringeth forth sin*—the evil act between the parties is perpetrated.

And sin, when it is finished] When this breach of the law of God and of innocence has been a sufficient time completed, it *bringeth forth death*—the spurious offspring is the fruit of the criminal connexion, and the evidence of that *death* or *punishment* due to the transgressors.

Any person acquainted with the import of the verbs *ὀλλαμβανειν*, *τιςτιν*, and *αποκνειν*, will see that this is the metaphor, and that I have not exhausted it. *Ὀυλλαμβανω* signifies *concipio sobolem, quæ comprehenditur utero*; *concipio foetum*;—*τιςτιω*, *pario, genero, officio*;—*αποκνειω*, *ex apo et κνω, prægnans sum, in utero gero. Verbum proprium prægnantium, quæ fetum maturum emittunt. Interdum etiam gignendi notionem habet.*—*Marius, Obser. Sacr.*, Vol. II., page 184. *Kypke and Schleusner*.

Sin is a small matter in its commencement; but by indulgence it grows great, and multiplies itself beyond all calculation. To use the Rabbinical metaphor lately adduced, *it is, in the commencement, like the thread of a spider's web*—almost imperceptible through its extreme *tenuity* or *fineness*, and as *easily broken*. for it is as yet but a *simple irregular*

imagination; afterwards it becomes like a *cart-ropes*—it has, by being indulged, produced *strong desire and delight*; next *consent*; then, time, place, and opportunity serving, that which was *conceived* in the *mind*, and *finished* in the *purpose*, is consummated by *act*.

"The *soul*, which the Greek philosophers considered as the seat of the appetites and passions, is called by *Philo το θηλυ*, the *female* part of our nature; and the *spirit το αρρεν*, the *male* part. In allusion to this notion, James represents men's *lust* as a *harlot*, which entices their understanding and will into its impure embraces, and from that conjunction *conceives* sin. Sin, being *brought forth*, immediately acts, and is nourished by frequent repetition, till at length it gains such strength that in its turn it *begets* death. This is the true *genealogy* of sin and death. *Lust* is the *mother of sin*, and *sin* the *mother of death*, and the *sinner* the *parent of both*." See *Macknight*.

Verse 16. *Do not err*] By supposing that God is the author of sin, or that he impels any man to commit it.

Verse 17. *Every good gift and every perfect gift is from above*] Whatever is good is from God; whatever is evil is from man himself. As from the *sun*, which is the *father* or fountain of *light*, all light comes; so from God, who is the infinite Fountain, Father, and *Source of good*, all good comes. And whatever can be called *good*, or *pure*, or *light*, or *excellence* of any kind, must necessarily spring from him, as he is the only source of all goodness and perfection.

With whom is no variableness] The *sun*, the fountain of light to the whole of our system, may be obscured by clouds; or the different bodies which revolve round him, and particularly the earth, may from time to time suffer a diminution of his light, by the intervention of other bodies *eclipsing* his splendour, and his apparent *tropical variation, shadow of turning*; when, for instance, in our winter, he has declined to the *southern tropic*, the tropic of Capricorn, so that our days are greatly shortened, and we suffer in consequence a great diminution both of *light* and *heat*. But there is nothing of this kind with God; he is never affected by the changes and chances to which mortal things are exposed. He occupies no *one* place in the universe; he fills the *heavens* and the *earth*, is *every where present*, sees all, pervades all, and shines upon all; dispenses his blessings equally to the universe; hates nothing that he has made; is loving to every man; and his tender mercies are over all his works: therefore he is *not affected with evil*, nor does he *tempt*, or influence *sin, any man*. The sun, the source of light, rises and

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18 ^aOf his own will begat
he us with the word of truth,
^bthat we should be a kind of
^cfirst-fruits of his creatures.

19 Wherefore, my beloved brethren, ^dlet every man be swift to hear, ^eslow to speak, ^fslow to wrath :

^a John i. 13. iii. 3. 1 Cor. iv. 15. 1 Pet. i. 23.—^b Eph. i. 12.—^c Jer. ii. 3. Rev. xiv. 4.—^d Eccles. v. 1. ^e Prov. x. 19. xvii. 27. Eccles. v. 2.—^f Prov. xiv. 17. xvi.

sets with a continual *variety* as to the *times* of both, and the *length* of the time in which, in the course of three hundred and sixty-five days, five hours, forty-eight minutes, and forty-eight seconds, it has its revolution through the ecliptic, or rather the earth has its revolution round the sun; and by which its light and heat are, to the inhabitants of the earth, either constantly *increasing* or *decreasing* : but God, the Creator and Preserver of all things, is eternally the same, dispensing his *good* and *perfect gifts*—his *earthly* and *heavenly* blessings, to all his creatures, ever unclouded in himself, and ever *nilling* *EVIL* and *willing* *GOOD*. Men may hide themselves from his light by the works of darkness, as owls and bats hide themselves in dens and caves of the earth during the prevalence of the solar light : but his good will to his creatures is permanent; he wills not the death of a sinner, but rather that he may come unto him and live; and no man walks in wretchedness or misery but he who *will not come unto God that he may have life*. See diagram and notes at the end of this chapter.

Verse 18. *Of his own will begat he us*] *God's will* here is opposed to the *lust of man*, verse 15; his *truth*, the means of human salvation, to the *sinful means* referred to in the above verse; and the *new creatures*, to the *sin conceived and brought forth*, as above. As the *will* of God is essentially *good*, all its productions must be *good* also; as it is infinitely *pure*, all its productions must be *holy*. The *word* or *doctrine of truth*, what St. Paul calls *the word of the truth of the gospel*, Col. i. 5, is the *means* which God uses to convert souls.

A kind of first-fruits] By *creatures* we are here to understand the *Gentiles*, and by *first-fruits* the *Jews*, to whom the gospel was first sent; and those of them that believed were the *first-fruits* of that astonishing *harvest* which God has since reaped over the whole Gentile world. See the notes on Rom. viii. 19, &c. There is a remarkable saying in *Philo* on this subject, *De Allegoriis*, lib. ii., p. 101: *God begat Isaac, for he is the father of the perfect nature, σπυρων εν ταις ψυχαις, sowing seed in souls, and begetting happiness*.

Verse 19. *Swift to hear*] *Talk little, and work much*, is a Rabbinical adage.—*Pirkey Aboth*, cap. i. 15. *The righteous speak little, and do much; the wicked speak much, and do nothing*.—*Bava Metzia*, fol. 87.

The son of Sirach says, cap. v. 11: *Ἦνουν ταχῶς*
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20 For the wrath of man
worketh not the righteousness
of God.

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21 Wherefore, ^glay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, ^hwhich is able to save your souls.

32. Eccles. vii. 9.—^g Col. iii. 8. 1 Pet. ii. 1.—^h Acts xiii. 26. Rom. i. 16. 1 Cor. xv. 2. Eph. i. 13. Tit. ii. 11. Hebr. ii. 3. 1 Pet. i. 9.

εν τη ακροασει σου, και εν μακροθυμια φθιγγου αποκρυσιν. "Be swift to hear, and with deep consideration give answer."

Slow to wrath] "There are four kinds of dispositions," says the *Midrash hanaalam*, cap. v. 11: "*First*, Those who are easily incensed, and easily pacified; these *gain* on one hand, and *lose* on the other. *Secondly*, Those who are not easily incensed, but are difficult to be appeased; these *lose* on the one hand, and *gain* on the other. *Thirdly*, Those who are difficult to be incensed, and are easily appeased; these are the *good*. *Fourthly*, Those who are easily angered, and difficult to be appeased; these are the *wicked*."

Those who are hasty in speech are generally of a peevish or angry disposition. A person who is careful to consider what he says, is not likely to be soon angry.

Verse 20. *The wrath of man*] A furious zeal in matters of religion is detestable in the sight of God; he will have no sacrifice that is not consumed by fire from his own altar. The zeal that made the *Papists* persecute and burn the *Protestants*, was kindled in hell. This was *the wrath of man*, and did not work any *righteous act for God*; nor was it the means of working righteousness in others; the bad fruit of a bad tree. And do they still vindicate these cruelties? Yes: for still they maintain that no faith is to be kept with heretics, and they acknowledge the *inquisition*.

Verse 21. *All filthiness*] Πασαν ρυπαριαν. This word signifies any impurity that cleaves to the body; but applied to the mind, it implies all impure and unholy affections, such as those spoken of ver. 15, which pollute the soul; in this sense it is used by the best Greek writers.

Superfluity of naughtiness] Περσσειαν κακας. The *overflowing of wickedness*. Perhaps there is an allusion here to the part cut off in circumcision, which was the emblem of impure desire; and to lessen that propensity, God, in his mercy, enacted this rite. Put all these evil dispositions aside, for they blind the soul, and render it incapable of receiving any good, even from that engrafted word of God which otherwise would have saved their souls.

The engrafted word] That doctrine which has already been *planted among you*, which has brought forth fruit in all them that have *meekly* and *humbly* received it, and is as *powerful to save your souls* as

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22 But ^a be ye doers of the word, and not hearers only, deceiving your own selves.

23 For ^b if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass :

^a Matt. vii. 21. Lake vi. 46. xi. 28. Rom. ii. 13.
1 John iii. 7.

24 For he beholdeth himself, and goeth his way, and straight-way forgetteth what manner of man he was.

25 But ^c whoso looketh into the perfect ^d law of liberty, and continueth therein, he being

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^b Luke vi. 47, &c. See ch. ii. 14, &c.—^c 2 Cor. iii. 18.
^d Ch. ii. 12.

the souls of those who have already believed. I think this to be the meaning of *εμφαντον λογον*, the *engrafted word* or *doctrine*. The seed of life had been sown in the land; many of them had received it to their salvation; others had partially credited it, but not so as to produce in them any saving effects. Besides, they appear to have taken up with other doctrines, from which they had got no salvation; he therefore exhorts them to receive the doctrine of Christ, which would be the means of saving them unto eternal life. And when those who were Jews, and who had been originally planted by God as altogether a right vine, received the faith of the gospel, it is represented as being engrafted on that right stock, the pure knowledge of the true God and his holy moral law. This indeed was a good stock on which to implant *Christianity*. This appears to be what the apostle means by the engrafted word, which is able to save the soul.

Verse 22. *But be ye doers of the word*] They had heard this doctrine; they had believed it; but they had put it to no practical use. They were downright *Antinomians*, who put a sort of stupid, inactive faith in the place of all moral righteousness. This is sufficiently evident from the second chapter.

Deceiving your own selves.] *Παραλογιζομενοι ταυτων*. Imposing on your own selves by sophistical arguments; this is the meaning of the words. They had reasoned themselves into a state of carnal security, and the object of St. James is, to awake them out of their sleep.

Verse 23. *Beholding his natural face in a glass*] This metaphor is very simple, but very expressive. A man wishes to see his own face, and how, in its natural state, it appears; for this purpose he looks into a mirror, by which his real face, with all its blemishes and imperfections, is exhibited. He is affected with his own appearance; he sees deformities that might be remedied; spots, superfluities, and impurities, that might be removed. While he continues to look into the mirror he is affected, and wishes himself different to what he appears, and forms purposes of doing what he can to render his countenance agreeable. On going away he soon forgets what manner of person he was, because the mirror is now removed, and his face is no longer reflected to himself; and he no longer recollects how disagreeable he appeared, and his own resolutions of improving his countenance. The *doctrines of God*, faithfully preached, are such a *mirror*; he who hears cannot help discovering his own character, and being affected with his own deformity; he sor-

rows, and purposes amendment; but when the preaching is over, the mirror is removed, and not being careful to examine the records of his salvation, the *perfect law of liberty*, ver. 25, or *not continuing to look therein*, he soon forgets what manner of man he was; or, reposing some unscriptural trust in God's mercy, he reasons himself out of the necessity of repentance and amendment of life, and thus deceives his soul.

Verse 25. *But whoso looketh into the perfect law*] The word *παραινυτας*, which we translate *looketh into*, is very emphatic, and signifies that deep and attentive consideration given to a thing or subject which a man cannot bring up to his eyes, and therefore must *bend his back and neck, stooping down*, that he may see it to the greater advantage. The *law of liberty* must mean the *gospel*; it is a *law*, for it imposes obligations from God, and prescribes a *rule of life*; and it *punishes* transgressors, and *rewards* the obedient. It is, nevertheless, a law that gives *liberty* from the guilt, power, dominion, and influence of sin; and it is *perfect*, providing a *fulness of salvation* for the soul: and it may be called *perfect* here, in opposition to the *law*, which was a system of types and representations of which the gospel is the sum and substance. Some think that the word *τελειον*, *perfect*, is added here to signify that the *whole* of the gospel must be considered and received, not a *part*; all its threatenings with its promises, all its precepts with its privileges.

And continueth *Παραμεινας*. Takes time to see and examine the state of his soul, the grace of his God, the extent of his duty, and the height of the promised glory. The metaphor here is taken from those females who spend much time at their glass, in order that they may decorate themselves to the greatest advantage, and not leave one hair, or the smallest ornament, out of its place.

He being not a forgetful hearer] This seems to be a reference to Deut. iv. 9: "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life." *He who studies and forgets is like to a woman who brings forth children, and immediately buries them.* *Aboth R. Nathan*, cap. 23.

Shall be blessed in his deed.] In *Pirkey Aboth*, cap. v. 14, it is said: "There are four kinds of men who visit the synagogues, 1. He who enters, but does no work. 2. He who works, but does not enter. 3. He who enters and works. 4. He who neither enters nor works. The first two are indifferent character-

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not a forgetful hearer, but a doer of the work, ^a this man shall be blessed in his ^b deed.

26 If any man among you seem to be religious, and ^c bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain.

^a John xiii. 17. — ^b Or, *doing*. — ^c Ps. xxxiv. 13. xxxix. 1. 1 Pet. iii. 10.

the *third* is the righteous man; the *fourth* is wholly evil."

As the path of duty is the way of *safety*, so it is the way of *happiness*; he who obeys God from a loving heart and pure conscience, will infallibly find continual blessedness.

Verse 26. *Seem to be religious*] The words *θησεος* and *θησεια*, which we translate *religious* and *religion* (see the next verse), are of very uncertain etymology. *Suidas*, under the word *θησευειν*, which he translates *θεοσεβει, ἠνθρωπει τοις θεοις, he worships or serves the gods*, accounts for the derivation thus: "It is said that Orpheus, a *Thracian*, instituted the mysteries (or religious rites) of the Greeks, and called the worshipping of God *θησευειν thesakeuein*, as being a *Thracian* invention." Whatever its derivation may be, the word is used both to signify *true religion*, and *superstition* or *heterodoxy*. See *Hesychius*, and see on verse 27.

Bridleth not his tongue] He who speaks not according to the oracles of God, whatever pretences he makes to religion, only shows, by his want of scriptural knowledge, that his religion is *false*, *μαρας*, or *empty* of solid truth, profit to others, and good to himself. 'Such a person should *bridle his tongue*, put the *bit* in his mouth; and particularly if he be a professed *teacher* of religion; no matter where he has studied, or what else he has learned, if he have not learned *religion*, he can never teach it. And religion is of such a nature that no man can learn it but by *experience*; he who does not feel the doctrine of God to be the power of God to the salvation of his soul, can neither teach religion, nor act according to its dictates, because he is an unconverted, un-renewed man. If he be *old*, let him retire to the desert, and pray to God for light; if he be in the *prime of life*, let him turn his attention to some honest calling; if he be *young*, let him tarry at Jericho till his beard grows.

Verse 27. *Pure religion, and undefiled*] Having seen something of the etymology of the word *θησεια*, which we translate *religion*, it will be well to consider the etymology of the word *religion* itself.

In the 28th chapter of the 1vth book of his *Divine Institutions*, LACTANTIUS, who flourished about A. D. 300, treats of *hope, true religion, and superstition*; of the two latter he gives Cicero's definition from his book *De Natura Deorum*, lib. ii., c. 28, which with his own definition will lead us to a correct view, not only of the *etymology*, but of the *thing* itself.

27 Pure religion, and undefiled before God and the Father, is this, ^d To visit the fatherless and widows in their affliction, ^e and to keep himself unspotted from the world.

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A.U.C. cir. 814.

^d Isai. i. 16, 17. lviii. 6, 7. Matt. xxv. 36. — ^e Rom. xii. 2. Ch. iv. 4. 1 John v. 18.

"*Superstition*," according to that philosopher, "had its name from the custom of those who offered daily prayers and sacrifices, that their children might SURVIVE THEM; *ut sui sibi liberi* superstites essent. Hence they were called *superstitiosi*, superstitious. On the other hand, religion, *religio*, had its name from those who, not satisfied with what was commonly spoken concerning the nature and worship of the gods, searched into the whole matter, and *perused the writings* of past times; hence they were called *religiosi*, from *re*, again, and *lego*, I read."

This definition Lactantius ridicules, and shows that religion has its name from *re*, intensive, and *ligo*, I bind, because of that *bond of piety* by which it binds us to God; and this he shows was the notion conceived of it by *Lucretius*, who laboured to *dissolve* this bond, and make men Atheists.

Primum quod magnis doceo de rebus, et AETIÆ RELIGIONUM ANIMOS NODIS EXSOLVERE PERGO.

For first I teach great things in lofty strains,
And loose men from religion's grievous chains.

Lucret., lib. i., ver. 930, 931.

As to *superstition*, he says it derived its name from those who paid religious veneration to the memory of the dead (*qui superstitem memoriam defunctorum colunt*), or from those who, surviving their parents, worshipped their images at home, as household gods; *aut qui, parentibus suis superstite, colebant imagines eorum domi, tanquam deos penate*. *Superstition*, according to others, refers to novel rites and ceremonies in religion, or to the worship of new gods. But by *religion* are meant the *ancient forms* of worship belonging to those gods, which had long been received. Hence that saying of Virgil:

Vana superstitione veterumque ignara deorum.

"Vain superstition not knowing the ancient gods."

Here Lactantius observes, that as the ancient gods were consecrated precisely in the same way with *these new ones*, that therefore it was nothing but *superstition* from the beginning. Hence he asserts, the *superstitious* are those who worship many and false gods, and the *Christians* alone are *religious*, who worship and supplicate the one true God only. St. James's definition rather refers to the *effects* of *pure religion* than to its *nature*. The *life of God* in the *soul of man*, producing *love to God* and *man*, will show itself in the acts which St. James mentions here. It is *pure* in the *principle*, for it is *divine*

truth and divine love. It is *undefiled* in all its operations: it can produce nothing *unholy*, because it ever acts in the *sight of God*; and it can produce no *ungentle* word nor *unkind* act, because it comes from the *Father*.

The words *καθαρά και αμύραντος*, *pure and undefiled*, are supposed to have reference to a *diamond* or *precious stone*, whose perfection consists in its being *free from flaws*; not *cloudy*, but of a *pure water*. True religion is the *ornament* of the soul, and its *effects*, the ornament of the *life*.

To visit the fatherless and widows in their affliction] Works of *charity* and *mercy* are the proper fruits of religion; and none are more especially the objects of charity and mercy than the *orphans* and *widows*. False religion may perform acts of mercy and charity; but its *motives* not being *pure*, and its principle being *defiled*, the *flesh*, *self*, and *hypocrisy*, *spot* the man, and *spot* his acts. True religion does not merely *give* something for the *relief* of the distressed, but it *visits* them, it takes the *oversight* of them, it takes them under its care; so *επισκεπτεσθαι* means. It goes to their houses, and speaks to their hearts; it relieves their wants, sympathizes with them in their distresses, instructs them in divine things, and recommends them to God. And all this it does for the Lord's sake. This is the religion of Christ. The religion that does not prove itself by works of charity and mercy is not of God. Reader, what religion hast thou? Has thine ever led thee to cellars, garrets, cottages, and houses, to find out the distressed? Hast thou ever fed, clothed, and visited a destitute representative of Christ?

The subject in verse 11 suggests several reflections on the mutability of human affairs, and the end of all things.

1. Nature herself is subject to mutability, though by her secret and inscrutable exertions she effects her renovation from her decay, and thus *change* is prevented from terminating in *destruction*. Yet nature herself is tending, by continual mutations, to a final destruction; or rather to a fixed state, when *time*, the place and sphere of mutability, shall be absorbed in eternity. Time and nature are coeval; they began and must terminate together. All *changes* are efforts to arrive at destruction or renovation; and destruction must be the *term* or bound of all created things, had not the Creator purposed that his works should endure for ever. According to his promise, we look for a new heaven and a new earth; a fixed, permanent, and endless state of things; an everlasting sabbath to all the works of God.

I shall confirm these observations with the last verses of that incomparable poem, the *Faery Queene*, our much neglected but unrivalled poet, *Edmund Spenser*:

When I bethink me on that speech whylear,
Of *mutability*, and well it weigh;
Me seems, that though she all unworthy were
Of the *heaven's rule*; yet very sooth to say,
In *all things else she bears the greatest sway*;

Which makes me loath this state of life so tickle,
And love of things so vain to cast away;
Whose *flow'ring pride*, so *fading* and so *fickle*,
Short Time shall soon cut down with his consuming sickle.

Then gin I think on that which *Nature* sayd,
Of that same time when *no more change* shall be,
But *stedfast rest* of all things, firmly stayd
Upon the pillours of eternity,
That is contrayr to *mutability*:
For all that *moveth*, doth in *change* delight:
But thenceforth all shall rest eternally
With him that is the God of Sabaoth light:
O that great Sabaoth God, grant me that Sabaoth's sight!"

When this is to be the glorious *issue*, who can regret the speedy lapse of time? Mutability shall end in permanent perfection, when time, the destroyer of all things, shall be absorbed in eternity. And what has a righteous man to fear from that "wreck of matter and that crush of worlds," which to him shall usher in the glories of an eternal day? A moralist has said, "Though heaven shall vanish like a vapour, and this firm globe of earth shall crumble into dust, the righteous man shall stand unmoved amidst the shocked depredations of a crushed world; for he who hath appointed the heavens and the earth to fail, hath said unto the virtuous soul, Fear not! for thou shalt neither perish nor be wretched."

Dr. *Young* has written most nervously, in the spirit of the highest order of poetry, and with the knowledge and feeling of a sound divine, on this subject in his *Night Thoughts*. Night vi. *in fine*.

Of man *immortal* hear the lofty style:

"If so decreed, th' Almighty will be done.
Let earth dissolve, yon ponderous orbs descend
And grind us into dust: the *soul* is safe;
The *man* emerges; mounts above the wreck,
As towering flame from nature's funeral pyre;
O'er desolation, as a gainer, smiles;
His charter, his inviolable rights,
Well pleased to learn from thunder's impotence,
Death's pointless darts, and hell's defeated storms."

After him, and borrowing his *imagery* and *ideas*, another of our poets, in *canticis sacris facile princeps*, has expounded and improved the whole in the following hymn on the *Judgment*.

"Stand the Omnipotent decree,
Jehovah's will be done!
Nature's end we wait to see,
And hear her final groan.
Let this earth dissolve, and blend
In death the wicked and the just;
Let those ponderous orbs descend
And grind us into dust.

Rests secure the righteous man;
At his Redeemer's beck,
Sure to emerge, and rise again,
And mount above the wreck.

Lo! the heavenly spirit towers
Like flames o'er nature's funeral pyre ;
Triumphs in immortal powers,
And claps her wings of fire.

Nothing hath the just to lose
By worlds on worlds destroyed ;
Far beneath his feet he views,
With smiles, the flaming void ;
Sees the universe renewed ;
The grand millennial reign begun ;
Shouts with all the sons of God
Around th' eternal throne." WESLEY.

One word more, and I shall trouble my reader no further on a subject on which I could wear out my pen and drain the last drop of my ink. The learned reader will join in the wish.

" Talia sæcla suis dixerunt, currite, fuis
Concordes stabili fatorum numine Parcæ.
Aggredere O magnos (aderit jam tempus!) honores,
Cara Deum soboles, magnum Jovis incrementum.
Aspice convexo nutantem pondere mundum,
Terrasque, tractusque maris, cœlumque profundum:
Aspice, venturo lætentur ut omnia sæclo.
O mihi tam longæ maneat pars ultima vitæ,
Spiritus, et quantum sat erit tua dicere facta !"

VIRG. Eclog. iv.

There has never been a translation of this, worthy of the poet ; and to such a piece I cannot persuade myself to append the hobbling verses of Mr. Dryden.

2. Taken in every point of view, the 17th verse is one of the most curious and singular in the New Testament. It has been well observed, that the first words make a regular *Greek hexameter verse*, supposed to be quoted from some Greek poet not now extant ; and the last clause of the verse, with a very little change, makes another hexameter :

Πασα δοσις αγαθη, και παν δωρημα τελειον,
Εστ' απο των φωτων Πατρος καταβαινον ανωθεν.

"Every goodly gift, and every perfect donation,
Is from the Father of lights, and from above it descendeth."

The first line, which is incontestably a *perfect hexameter*, may have been designed by St. James, or in the course of composition may have originated from accident, a thing which often occurs to all good writers ; but the sentiment itself is immediately from heaven. I know not that we can be justified by sound criticism in making any particular distinction between *δοσις* and *δωρημα* : our translators have used the same word in rendering both. They are often synonymous ; but sometimes we may observe a shade of difference, *δοσις* signifying a *gift* of any kind, here probably meaning *earthly blessings* of all sorts, *δωρημα* signifying a *free gift*—one that comes without constraint, from the mere *benevolence* of the giver ; and here it may signify all *spiritual and eternal blessings*. Now all these *come from above* ; God is as much the *AUTHOR* of our *earthly good*, as he is of our *eternal salvation*. Earthly blessings are simply *good* ; but they are *imperfect*, they perish in the using. The blessings of *grace and glory* are supreme goods, they

are permanent and perfect ; and to the *gift* that includes these the term *τελειον*, *perfect*, is here properly added by St. James. There is a sentiment very similar to this in the ninth Olympic Ode of Pindar, L41 :

—Αγαθοι δε
Και σοφοι κατα Δαιμον' ανδρες.

Man, boast of nought : whate'er thou hast is given ;
Wisdom and virtue are the gifts of heaven.

But how tame is even Pindar's verse when compared with the energy of James !

3. In the latter part of the verse, *παρ ᾧ οὐκ ἐν παραλλαγῃ, ἢ τροπῆς ἀποσκίασμα*, which we translate, *with whom is no variability, neither shadow of turning*, there is an allusion to some of the most abstruse principles in astronomy. This is not accidental, for every word in the whole verse is astronomical. In his *Πατηρ των φωτων*, *Father of lights*, there is the most evident allusion to the *SUN*, who is the *father, author, or source* of all the *lights* or *luminaries* proper to our system. It is not only his light which we enjoy by day, but it is his light also which is reflected to us, from the moon's surface, by *night*. And it is demonstrable that all the *planets*—*Mercury, Venus, the Earth, the Moon, Mars, Ceres, Pallas, Juno, Vesta, Jupiter, Saturn, Saturn's Rings, and Herschel*, or the *Georgium Sidus*, with the *four* satellites of Jupiter, the *seven* satellites of Saturn, and the *six* satellites of the *Georgium Sidus*, thirty-one bodies in all, besides the *comets*, all derive their light from the sun, being perfectly *opaque* or *dark* in themselves ; the sun being the only luminous body in our system ; all the rest being *illuminated* by him.

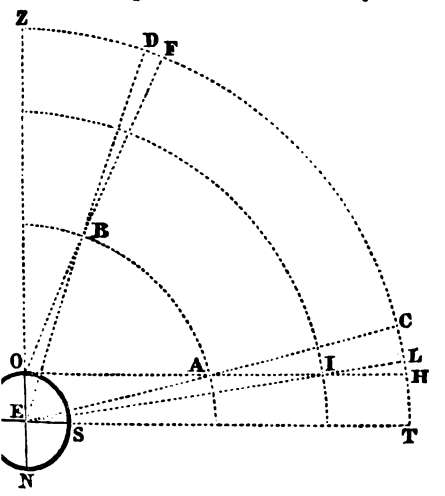
The word *παραλλαγῃ*, which we translate *variableness*, from *παρλλαττω*, to *change alternately, to pass from one change to another*, evidently refers to *parallax* in astronomy. To give a proper idea of what astronomers mean by this term, it must be premised that all the diurnal motions of the heavenly bodies from east to west are only *apparent*, being occasioned by the rotation of the earth upon its axis in an opposite direction in about twenty-four hours. These diurnal motions are therefore performed *uniformly* round the axis or polar diameter of the earth, and not round the place of the spectator, who is upon the earth's surface. Hence every one who observes the apparent motion of the heavens from this surface will find that this motion is not even, equal arches being described in unequal times ; for if a globular body, such as the earth, describe equally the circumference of a circle by its rotatory motion, it is evident the equality of this motion can be seen in no other points than those in the axis of the circle, and therefore any object viewed from the centre of the earth will appear in a different place from what it does when observed from the surface. This difference of place of the same object, seen at the same time from the earth's centre and surface, is called its *parallax*.

As I shall make some further use of this point, in order to make it plain to those who are not much acquainted with the subject, to which I am satisfied St. James alludes, I shall introduce the following diagram :

et the circle OKNS, in the annexed figure, represent the earth, E its centre, O the place of an observer on its surface, whose visible or sensible horizon is OH, the line EST, parallel to OH, the rational, true, mathematical horizon. Let ZDFT be considered a great circle in the heavens, and A the place of an object in the visible horizon. Join EA by a straight line produced to C: then C is the true place of the object, and H is its apparent place; and the angle ECH is its parallax; and, because the object is in the visible horizon, it is called its horizontal parallax. As the angle which the earth's radius or semidiameter subtends at the object, is necessarily equal to the opposite angle CAH, hence the horizontal parallax of an object is defined to be the angle which the earth's semidiameter subtends at that object.

The whole effect of parallax is in a vertical direction: for the parallactic angle is in the plane passing through the observer and the earth's centre, which is necessarily perpendicular to the horizon, the object being considered as a sphere. The more elevated the object is above the horizon, the less the parallax, the distance from the earth's centre continuing the same. To make this sufficiently clear, let B represent the object at any given altitude above the visible horizon OAH; then the angle DBF, formed by the right lines OB and EB produced to F and D, will be the parallax of the object at the given altitude, and is less than the parallax of the same object when in the visible horizon OAH, for the angle DBF is less than the angle CAH. Hence the horizontal parallax is the greatest of all diurnal parallaxes; and when the object is in the zenith, it has no parallax, the ray passing perpendicularly from the object through the observer to the earth's centre, as in the figure OIE.

The quantity of the horizontal parallax of any object is in proportion to its distance from the place of observation, being greater or less as the object is nearer or further removed from the spectator. In illustration of this point, let I be the place of an object in the sensible horizon; then will LIH be its horizontal parallax, which is a smaller angle than the horizontal parallax of the nearer object A.



The horizontal parallax being given, the distance of the object from the earth's centre, EA or EI, may be readily found in semidiameters of the earth by the resolution of the right-angled triangle OEA, in which we have given the angle OAE, the horizontal parallax, the side OE, the semidiameter of the earth, considered as unity, and the right angle AOE, to find the side EA, the distance of the object from the earth's centre. The proportion to be used in this case is: The sine of the horizontal parallax is to unity, as the semidiameter of the earth; as radius, i. e. the right angle AOE, the sine of ninety degrees being the radius of a circle, is to the side EA. This proportion is very compendiously wrought by logarithms as follows: Subtract the logarithmic sine of the horizontal parallax from 10, the radius, and the remainder will be the logarithm of the answer.

Example. When the moon's horizontal parallax is a degree, what is her distance from the earth's centre in semidiameters of the earth?

From the radius,	-	-	10·0000000
Subtract the sine of 1 degree			8·2418553
			1·7581447

Remainder the logarithm of 57·2987

Which is the distance of the moon in semidiameters of the earth, when her horizontal parallax amounts to a degree. If 57·2987 be multiplied by 3977, the English miles contained in the earth's semidiameter, the product, 227876·9, will be the moon's distance from the earth's centre in English miles.

The sun's horizontal parallax is about eight seconds and three-fifths, as is evident from the phenomena attending the transits of Venus, of 1761 and 1769, as observed in different parts of the world: a method of obtaining the solar parallax abundantly less liable to be materially affected by error of observation than that of Hipparchus, who lived between the 154th and 163rd Olympiad, from lunar eclipses; or than that of Aristarchus the Samian, from the moon's dichotomy; or even than that of modern astronomers from the parallax of Mars when in opposition, and, at the same time, in or near his perihelion. The sun's horizontal parallax being scarcely the four hundred and eighteenth part of that of the moon given in the preceding example, if 227876·9, the distance of the moon as found above, be multiplied by 418·6 (for the horizontal parallax decreases nearly in proportion as the distance increases), the product will be the distance of the sun from the earth's centre, which will be found to be upwards of ninety-five millions of English miles.

When we know the horizontal parallax of any object, its magnitude is easily determined. The apparent diameter of the sun, for example, at his mean distance from the earth, is somewhat more than thirty-two minutes of a degree, which is at least a hundred and eleven times greater than the double of the sun's horizontal parallax, or the apparent diameter of the earth as seen from the sun; therefore, the real solar diameter must be at least a hundred and eleven times greater than that of the earth; i. e.

upwards of 880,000 English miles. And as spherical bodies are to each other as the cubes of their diameters, if 111 be cubed, we shall find that the magnitude of the sun is more than *thirteen hundred thousand* times greater than that of the earth.

The whole effect of parallax being in a *vertical circle*, and the circles of the sphere not being in this direction, the parallax of a star will evidently change its true place with respect to these different circles; whence there are *five* kinds of diurnal parallaxes, *viz.* the parallax of *longitude*, parallax of *latitude*, parallax of *ascension* or *descension*, parallax of *declination*, and parallax of *altitude*, the last of which has been already largely explained; and the meaning of the first four, simply, is the *difference* between the *true* and *visible* longitude, latitude, right ascension, and declination of an object. Besides these there is another kind of parallax, called by modern astronomers the *parallax* of the *earth's* ANNUAL ORBIT, by which is meant the difference between the places of a planet as seen from the sun and the earth at the same time, the former being its *true* or *heliocentric* place, and the latter its *apparent* or *geocentric* place. The ancient astronomers gave the term *parallax* only to the diurnal apparent inequalities of motion in the moon and planets; Ptolemy, who lived in the second century, calling *prosaphæreisis orbis* what is now named the *parallax* of the *great* or *annual* orbit. This parallax is more considerable than the diurnal parallax, as the earth's annual orbit is more considerable than the earth's semidiameter. This parallax, when greatest, amounts in Mars, the nearest superior planet, to upwards of *forty-seven* degrees; in Jupiter to near *twelve* degrees; in Saturn to more than *six* degrees, &c. In the region of the nearest fixed stars, *i.e.* those new ones of 1572 and 1604, *double* the *radius* of the earth's orbit does not subtend an angle of a *single minute* of a degree; whence it is evident the nearest fixed stars are at least *hundreds of times* more distant from us than the Georgium Sidus is, whose greatest annual parallax amounts to upwards of *three* degrees. The annual parallaxes of the fixed stars are, in general, *too minute* to be measured; hence their distances from the earth must be inconceivably great.

Any further description of parallax would be useless in reference to the subject to be illustrated.

The words *τροπήσ ἀποσκίασμα*, *shadow of turning*, either refer to the darkness in which the earth is involved in consequence of its *turning round its axis* once in every twenty-four hours, by means of which one hemisphere, or half of its surface, is involved in darkness, being hidden from the sun by the opposite hemisphere; or to the different portions of the earth which come gradually into the solar light by its revolution round its *orbit*, which, in consequence of the pole of the earth being inclined nearly twenty-three degrees and a half to the plane of its orbit, and keeping its *parallelism* through every part of its revolution, causes all the *vicissitudes of seasons*, with all the increasing and decreasing proportions of light and darkness, and of cold and heat.

Every person who understands the images will see

with what propriety St. James has introduced them; and through this his great object is at once discernible. It is evident from this chapter that there were persons, among those to whom he wrote, that held very erroneous opinions concerning the divine nature; *viz.* that God tempted or influenced men to sin, and, consequently, that he was the author of all the evil that is in the world; and that he withholds his light and influence when necessary to convey truth and to correct vice. To destroy this error he shows that though the sun, for its *splendour, genial heat, and general utility* to the globe and its inhabitants, may be a fit emblem of God, yet in several respects the metaphor is *very imperfect*; for the sun himself is liable to repeated obscurations; and although, as to his mass, he is in the *focus of the system*, giving light and heat to all, yet he is not every where present, and both his light and heat may be intercepted by a great variety of opposing bodies, and other causes. St. James refers particularly to the divine *ubiquity* or omnipresence. Wherever his light and energy are, there is he *himself*; neither his *word* nor his *Spirit* gives false or inconsistent views of his nature and gracious purposes. He has no *parallax*, because he is equally present every where, and intimately *near* to all his creatures; HE is never ~~seen~~ *where he is not*, or *not seen* where he is. *He is the God and Father of all; who is ABOVE all, and ΠΑΡΕΧΕΙ all, and IN all*; "in the wide waste, as in the city full;" nor can any thing be hidden from his light and heat. There can be no opposing bodies to prevent him from sending forth his light and truth, because he is every where *essentially* present. He suffers no *eclipses*; he *changes* not in his nature; he varies not in his designs; he is ever a full, free, and eternal fountain of mercy, goodness, truth, and good will, to all his intelligent offspring. Hallelujah, the Lord God Omnipotent reigneth! Amen.

In concluding these observations, I think it necessary to refer to Mr. Wakefield's translation of this text, and his vindication of that translation: *Every good gift, and every perfect kindness, cometh down from above, from the Father of lights, with whom is no parallax, nor tropical shadow.* "Some have affected," says he, "to ridicule my translation of this verse; if it be obscure, the author must answer for that, and not the translator. Why should we impoverish the sacred writers, by *robbing* them of the learning and science they display? Why should we *conceal* in them what we should *ostentatiously point out* in *profane authors*? And if any of these wise, learned, and judicious critics think they understand the phrase *shadow of turning*, I wish they would condescend to explain it." Yes, if such a sentiment were found in *Aratus*, or in any other *ancient* astronomical writer, whole pages of commentary would be written on it, and the subtle doctrine of the parallactic angle proved to be well known in itself, and its use in determining the distances and magnitudes of the heavenly bodies, to the ancients some hundreds of years before the Christian era.

The sentiment is as elegant as it is just, and

forcibly points out the *unchangeableness* and *beneficence* of God. He is the Sun, not of a system, but of all worlds; the great Fountain and Dispenser of light and heat, of power and life, of order, harmony, and perfection. In him all live and move, and from him they have their being. There are no *spots* on his disk; all is unclouded splendour. Can he

who dwells in this unsufferable and unapproachable light, in his own eternal self-sufficiency, concern himself with the affairs of mortals? Yes, *for we are his offspring*; and it is one part of his perfection to delight in the welfare of his intelligent creatures. He is loving to every man: he hates nothing that he has made; and his praise endureth for ever!

CHAPTER II.

We should not prefer the rich to the poor, nor show any partiality inconsistent with the gospel of Christ, 1—4. God has chosen the poor, rich in faith, to be heirs of his kingdom, even those whom some among their brethren despised and oppressed, 5, 6. They should love their neighbour as themselves, and have no respect of persons, 7—9. He who breaks one command of God is guilty of the whole, 10, 11. They should act as those who shall be judged by the law of liberty; and he shall have judgment without mercy, who shows no mercy, 12, 13. Faith without works of charity and mercy is dead; nor can it exist where there are no good works, 14—20. Abraham proved his faith by his works, 21—24. And so did Rahab, 25. As the body without the soul is dead, so is faith without good works, 26.

A. M. cir. 4065.
A. D. cir. 61.
An. Olymp.
cir. CCX. 1.
A. U. C. cir. 814.

MY brethren, have not the faith of our Lord Jesus Christ, *the Lord of glory, with ^b respect of persons.

² For if there come unto your ^c assembly a man with a gold ring, in goodly apparel; and there come in also a poor man in vile raiment;

³ And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here ^d in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

A. M. cir. 4065.
A. D. cir. 61.
An. Olymp.
cir. CCX. 1.
A. U. C. cir. 814.

⁴ Are ye not then partial in yourselves,

¹ 1 Cor. ii. 8.—^b Lev. xix. 15. Deut. i. 17. xvi. 19. Prov. xxiv. 23. xxviii. 21. Matt. xxii. 16. Ver. 9. Jude 16.

^c Gr. *synagogue*.—^d Or, *well*; or, *seemly*.

NOTES ON CHAP. II.

Verse 1. *My brethren, have not*] This verse should be read interrogatively: *My brethren, do ye not make profession of the faith or religion of our glorious Lord Jesus Christ with acceptance of persons?* That is, preferring the rich to the poor merely because of their riches, and not on account of any moral excellence, personal piety, or public usefulness. Πίστις, *faith*, is put here for religion; and τῆς δόξης, *of glory*, should, according to some critics, be construed with *as the Syriac and Coptic have done*. Some connect it with *our Lord Jesus Christ—the religion of our glorious Lord Jesus Christ*. Others translate thus, *the faith of the glory of our Lord Jesus*. There are many various readings in the MSS. and Versions on this verse: the meaning is clear enough, though the connexion be rather obscure.

Verse 2. *If there come unto your assembly*] Εἰς τὴν συναγωγὴν *Into the synagogue*. It appears from this that the apostle is addressing *Jews* who frequented their synagogues, and carried on their worship there and judicial proceedings, as the Jews were accustomed to do. Our word *assembly* does not express

the original; and we cannot suppose that these synagogues were at this time occupied with Christian worship, but that the Christian Jews continued to frequent them for the purpose of hearing the law and the prophets read, as they had formerly done, previously to their conversion to the Christian faith. But St. James may refer here to proceedings in a court of justice.

With a gold ring, in goodly apparel] The ring on the finger and the splendid garb were proofs of the man's opulence; and his *ring* and his *coat*, not his *worth*, moral good qualities, or the righteousness of his cause, procured him the respect of which St. James speaks.

There come in also a poor man] In ancient times petty courts of judicature were held in the synagogues, as *Vitringa* has sufficiently proved, *De Vet. Syn.* l. 3, p. 1, c. 11; and it is probable that the case here adduced was one of a judicial kind, where, of the two *parties*, one was *rich* and the other *poor*; and the master or ruler of the synagogue, or he who presided in this court, paid particular deference to the rich man, and neglected the poor man; though, as *plaintiff* and *defendant*, they were equal in the eye

A. M. cir. 4066. and are become judges of evil
A. D. cir. 61. thoughts?
An. Olymp.
cir. CCX. 1. 5 Hearken, my beloved bre-
A.U.C. cir. 814. thren, ^a Hath not God chosen

the poor of this world ^b rich in faith, and heirs
of ^c the kingdom ^d which he hath promised to
them that love him?

6 But ^e ye have despised the poor. Do not
rich men oppress you, ^f and draw you before
the judgment-seats?

^a John vii. 48. 1 Cor. i. 26, 28. — ^b Luke xii. 21. 1 Tim.
vi. 18. Rev. ii. 9. — ^c Or, that. — ^d Exod. xx. 6. 1 Sam.
ii. 30. Prov. viii. 17. Matt. v. 3. Luke vi. 20. xii. 32.
1 Cor. ii. 9. 2 Tim. iv. 8. Ch. i. 12. — ^e 1 Cor. xi. 22.

of justice, and should have been considered so by
an impartial judge.

Verse 3. *Sit here under my footstool*] Thus evi-
dently prejudging the cause, and giving the poor
man to see that he was to expect no impartial ad-
ministration of justice in his cause.

Verse 4. *Are ye not then partial*] Ου διακρίθητε: Do
ye not make a distinction, though the case has not
been heard, and the law has not decided?

Judges of evil thoughts?] Κριται διαλογισμων πονη-
ρων *Judges of evil reasonings*; that is, *judges who*
reason wickedly; who, in effect, say in your hearts,
we will espouse the cause of the *rich*, because they
can befriend us; we will neglect that of the poor,
because they cannot help us, nor have they power to
hurt us.

Verse 5. *Hath not God chosen the poor of this*
world] This seems to refer to Matt. xi. 5: *And the*
poor have the gospel preached to them. These believed
on the Lord Jesus, and found his salvation; while
the *rich* despised, neglected, and persecuted him.
These had that faith in Christ which put them in
possession of the *choicest spiritual blessings*, and gave
them a *right to the kingdom of heaven*. While, there-
fore, they were despised of men, they were highly
prized of God.

Verse 6. *Do not rich men oppress you*] The ad-
ministration of justice was at this time in a miserable
state of corruption among the Jews; but a *Christian*
was one who was to expect no justice any where but
from his God. The words καταδυναστευουσιν, *ex-*
ceedingly oppress, and ελκουσιν εις κριτηρια, *drag you*
to courts of justice, show how grievously oppressed
and maltreated the Christians were by their country-
men the Jews, who made *law* a pretext to afflict
their bodies, and spoil them of their property.

Verse 7. *Blaspheme that worthy name*] They took
every occasion to asperse the *Christian* name and the
Christian faith, and have been, from the beginning to
the present day, famous for their blasphemies against
Christ and his religion. It is evident that these were
Jews of whom St. James speaks; no *Christians* in
these early times could have acted the part here men-
tioned.

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7 Do not they blaspheme that
worthy name by the which ye
are called?

8 If ye fulfil the royal law,
according to the scripture, ^a Thou shalt love
thy neighbour as thyself, ye do well;

9 But ^b if ye have respect to persons, ye
commit sin, and are convinced of the law as
transgressors.

10 For whosoever shall keep the whole law,

A. M. cir. 4066.
A. D. cir. 61.
An. Olymp.
cir. CCX. 1.
A.U.C. cir. 814.

^f Acts xiii. 50. xvii. 6. xviii. 12. Ch. v. 6. — ^g Lev. xix.
18. Matt. xxii. 39. Rom. xiii. 8, 9. Gal. v. 14. vi. 2.
^h Ver. 1.

Verse 8. *The royal law*] Νομον βασιλικον. This
epithet, of all the New Testament writers, is peculiar
to James; but it is frequent among the Greek writers
in the sense in which it appears St. James uses it.
Βασιλικος, *royal*, is used to signify any thing that is of
general concern, is suitable to all, and necessary for
all, as brotherly love is. This commandment, *Thou*
shalt love thy neighbour as thyself, is a *royal law*, not
only because it is ordained of God, and proceeds from
his *kingly* authority over men, but because it is so
useful, suitable, and necessary to the present state of
man; and as it was given us particularly by Christ
himself, John xiii. 34, xv. 12, who is our King, as
well as Prophet and Priest, it should ever put us in
mind of his *authority* over us, and our *subjection*
to him. As the *regal state* is the most excellent for
secular dignity and civil utility that exists among
men, hence we give the epithet *royal* to whatever is
excellent, noble, grand, or useful.

Verse 9. *But if ye have respect to persons*] In
judgment, or in any other way; ye commit sin against
God, and against your brethren, and are *convicted*,
ελεγομενοι, and are *convicted, by the law*; by this
royal law, Thou shalt love thy neighbour as thyself;
as transgressors, having shown this sinful acceptance
of persons, which has led you to refuse *justice* to the
poor man, and uphold the *rich* in his oppressive con-
duct.

Verse 10. *For whosoever shall keep the whole law*
εc.] This is a rabbinical form of speech. In the
tract *Shabbath*, fol. 70, where they dispute concerning
the thirty-nine works commanded by Moses, Rabbi
Yochanan says: *But if a man do the whole with the*
omission of one, he is guilty of the whole, and of every
one. In *Bammidbar rabba*, sect. 9, fol. 200, and in
Tanchum, fol. 60, there is a copious example given,
how an *adulteress*, by that one crime, *breaks all the ten*
commandments; and by the same mode of proof any
one sin may be shown to be a breach of the whole
decalogue. The truth is, any sin is against the
divine authority; and he who has committed one
transgression is guilty of death; and by his one
deliberate act dissolves as far as he can the sacred
connexion that subsists between all the divine pre-

A. M. cir. 4065.
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An. Olymp.
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A. U. C. cir. 814.

and yet offend in one *point*, ^a he is guilty of all.

11 For ^b he that said, ^c Do not commit adultery, said also,

Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12 So speak ye, and so do, as they that shall

^a Deut. xxvii. 26. Matt. v. 19. Gal. iii. 10.—^b Or, that law which said.—^c Exod. xx. 13, 14.—^d Ch. i. 25.
^e Job xxii. 6, &c. Prov. xxi. 13. Matt. vi. 15. xviii. 35.

A. M. cir. 4065.
A. D. cir. 61.
An. Olymp.
cir. CCX. 1.
A. U. C. cir. 814.

be judged by ^d the law of liberty.

13 For ^e he shall have judgment without mercy, that hath shewed no mercy; and ^f mercy ^g rejoiceth against judgment.

14 ^b What *doth it* profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?

xxv. 41, 42. — ^f 1 John iv. 17, 18. — ^g Or, *gloriatih.*
^h Matt. vii. 26. Ch. i. 23.

cepts, and the obligation which he is under to obey, and thus casts off in effect his allegiance to God. For, if God should be obeyed in any one instance, he should be obeyed in all, as the authority and reason of obedience are the same in every case; he therefore who breaks one of these laws is, in effect, if not in fact, guilty of the whole. But there is scarcely a more common form of speech among the Rabbins than this, for they consider that any one sin has the seeds of all others in it. See a multitude of examples in Schoettgen.

Verse 11. *For he that said*] That is, The authority that gave one commandment gave also the rest; and he who breaks one resists this authority; so that the breach of any one commandment may be justly considered a breach of the whole law. It was a maxim also among the Jewish doctors that, if a man kept any one commandment carefully, though he broke all the rest, he might assure himself of the favour of God; for while they taught that "He who transgresses all the precepts of the law has broken the yoke, dissolved the covenant, and exposed the law to contempt, and so has he done who has broken even one precept" (*Mechilta*, fol. 5, *Yalcut Simeoni*, part 1, fol. 59), they also taught "That he who observed any principal command was equal to him who kept the whole law" (*Kiddushin*, fol. 39); and they give for example, "If a man abandon idolatry, it is the same as if he had fulfilled the whole law" (*Ibid*, fol. 40). To correct this false doctrine James says down that in the 11th verse. Thus they *did* and *did*.

Verse 12. *So speak ye, and so do*] Have respect to every commandment of God, for this the *law of liberty*—the gospel of Jesus Christ, particularly requires; and this is the law by which all mankind, who have had the opportunity of knowing it, shall be judged. But all along St. James particularly refers to the precept, *Thou shalt love thy neighbour as thyself*.

Verse 13. *For he shall have judgment*] He who shows no mercy to man, or, in other words, he who does not exercise himself in works of charity and mercy to his needy fellow-creatures, shall receive no mercy at the hand of God; for he hath said, *Blessed are the merciful, for they shall obtain mercy*. The unmerciful therefore are *cursed*, and they shall obtain no mercy.

Mercy rejoiceth against judgment.] These words

are variously understood. 1. *Mercy*, the merciful man, the abstract for the concrete, exults over judgment, that is, he is not afraid of it, having acted according to the law of liberty, *Thou shalt love thy neighbour as thyself*. 2. Ye shall be exalted by mercy above judgment. 3. For he (God) exalts mercy above judgment. 4. A merciful man rejoices rather in opportunities of showing mercy, than in acting according to strict justice. 5. In the great day, though justice might condemn every man according to the rigour of the law, yet God will cause mercy to triumph over justice in bringing those into his glory who, for his sake, had fed the hungry, clothed the naked, ministered to the sick, and visited the prisoners. See what our Lord says, Matt. xxv. 31—46.

In the MSS. and Versions there is a considerable variety of readings on this verse, and some of the senses given above are derived from those readings. The spirit of the saying may be found in another scripture, *I will have mercy and not sacrifice*—I prefer works of charity and mercy to every thing else, and especially to all acts of worship. The ROYAL LAW, *Thou shalt love thy neighbour as thyself*, should particularly prevail among men, because of the miserable state to which all are reduced by sin, so that each particularly needs the help of his brother.

Verse 14. *What doth it profit—though a man say he hath faith*] We now come to a part of this epistle which has appeared to some eminent men to contradict other portions of the divine records. In short, it has been thought that James teaches the doctrine of *justification by the merit of good works*, while Paul asserts this to be insufficient, and that man is *justified by faith*. Luther, supposing that James did actually teach the doctrine of justification by works, which his good sense showed him to be absolutely insufficient for salvation, was led to condemn the epistle *in toto*, as a production unauthenticated by the Holy Spirit, and consequently worthy of no regard; he therefore termed it, *epistola straminea, a chaffy epistle, an epistle of straw*, fit only to be burnt. Learned men have spent much time in striving to reconcile these two writers, and to show that St. Paul and St. James perfectly accord; one teaching the pure doctrine, the other guarding men against the abuse of it. Mr. Wesley sums the whole up in the following words, with his usual accuracy and precision: "From chap. i. 22 the apostle has been en-

A. M. cir. 4065. 15 * If a brother or sister be
A. D. cir. 61. naked, and destitute of daily
An. Olymp. food,
cir. CCX. 1. 16 And ^b one of you say unto
A.U.C. cir. 814. them, Depart in peace, be ye warmed and
filled; notwithstanding ye give them not those
things which are needful to the body; what
doth it profit?

17 Even so faith, if it hath not works, is dead, being
alone. A. M. cir. 4065.
A. D. cir. 61.
An. Olymp.
cir. CCX. 1.
A.U.C. cir. 814.

18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith ^dwithout thy works, ^eand I will shew thee my faith by my works.

19 Thou believest that there is one God;

* See Job xxxi. 19, 20. Luke iii. 11.—→ John iii. 18.
^c Gr. by itself.

^d Some copies read, by thy works.—^e Ch. iii. 13.

forcing Christian practice. He now applies to those who neglect this under the pretence of faith. St. Paul had taught that *a man is justified by faith without the works of the law*. This some already began to wrest to their own destruction. Wherefore St. James, purposely repeating, ver. 21, 23, 25, the same phrases, testimonies, and examples which St. Paul had used, Rom. iv. 3, Heb. xi. 17, 31, refutes not the doctrine of St. Paul, but the error of those who abused it. There is therefore no contradiction between the apostles; they both delivered the truth of God, but in a different manner, as having to do with different kinds of men. This verse is a summary of what follows: *What profiteth it, is enlarged on, ver. 15—17; though a man say, ver. 18, 19; can that faith save him? ver. 20. It is not though he have faith, but though he say, I have faith.* Here therefore true living faith is meant. But in other parts of the argument the apostle speaks of a dead imaginary faith. He does not therefore teach that true faith *can*, but that it *cannot*, subsist without works. Nor does he oppose *faith to works*, but that empty name of faith to real faith working by love. *Can that faith which is without works save him? No more than it can profit his neighbour.*—*Explanatory notes.*

That St. James quotes the same scriptures, and uses the same phrases, testimonies, and examples, which St. Paul has done, is fully evident; but it does not follow that he wrote *after* St. Paul. It is *possible* that one had seen the epistle of the other; but if so, it is strange that neither of them should quote the other. That St. Paul might write to correct the abuses of St. James's doctrine is as possible as that James wrote to prevent St. Paul's doctrine from being abused; for there were *Antinomians* in the church in the time of St. James, as there were *Pharisaic persons* in it at the time of St. Paul. I am inclined to think that James is the elder writer, and rather suppose that neither of them had ever seen the other's epistle. Allowing them both to be inspired, God could teach each what was necessary for the benefit of the church, without their having any knowledge of each other. See the preface to this epistle.

As the Jews in general were very strenuous in maintaining the *necessity of good works or righteousness* in order to justification, wholly neglecting the doctrine of *faith*, it is not to be wondered at that those who were converted, and saw the absolute

necessity of *faith* in order to their justification, should have gone into the contrary extreme.

Can faith save him?] That is, his profession of faith; for it is not said that he *has faith*, but that *he says*, I have faith. St. James probably refers to that faith which simply took in the being and unity of God. See on ver. 19, 24, 25.

Verse 15. *If a brother or sister be naked*] That is, ill-clothed; for *γυμνος*, *naked*, has this meaning in several parts of the New Testament, signifying bad clothing, or the want of some particular article of dress. See Matt. xxv. 36, 38, 43, 44, and John xxi. 7. It has the same *comparative* signification in most languages.

Verse 16. *Be ye warmed and filled*] Your saying so to them, while you give them nothing, will just profit them as much as your professed faith, without those works which are the genuine fruits of *true faith*, will profit you in the day when God comes to sit in judgment upon your soul.

Verse 17. *If it hath not works, is dead*] The faith that does not produce works of charity and mercy is without the living principle which animates all true faith, that is, *love to God and love to man*. They had faith, such as a man has who credits a well-circumstanced relation because it has all the appearance of truth; but they had nothing of that faith that a sinner, convinced of his sinfulness, God's purity, and the strictness of the divine law, is obliged to exert in the Lord Jesus, in order to be saved from his sins.

Verse 18. *Shew me thy faith without thy works*] Your pretending to have faith, while you have no works of charity or mercy, is utterly vain: for *faith*, which is a principle in the mind, cannot be discerned but by the *effects*, that is, *good works*; he who has no good works has, presumptively, no faith.

I will shew thee my faith by my works.] My works of charity and mercy will show that I have faith; and that it is the living tree, whose root is love to God and man, and whose fruit is the good works here contended for.

Verse 19. *Thou believest that there is one God*] This is the faith in which these persons put their hope of pleasing God, and of obtaining eternal life. Believing in the *being and unity of God* distinguished them from all the nations of the world; and having been circumcised, and thus brought into the covenant

A. M. cir. 4065. thou doest well: *the devils
A. D. cir. 61. also believe, and tremble.
An. Olymp. 20 But wilt thou know, O
cir. CCX. 1. vain man, that faith without
A.U.C. cir. 814. works is dead?

21 Was not Abraham our father justified by works, ^b when he had offered Isaac his son upon the altar?

22 *Seest thou ^d how faith wrought with his works, and by works was faith made perfect?

23 And the scripture was fulfilled which

saith, * Abraham believed God, and it was imputed unto him for righteousness: and he was called ^f the Friend of God.

A. M. cir. 4065.
A. D. cir. 61.
An. Olymp.
cir. CCX. 1.
A.U.C. cir. 814.

24 Ye see then how that by works a man is justified, and not by faith only.

25 Likewise also ^g was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way?

26 For as the body without the ^h spirit is dead, so faith without works is dead also.

* Matt. viii. 29. Mark i. 24. v. 7. Luke iv. 34. Acts xvi. 17. xix. 15. — ^b Gen. xxii. 9, 12. — ^c Or, *Thou seest.*
^d Hebr. xi. 17. — ^e Gen. xv. 6. Rom. iv. 3. Gal. iii. 6.

^f 2 Chron. xx. 7. ^g Isai. xli. 8. — ^h Josh. ii. 1. Hebr. xi. 31.
ⁱ Or, *breath.*

they thought themselves secure of salvation. The insufficiency of this St. James immediately shows.

The devils also believe, and tremble.] It is well to believe there is one only true God; this truth universal nature proclaims. Even the *devils* believe it; but far from *justifying* or *saving* them, it leaves them in their damned state, and every act of it only increases their torment; *φρασσαται, they shudder with horror, they believe and tremble, are increasingly tormented; but they can neither love nor obey.*

Verse 20. *But wilt thou know*] Art thou willing to be instructed in the nature of true saving faith? Then attend to the following examples.

Verse 21. *Was not Abraham our father*] Did not the conduct of Abraham, in offering up his son Isaac on the altar, sufficiently prove that *he believed in God*, and that it was his *faith* in him that led him to this extraordinary act of obedience?

Verse 22. *Seest thou how faith wrought*] Here is a proof that faith cannot exist without being active in works of righteousness. His faith in God would have been of no avail to him, had it not been manifested by works; for *by works*—by his obedience to the commands of God, *his faith was made perfect*—it dictated obedience, he obeyed; and thus faith *consummated, had its consummation.* Even *true faith* will soon die, if its possessor do not live in the spirit of obedience.

Verse 23. *The scripture was fulfilled*] He believed God; this faith was never inactive, it was accounted to him for righteousness; and, being justified by thus believing, his life of obedience showed that he had not received the grace of God in vain. See the notes on Gen. xv. 6; Rom. iv. 3; Gal. iii. 6; where this subject is largely explained.

The Friend of God.] The highest character ever given to man. As among friends every thing is common; so God took Abraham into intimate communion with himself, and poured out upon him the choicest of his blessings: for as God can never be in want, because he possesses all things; so Abraham his friend could never be destitute, because God was his friend.

Verse 24. *Ye see then how*] It is evident from this example that Abraham's faith was not merely *believing that there is a God*; but a principle that led him to credit God's promises relative to the future Redeemer, and to implore God's mercy: this he received, and was justified by faith. His faith now began to work by love, and therefore he was found ever obedient to the will of his Maker. He brought forth the fruits of righteousness; and his works *justified*—proved the genuineness of, his faith; and he continued to enjoy the *divine approbation*, which he could not have done had he not been thus obedient; for the Spirit of God would have been grieved, and his principle of faith would have perished. Obedience to God is essentially requisite to maintain faith. Faith lives, under God, by works; and works have their being and excellence from faith. Neither can subsist without the other, and this is the point which St. James labours to prove, in order to convince the Antinomians of his time that their faith was a delusion, and that the hopes built on it must needs perish.

Verse 25. *Rahab the harlot*] See the notes on Joshua ii. 1, &c., and Heb. xi. 31, &c. Rahab had the *approbation* due to genuine faith which she actually possessed, and gave the fullest proof that she did so by her conduct. As justification signifies, not only the pardon of sin, but receiving the *divine approbation*, James seems to use the word in this latter sense. God *approved* of them, because of their obedience to his will; and he *approves* of no man who is not *obedient*.

Verse 26. *For as the body without the spirit is dead*] There can be no more a *genuine faith* without *good works*, than there can be a living human body without a soul.

We shall never find a series of disinterested godly living without true faith. And we shall never find true faith without such a life. We may see works of apparent benevolence without faith: their principle is *ostentation*; and, as long as they can have the reward (human applause) which they seek, they may be continued. And yet the experience of all

mankind shows how *short-lived* such works are ; they want both *principle* and *spring* ; they endure for a time, but soon wither away. Where true faith is, there is God ; his *Spirit* gives *life*, and his *love* affords *motives* to righteous actions. The *use* of any divine principle leads to its *increase*. The more a man exercises faith in Christ, the more he is enabled to believe ; the more he believes, the more he receives ; and the more he receives, the more able he is to work for God. Obedience is his delight, because love to God and man is the element in which his soul lives. Reader, thou professest to believe ; show thy faith, both to God and man, by a life conformed to the *royal law*, which ever gives *liberty* and confers *dignity*.

“Some persons, known to St. James, must have

taught that men are justified by merely believing in the one true God ; or he would not have taken such pains to confute it. Crediting the unity of the God-head, and the doctrine of a future state, was that faith through which both the Jews in St. James's time and the Mohammedans of the present day expect justification. St. James, in denying this faith to be of avail, if unaccompanied with good works, has said nothing more than what St. Paul has said, in other words, Rom. ii., where he combats the same Jewish error, and asserts that not the hearers but the doers of the law will be justified, and that a knowledge of God's will, without the performance of it, serves only to increase our condemnation.”—*Michaelis*.

CHAPTER III.

They are exhorted not to be many masters, 1. And to bridle the tongue, which is often an instrument of much evil, 2—12. The character and fruits of true and false wisdom, 13—18.

A. M. cir. 4065.
A. D. cir. 61.
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cir. CCX. 1.
A.U.C. cir. 814.

MY brethren, ^a be not many masters, ^b knowing that we shall receive the greater ^c condemnation.

2 For ^d in many things we offend all. ^e If any man offend not in word, ^f the same is a perfect man, and able also

A. M. cir. 4065.
A. D. cir. 61.
An. Olymp.
cir. CCX. 1.
A.U.C. cir. 814.

^a Matt. xxiii. 8, 14. Rom. ii. 20, 21. 1 Pet. v. 3. ^b Luke vi. 37.—^c Or, judgment.—^d 1 Kings viii. 46. 2 Chron. vi. 36. Prov. xx. 9. Eccles. vii. 20. 1 John i. 8.

^e Ps. xxxiv. 13. Eccles. xiv. 1. xix. 16. xxv. 8. Ch. i. 36. 1 Pet. iii. 10.—^f Matt. xii. 37.

NOTES ON CHAP. III.

Verse 1. *Be not many masters*] Do not affect the *teacher's* office, for many wish to be teachers who have more need to learn. There were many teachers or *rabbins* among the Jews, each affecting to have the truth, and to draw disciples after him. We find a caution against such persons, and of the same nature with that of St. James, in *Pirkey Aboth*, c. i. 10: *Love labour, and hate the rabbin's office*.

This caution is still necessary ; there are multitudes, whom God has never called, and never can call, because he has never qualified them for the work, who earnestly wish to get into the priest's office. And of this kind, in opposition to St. James, we have *many masters*—persons who undertake to show us the way of salvation, who know nothing of that way, and are unsaved themselves. These are found among *all descriptions* of Christians, and have been the means of bringing the ministerial office into contempt. Their case is awful ; *they shall receive greater condemnation* than common sinners ; they have not only sinned in thrusting themselves into that office to which God has never called them, but through their *insufficiency* the flocks over whom they have assumed the *mastery* perish for lack of knowledge, and their blood will God require at the watchman's hand. A man may have this *mastery* according to the *law* of the land, and yet not have it according to the *gospel* ; another may affect to have

it according to the *gospel*, because he dissents from the religion of the *state*, and not have it according to Christ. Blockheads are common, and knaves and hypocrites may be found everywhere.

Verse 2. *In many things we offend all.*] Πραμαυ ἀναπτειξ We all *stumble* or *trip*. Dr. Barrow very properly observes: “As the general course of life is called a *way*, and particular actions *steps*, so going on in a regular course of right action is *walking uprightly* ; and acting amiss, *tripping or stumbling*.” There are very few who walk so closely with God, and inoffensively with men, as never to stumble ; and although it is the privilege of every follower of God to be *sincere and without offence to the day of Christ*, yet few of them are so. Were this *unavoidable*, it would be useless to make it a subject of regret ; but as every man may receive grace from his God to enable him to walk in every respect *uprightly*, it is to be deplored that so few live up to their privileges. Some have produced these words as a *proof* that “no man can live without sinning against God ; for James himself, a holy apostle, speaking of himself, all the apostles, and the whole church of Christ, says, *In many things we offend all*.” This is a very bad and dangerous doctrine ; and, pushed to its consequences, would greatly affect the credibility of the whole gospel system. Besides, were the doctrine as true as it is dangerous and false, it is foolish to ground it upon such a text ; because

A. M. cir. 4065.
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cir. CCX. 1.
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to bridle the whole body.
3 Behold, "we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small

* Ps. xxxii. 9.—^b Prov. xii. 18. xv. 2.—^c Ps. xii. 3.

helm, whithersoever the governor listeth.

A. M. cir. 4065.
A. D. cir. 61.
An. Olymp.
cir. CCX. 1.
A.U.C. cir. 814.

5 Even so ^b the tongue is a little member, and ^c boasteth great things. Behold, how great ^d a matter a little fire kindleth!

6 And ^e the tongue is a fire, a world of iniquity: so is the tongue among our members,

lxxiii. 8, 9.—^d Or, wood.—^e Prov. xvi. 27.

St. James, after the common mode of all teachers, includes himself in his addresses to his hearers. And were we to suppose that where he appears by the use of the plural pronoun to include himself, he means to be thus understood, we must then grant that himself was one of those many teachers who were to receive a great condemnation, ver. 1; that he was a horse-breaker, because he says, "we put bits in the horses' mouths, that they may obey us," ver. 3; that his tongue was a world of iniquity, and set on fire of hell, for he says, "so is the tongue among our members," ver. 6; that he cursed men; "wherewith curse we men," ver. 9. No man possessing common sense could imagine that James, or any man of even tolerable morals, could be guilty of those things. But some of those were thus guilty to whom he wrote; and to soften his reproofs, and to cause them to enter the more deeply into their hearts, he appears to include himself in his own censure; and yet not one of his readers would understand him as being a brother delinquent.

Offend not in word, the same is a perfect man] To understand this properly we must refer to the caution St. James gives in the preceding verse: *Be not many masters or teachers—do not affect that for which you are not qualified, because in your teaching, not knowing the heavenly doctrine, ye may sin against the analogy of faith.* But, says he, *if any man offend not, ω πταισι, trip not, ω λογι, in doctrine, teaching the truth, the whole truth, and nothing but the truth, the same is τελειος ανηρ, a man fully instructed in divine things.* How often the term λογος, which we render word, is used to express doctrine, and the doctrine of the gospel, we have seen in many parts of the preceding comment. And how often the word τελειος, which we translate perfect, is used to signify an adult Christian, one thoroughly instructed in the doctrines of the gospel, may be seen in various parts of St. Paul's writings. See, among others, 1 Cor. ii. 6; xiv. 20; Eph. iv. 13; Phil. iii. 15; Col. iv. 12; Heb. v. 14. The man, therefore, who advanced no false doctrine, and gave no imperfect view of any of the great truths of Christianity, that man proved himself thereby to be thoroughly instructed in divine things; to be no novice, and consequently, among the many teachers, to be a perfect master, and worthy of the sacred vocation.

Able also to bridle the whole body.] Grotius, by body, believed that the church of Christ was in-

tended; and this the view we have taken of the preceding clauses renders very probable. But some think the passions and appetites are intended; yet these persons understand not offending in word as referring simply to well-guarded speech. Now how a man's cautiousness in what he says can be a proof that he has every passion and appetite under control, I cannot see. Indeed, I have seen so many examples of a contrary kind, that I can have no doubt of the impropriety of this exposition. But it is objected "that χαλιναγωγεις signifies to check, turn, or rule, with a bridle; and is never applied to the government of the church of Christ." Probably not: but St. James is a very peculiar writer; his phraseology, metaphors, and diction in general, are different from all the rest of the New Testament writers, so as to have scarcely any thing in common with them, but only that he writes in Greek. The sixth verse is supposed to be a proof against the opinion of Grotius; but I conceive that verse to belong to a different subject, which commences ver. 3.

Verse 3. *Behold, we put bits in the horses' mouths*] In order to show the necessity of regulating the tongue, to which St. James was led by his exhortation to them who wished to thrust themselves into the teacher's office, supposing, because they had the gift of a ready flow of speech, that therefore they might commence teachers of divine things; he proceeds to show that the tongue must be bridled as the horse, and governed as the ships; because, though it is small, it is capable of ruling the whole man, and of irritating and offending others.

Verse 5. *Boasteth great things.*] That is, can do great things, whether of a good or evil kind. He seems to refer here to the powerful and all-commanding eloquence of the Greek orators: they could carry the great mob whithersoever they wished; calm them to peaceableness and submission, or excite them to furious sedition.

Behold, how great a matter] See what a flame of discord and insubordination one man, merely by his persuasive tongue, may kindle among the common people.

Verse 6. *The tongue is a fire*] It is often the instrument of producing the most desperate contentions and insurrections.

A world of iniquity] This is an unusual form of speech, but the meaning is plain enough; WORLD

A. M. cir. 4065. that ^a it defileth the whole body,
A. D. cir. 61. and setteth on fire the ^b course
An. Olymp. of nature; and it is set on fire
cir. CCX. 1. of hell.
A.U.C. cir. 814.

7 For every ^c kind of beasts, and of birds,
and of serpents, and of things in the sea, is

^a Matt. xv. 11, 18, 19, 20. Mark vii. 15, 20, 23.
^b Gr. wheel.

tamed, and hath been tamed of
^d mankind:

8 But the tongue can no man
tame; *it is* an unruly evil, ^e full
of deadly poison.

9 Therewith bless we God, even the Father;

A. M. cir. 4065.
A. D. cir. 61.
An. Olymp.
cir. CCX. 1.
A.U.C. cir. 814.

^e Gr. nature.—^d Gr. nature of man.—^e Ps. cxl. 3.

signifies here a *mass*, a *great collection*, an *abundance*. We use the term in the same sense—a *world of troubles*, a *world of toil*, a *world of anxiety*; for *great troubles*, *oppressive toil*, most distressing anxiety. And one of our lexicographers calls his work a *world of words*; i. e. a vast collection of words: so we also say, a *deluge of wickedness*, a *sea of troubles*; and the Latins, *oceanus malorum*, an ocean of evils. I do not recollect an example of this use of the word among the Greek writers; but in this sense it appears to be used by the Septuagint, Prov. xvii. 6: Του πιστου ολος ο κοσμος των χρηματων, του δε απιστου ουδε οβολος, which may be translated, "The faithful has a *world of riches*, but the unfaithful not a penny." This clause has nothing answering to it in the *Hebrew* text. Some think that the word is thus used, 2 Pet. ii. 5: And brought the flood κοσμη ασιβων, on the *multitude of the ungodly*. Mr. Wakefield translates the clause thus: The tongue is the *varnisher of in-justice*. We have seen that κοσμος signifies adorned, elegant, beautiful, &c., but I can scarcely think that this is its sense in this place. The *Syriac* gives a curious turn to the expression: *And the tongue is a fire; and the world of iniquity is like a wood*. Above, the same Version has: *A little fire burns great woods*. So the world of iniquity is represented as inflamed by the wicked tongues of men; the world being *fuel*, and the tongue a *fire*.

So is the tongue among our members] I think St. James refers here to those well-known speeches of the rabbins, *Vayikra Rabba*, sect. 16, fol. 159. "Rabbi Elcascar said, Man has one hundred and forty-eight members, some confined, others free. The tongue is placed between the jaws; and from under it proceeds a fountain of water (the great sub-lingual salivary gland), and it is folded with various foldings. Come and see *what a flame the tongue kindles!* Were it one of the unconfined members, what would it not do?" The same sentiment, with a little variation, may be found in *Midrash, Yalcut Simeoni*, par. 2, fol. 107; and in *Erachin*, fol. xv. 2, on Ps. cxx. 3: *What shall be given unto thee, or what shall be done unto thee, thou false tongue?* "The holy blessed God said to the tongue: All the rest of the members of the body are *erect*, but thou *liest down*; all the rest are *external*, but thou art *internal*. Nor is this enough: I have built *two walls* about thee; the one *bone*, the other *flesh*: *What shall be given unto thee, and what shall be done unto thee, O thou false tongue?*"

Setteth on fire the course of nature] Φλογιζουσα
1844

τον τροχον της γενεσεως. *And setteth on fire the wheel of life*. I question much whether this verse be in general well understood. There are three different interpretations of it: 1. St. James does not intend to express the whole circle of human affairs, so much affected by the tongue of man; but rather the *penal wheel* of the Greeks, and not unknown to the Jews, on which they were accustomed to extend criminals, to induce them to confess, or to punish them for crimes; under which *wheels fire* was often placed to add to their torments. In the book, *De Maccabeis*, attributed to Josephus, and found in *Haverkamp's* edition, Vol. II., p. 497—520, where we have the account of the martyrdom of seven Hebrew brothers, in chap. ix. Speaking of the death of the eldest, it is said: *Ανεβαλον αυτον επι τον τροχον—περι εν κατατεινομενος*. "They cast him on the *wheel*, over which they extended him; *πυρ υπεστρωσαν και διηρθισαν τον τροχον προσπικατεινοντες* they put coals under it, and strongly agitated the wheel." And of the martyrdom of the sixth brother it is said, cap. 11: *Παρηγον επι τον τροχον, εφ' ου κατατεινομενος εμελες και εσφοδουλιζομενος υπεκαειτο, και οβελισκους εοξεις πυρωσαντες, τοις νοτοις προσεφερον, και τα πλευρα διαπειραντες αυτον, και τα σπλαγχα διεκαϊον*. "They brought him to the *wheel*, on which, having distended his limbs, and broken his joints, they *scorched* him with the *fire* placed underneath; and, with sharp spits, *heated in the fire*, they pierced his sides, and burned his bowels.

The *fire* and the *wheel* are mentioned by *Achilles Tatius*, lib. 7, p. 449. "Having stripped me of my garments, I was carried aloft, των μεν μαστιγας κομιζοντων, των δε πυρ και τροχον, some bringing scourges, others the *fire* and the *wheel*." Now as *γενεσις* often signifies *life*, then the *wheel of life* will signify the miseries and torments of life. To *set on fire the wheel of life* is to increase a man's torments; and to be *set on fire from hell* implies having these miseries rendered more active by diabolic agency; or, in other words, bad men, instigated by the devil, through their *lies* and *calumnies*, make life burdensome to the objects of their malicious tongues. The *wheel* and the *fire*, so pointedly mentioned by St. James, make it probable that this sort of punishment might have suggested the idea to him. See more in *Ægypte*.

2. But is it not possible that by the *wheel of life* St. James may have the *circulation of the blood* in view? Angry or irritating language has an astonishing influence on the circulation of the blood: the heart beats high and frequent; the blood is hurried through

A. M. cir. 4065.
A. D. cir. 61.
An. Olymp.
cir. CCX. 1.
A.U.C. cir. 814.

and therewith curse we men,
*which are made after the
similitude of God.

10 Out of the same mouth

* Gen. i. 26.

proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth

A. M. cir. 4065.
A. D. cir. 61.
An. Olymp.
cir. CCX. 1.
A.U.C. cir. 814.

v. l. ix. 6.

the arteries to the veins, through the veins to the heart, and through the heart to the arteries again, and so on; an extraordinary degree of heat is at the same time engendered; the eyes become more prominent in their sockets; the capillary vessels suffused with blood; the face flushed; and, in short, the whole wheel of nature is set on fire of hell. No description can be more natural than this: but it may be objected that this intimates that the circulation of the blood was known to St. James; now supposing it does, is the thing impossible? It is allowed by some of the most judicious medical writers, that Solomon refers to this in his celebrated *portraiture of old age*, Eccles. xii., particularly in ver. 6: "Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern." Here is the very wheel of life from which St. James might have borrowed the idea; and the different terms evidently refer to the circulation of the blood, which might be as well known to St. James as the doctrine of the *parallax of the sun*. See on chap. i. 17.

3. It is true, however, that the rabbins use the term גילגל לבלל *gilgal toledoth*, "the wheel of generations," to mark the successive generations of men: and it is possible that St. James might refer to this; as if he had said: "The tongue has been the instrument of confusion and misery through all the ages of the world." But the other interpretations are more likely.

Verse 7. *Every kind of beasts*] That is, every species of wild beasts, *παντα φουσις θηριων*, is tamed, i. e. brought under man's power and dominion. Beasts, birds, serpents, and some kinds of fishes, have been tamed so as to be domesticated; but every kind, particularly των εναλιων, of sea monsters, has not been thus tamed; but all have been subjected to the power of man; both the shark and whale become an easy prey to the skill and influence of the human being. I have had the most credible information, when in the Zetland Isles, of the seals being domesticated, and of one that would pass part of his time on shore, receive his allowance of milk, &c., from the servants, go again to sea, and return, and so on.

Verse 8. *But the tongue can no man tame*] No cunning, persuasion, or influence has ever been able to silence it. Nothing but the grace of God, excision, or death, can bring it under subjection.

It is an unruly evil] *Ακατασχετον κακον* An evil that cannot be restrained; it cannot be brought under any kind of government; it breaks all bounds.

Full of deadly poison.] He refers here to the

1845

tongues of serpents, supposed to be the means of conveying their poison into wounds made by their teeth. Throughout the whole of this poetic and highly declamatory description, St. James must have the tongue of the slanderer, calumniator, backbiter, whisperer, and tale-bearer, particularly in view. Vipers, basilisks, and rattlesnakes are not more dangerous to life, than these are to the peace and reputation of men.

Verse 9. *Therewith bless we God*] The tongue is capable of rehearsing the praises, and setting forth the glories, of the eternal King: what a pity that it should ever be employed in a contrary work! It can proclaim and vindicate the truth of God, and publish the gospel of peace and goodwill among men: what a pity that it should ever be employed in falsehoods, calumny, or in the cause of infidelity!

And therewith curse we men] In the true Satanic spirit, many pray to God, the Father, to destroy those who are objects of their displeasure! These are the common swearers, whose mouths are generally full of direful imprecations against those with whom they are offended.

The consideration that man is made after the image of God should restrain the tongue of the swearer; but there are many who, while they pretend to sing the high praises of God, are ready to wish the direst imprecations either on those who offend them, or with whom they choose to be offended.

Verse 10. *Out of the same mouth*] This saying is something like that, Prov. xviii. 21: *Death and life are in the power of the tongue*; and on this, for an illustration of St. James's words, hear *Yayikra Rabba*, sect. 33: "Rabbi Simeon, the son of Gamaliel, said to his servant Tobias, Go and bring me some good food from the market: the servant went, and he bought tongues. At another time he said to the same servant, Go and buy me some bad food: the servant went, and bought tongues. The master said, What is the reason that when I ordered thee to buy me good and bad food, thou didst bring tongues? The servant answered, From the tongue both good and evil come to man: if it be good, there is nothing better; if bad, there is nothing worse."

A saying very like that of St. James is found in *Rabbi Tanchum*, fol. 10, 4: "The mouth desires to study in the law, and to speak good words; to praise God, to glorify him, and to celebrate him with hymns: but it can also slander, blaspheme, reproach, and swear falsely." See *Schoettigen*.

To find a man who officiates in sacred things to be a common swearer, a slanderer, &c., is truly monstrous; but there have been many cases of this kind.

A. M. cir. 4065. at the same * place sweet water
A. D. cir. 61. and bitter?
An. Olymp. 12 Can the fig-tree, my bre-
cir. CCX. I. thren, bear olive berries? either
A.U.C. cir. 814.

a vine, figs? so can no fountain both yield salt water and fresh.

13 ^b Who is a wise man and endued with knowledge among you? let him shew out of a

good conversation ^c his works
^d with meekness of wisdom.

14 But if ye have ^e bitter envying and strife in your hearts, ^f glory not, and lie not against the truth.

15 ^g This wisdom descendeth not from above, but is earthly, ^h sensual, devilish.

16 For ⁱ where envying and strife is, there is

A. M. cir. 4065.
A. D. cir. 61.
An. Olymp.
cir. CCX. I.
A.U.C. cir. 814.

^a Or, hole.—^b Gal. vi. 4.—^c Ch. ii. 18.—^d Ch. i. 21.
^e Rom. xiii. 13.—^f Rom. ii. 17, 23.

^g Ch. i. 17. Phil. iii. 19.—^h Or, natural. Jude 19.
ⁱ 1 Cor. iii. 3. Gal. v. 20.

and I have known several. Let me say to all such, *My brethren, these things ought not so to be.*

Verse 11. *Doth a fountain send forth—sweet water and bitter?* In many things nature is a sure guide to man; but no such inconsistency is found in the natural world as this blessing and cursing in man. No fountain, at the same opening, sends forth sweet water and bitter; no fig-tree can bear olive berries; no vine can bear figs; nor can the sea produce salt water and fresh from the same place. These are all contradictions, and indeed impossibilities, in nature. And it is depraved man alone that can act the monstrous part already referred to.

Verse 12. *So can no fountain both yield salt water and fresh.* For the reading of the common text, which is οὐτως οὐδέμα πηγὴ ἀλυκὸν καὶ γλυκὸν ποιεῖσαι ἕδωρ, so no fountain can produce salt water and sweet, there are various other readings in the MSS. and Versions. The word οὐτως, so, which makes this a continuation of the comparison in ver. 11, is wanting in ABC, one other, with the Armenian and ancient Syriac; the later Syriac has it in the margin with an asterisk. ABC, five others, with the Coptic, Vulgate, one copy of the Itala, and Cyril, have οὐκ ἀλυκὸν γλυκὸν ποιεῖσαι ἕδωρ, neither can salt water produce sweet. In the Syriac, and the Arabic of Erpen, it is, So, likewise, sweet water cannot become bitter; and bitter water cannot become sweet. The true reading appears to be, *Neither can salt water produce sweet, or, Neither can the sea produce fresh water; and this is a new comparison, and not an inference from that in ver. 11.* This reading Griesbach has admitted into the text; and of it professor White, in his *Crisis*, says, *Lectio indubie genuina*, "a reading undoubtedly genuine." There are therefore four distinct comparisons here: 1. A fountain cannot produce sweet water and bitter. 2. A fig-tree cannot produce olive berries. 3. A vine cannot produce figs. 4. Salt water cannot be made sweet. That is, according to the ordinary operations of nature, these things are impossible. Chemical analysis is out of the question.

Verse 13. *Who is a wise man*] One truly religious; who, although he can neither bridle nor tame other men's tongues, can restrain his own.

And endued with knowledge] Καὶ ἐπιστημῶν And qualified to teach others.

Let him shew] Let him by a holy life and chaste

conversation show, through meekness and gentleness, joined to his divine information, that he is a Christian indeed; his works and his spirit proving that God is in him of a truth; and that, from the fulness of a holy heart, his feet walk, his hands work, and his tongue speaks. We may learn from this that *genuine wisdom* is ever accompanied with *meekness and gentleness*. Those *proud, overbearing, and disdainful men*, who pass for *great scholars* and *eminent critics*, may have *learning*, but they have not *wisdom*. Their learning implies their correct knowledge of the *structure of language*, and of *composition in general*; but *wisdom* they have none, nor any *self-government*. They are like the blind man who carried a lantern in daylight to keep others from jostling him in the street. That *learning* is not only *little worth*, but *despicable*, that does not teach a man to *govern his own spirit*, and to be humble in his conduct towards others.

Verse 14. *If ye have bitter envying and strife*] If ye be under the influence of an *unkind, fierce, and contemptuous spirit*, even while attempting or pretending to defend true religion, *do not boast* either of your *exertions* or *success* in silencing an adversary; ye have *no religion*, and *no true wisdom*; and to profess either is to *lie against the truth*. Let all writers on what is called *polemic* (fighting, warring) *divinity* lay this to heart. The pious Mr. Herbert gives excellent advice on this subject:

"Be calm in arguing, for *fierceness* makes *Error a fault*, and *truth discourtesy*; Why should I feel another man's mistakes More than his *sickness* or his *poverty*? In *love* I should; but *anger* is not *love*, Nor *wisdom* neither; therefore *g-o-n-t-l-y m-o-o-e.*"

Verse 15. *This wisdom descendeth not from above*] God is not the author of it, because it is *bitter—not meek*. See at the end of this chapter.

Is *earthly*] Having *this life* only in view.

Sensual] Ψυχικὴ *Animal*—having for its object the *gratification* of the *passions* and *animal propensities*.

Devilish] Δαιμονιωδής *Demoniacal*—inspired by demons, and maintained in the soul by their indwelling influence.

Verse 16. *For where envying and strife is*] Ζηλοσ καὶ ἐριθεία *Zeal*—fiery inflammatory passion, and con-

A.M. cir. 4065.
A.D. cir. 61.
An. Olymp.
cir. CCX. 1.
A.U.C. cir. 814.

^a confusion and every evil work.
17 But ^b the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits,

^c without partiality, ^d and without hypocrisy.
18 ^e And the fruit of righteousness is sown in peace of them that make peace.

A.M. cir. 4065.
A.D. cir. 61.
An. Olymp.
cir. CCX. 1.
A.U.C. cir. 814.

^a Gr. *tumult, or inquietness*.—^b 1 Cor. ii. 6, 7.—^c Or, without wrangling.—^d Rom. xii. 9. 1 Pet. i. 22. ii. 1.

1 John iii. 18.—^e Prov. xi. 18. Hos. x. 12. Matt. v. 9. Phil. i. 11. Hebr. xii. 11.

tention—altercations about different points of the law, of no use for edification; such as those mentioned, Tit. iii. 9. The Jews were the most intolerant of all mankind; it was a maxim with them to kill those who would not conform to their law; and their salvation they believed to be impossible. This has been the spirit of *Popery*, and of the Romish church at large; in vain do they attempt to deny it; they have written it in characters of *blood and fire* even in this country (England), when they were possessed of political power. With them it is still an established maxim, that out of their church there is no redemption; and fire and faggot have been in that church legal means of *conversion or extinction*. In the short popish reign of *Mary* in this country, besides multitudes who suffered by fine, imprisonment, confiscation, &c., two hundred and seventy-seven were burnt alive, among whom were *one* archbishop, *four* bishops, *twenty-one* clergymen, *eight* lay gentlemen, *eighty-four* tradesmen, *one hundred* husbandmen, *fifty-five* women, and *four* children! O earth! thou hast not drunk their blood; but their ashes have been strewed on the face of the field.

mask. Seeking nothing but God's glory, and using no other means to attain it than those of his own prescribing.

Verse 18. *And the fruit of righteousness is sown*] The whole is the *principle* of righteousness in the soul, and all the above virtues are the *fruits* of that righteousness.

Is sown in peace] When the peace of God rules the heart, all these virtues and graces grow and flourish abundantly.

Of them that make peace] The peace-makers are continually recommending this wisdom to others, and their own conduct is represented as a *sowing of heavenly seed*, which brings forth divine fruit. Perhaps *sowing in peace* signifies *sowing prosperously*—being very successful. This is not only the proper disposition for every *teacher* of the gospel, but for every professed follower of the Lord Jesus.

Some render this verse, which is confessedly obscure, thus: *And the peaceable fruits of righteousness are sown for the practisers of peace. He who labours to live peaceably shall have peace for his reward.*

Verse 17. *The wisdom that is from above*] The pure religion of the Lord Jesus, bought by his blood, and infused by his Spirit. See the rabbinical meaning of this phrase at the end of this chapter.

1. Almost the whole of the preceding chapter is founded on maxims highly accredited in the *rabbinical* writings, and without a reference to those writings it would have been impossible, in some cases, to have understood St. James's meaning. There is one phrase, the rabbinical meaning and use of which I have reserved for this place, viz.: *The wisdom that is from above*. This is greatly celebrated among them by the terms *חוכמה עליונה* *hocmah elyonah*, the *supernal wisdom*. This they seem to understand to be a *peculiar inspiration of the Almighty*, or a teaching communicated immediately by the angels of God. In *Sohar, Yalcut Rubeni*, fol. 19, *Rabbi Chiya* said: "The wisdom from above was in Adam more than in the supreme angels, and he knew all things."

Is first pure] *Ἄγνη* Chaste, holy, and clean.

In *Sohar Chadash*, fol. 35, it is said concerning *Enoch*, "That the angels were sent from heaven, and taught him the wisdom that is from above." *Ibid.* fol. 42, 4: "Solomon came, and he was perfect in all things, and strongly set forth the praises of the wisdom that is from above." See more in *Schoettgen*. St. James gives us the *properties* of this wisdom, which are not to be found in such detail in any of the rabbinical writers. It is another word for the *life of God in the soul of man*, or *true religion*; it is the *teaching of God in the human heart*, and he who has this not is not a *child of God*; for it is written, *All thy children shall be taught of the Lord*.

Peaceable] *Ἐιρηνικῆ* Living in peace with others, and promoting peace among men.

Gentle] *Ἐπιεικής* Meek, modest, of an equal mind, taking every thing in good part, and putting the best construction upon all the actions of others.

Easy to be intreated] *Ἐπιειθής* Not stubborn nor obstinate; of a yielding disposition in all indifferent things; obsequious, docile.

Full of mercy] Ready to pass by a transgression, and to grant forgiveness to those who offend, and performing every possible act of kindness.

Good fruits] Each temper and disposition producing fruits suited to and descriptive of its nature.

Without partiality] *Ἀδιαφορῶς* Without making a difference—rendering to every man his due; and being never swayed by self-interest, worldly honour, or the fear of man; knowing no man after the flesh. One of the *Itala* has it *irreprehensible*.

Without hypocrisy] *Ἀνυποκριτός* Without dissimulation; without pretending to be what it is not; acting always in its own character; never working under a

2. To enjoy the peace of God in the conscience, and to live to promote peace among men, is to answer the end of our creation, and to enjoy as much happiness ourselves as the present state of things can afford. They who are in continual broils live a wretched life; and they who love the life of the salamander must share no small portion of the demoniacal nature. In domestic society such persons are an evil disease; therefore a canker in the church, and a pest in the state.

CHAPTER IV.

The origin of wars and contentions, and the wretched lot of those who are engaged in them, 1, 2. Why so little heavenly good is obtained, 3. The friendship of the world is enmity with God, 4, 5. God resists the proud, 6. Men should submit to God, and pray, 7, 8. Should humble themselves, 9, 10. And not speak evil of each other, 11, 12. The impiety of those who consult not the will of God, and depend not on his providence, 13—15. The sin of him who knows the will of God, and does not do it, 16, 17.

A. M. cir. 4065.
A. D. cir. 61.
An. Olymp.
cir. CCX. 1.
A.U.C. cir. 814.

FROM whence come wars and *fightings among you? come they not hence, even of your ^b lusts ^c that war in your

members?

2 Ye lust, and have not: ye ^d kill, and de-

sire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

3 ^e Ye ask, and receive not, ^f because ye ask amiss, that ye may consume ^g it upon your ^h lusts.

A. M. cir. 4065.
A. D. cir. 61.
An. Olymp.
cir. CCX. 1.
A.U.C. cir. 814.

^a Or, *brawlings*.—^b Or, *pleasures*. So ver. 3.—^c Rom. vii. 23. Gal. v. 17. 1 Pet. ii. 11.—^d Or, *envy*.—^e Job xxvii. 9. xxxv. 12. Ps. xviii. 41. Prov. i. 28. Isai. i. 15.

Jer. xi. 11. Mic. iii. 4. Zech. vii. 13.—^f Ps. lvi. 18. 1 John iii. 22. v. 14.—^g Or, *pleasures*.

NOTES ON CHAP. IV.

Verse 1. *From whence come wars and fightings*] About the time in which St. James wrote, whether we follow the earlier or the later date of this epistle, we find, according to the accounts given by Josephus, *Bell. Jud.*, lib. ii., c. 17, &c., that the Jews under pretence of defending their religion, and procuring that liberty to which they believed themselves entitled, made various insurrections in Judea against the Romans, which occasioned much bloodshed and misery to their nation. The *factious* also, into which the Jews were split, had violent contentions among themselves, in which they massacred and plundered each other. In the provinces, likewise, the Jews became very turbulent; particularly in Alexandria, and different other parts of Egypt, of Syria, and other places, where they made war against the heathens, killing many, and being massacred in their turn. They were led to these outrages by the opinion that they were bound by their law to extirpate idolatry, and to kill all those who would not become proselytes to Judaism. These are probably the *wars* and *fightings* to which St. James alludes; and which they undertook rather from a principle of *covetousness* than from any sincere desire to convert the heathen. See *Macknight*.

Come they not hence—of your lusts] This was the principle from which these Jewish contentions and predatory wars proceeded, and the principle from which all the wars that have afflicted and desolated the world have proceeded. One nation or king

covets another's territory or property; and, as conquest is supposed to give right to all the possessions gained by it, they kill, slay, burn, and destroy, till one is overcome or exhausted, and then the other makes his own terms; or, several neighbouring potentates fall upon one that is weak; and, after murdering one half of the people, partition among themselves the fallen king's territory; just as the *Austrians*, *Prussians*, and *Russians* have done with the kingdom of Poland!—a stain upon their justice and policy which no lapse of time can ever wash out.

These wars and fightings could not be attributed to the Christians in that time; for, howsoever fallen or degenerate, they had no power to raise contentions; and no political consequence to enable them to resist their enemies by the edge of the sword, or resistance of any kind.

Verse 2. *Ye lust, and have not*] Ye are ever covetous, and ever poor.

Ye kill, and desire to have] Ye are constantly engaged in insurrections and predatory wars, and never gain any advantage.

Ye have not, because ye ask not.] Ye get no special blessing from God as your fathers did, because ye do not pray. Worldly good is your god; ye leave no stone unturned in order to get it; and as ye ask nothing from God but to consume it upon your evil desires and propensities, your prayers are not heard.

Verse 3. *Ye ask, and receive not*] Some think that this refers to their prayers for the conversion of the

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4 *Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? *whosoever

therefore will be a friend of the world, is the enemy of God.

5 Do ye think that the scripture saith in vain, *The spirit that dwelleth in us lusteth *to envy?

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An. Olymp.
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A.U.C. cir. 814.

6 But he giveth more grace. Wherefore he saith, *God resisteth the proud, but

* Pa. lxxiii. 27. — 1 John ii. 15. — John xy. 19. xvii. 14. Gal. i. 10. — See Gen. vi. 5. viii. 21. Numb. xi. 29. Prov. xxi. 10. — Or, *enviously*. — Job xxii. 29. Ps.

επικxxviii. 6. Prov. iii. 34. xxix. 23. Matt. xxiii. 12. Luke i. 52. xiv. 11. xviii. 14. 1 Pet. v. 5.

heathen; and on the pretence that they were not converted thus, they thought it lawful to extirpate them and possess their goods.

Ye ask amiss] *Κακως αιτιωθε'* *Ye ask evilly, wickedly.* Ye have not the proper *dispositions* of prayer, and ye have an improper *object*. Ye ask for worldly prosperity, that ye may employ it in riotous living. This is properly the meaning of the original, *iva εν ταις ηδοναις υμων δαπανησθε*, *That ye may expend it upon your pleasures.* The rabbins have many good observations on *asking amiss* or *asking improperly*, and give examples of different kinds of this sort of prayer; the phrase is *Jewish*, and would naturally occur to St. James in writing on this subject. Whether the *lusting* of which St. James speaks were their desire to make proselytes, in order that they might increase their power and influence by means of such, or whether it were a desire to cast off the Roman yoke, and become independent; the *motive* and the *object* were the same, and the prayers were such as God could not hear.

Verse 4. *Ye adulterers and adulteresses*] The Jews, because of their *covenant* with God, are represented as being *espoused* to him; and hence their idolatry, and their iniquity in general, are represented under the notion of *adultery*. And although they had not since the Babylonish captivity been guilty of *idolatry*, according to the *letter*; yet what is intended is idolatry, having their hearts estranged from God, and seeking their portion in this life and out of God, and that of which the Jews were then notoriously guilty. And I rather think that it is in this sense specially that St. James uses the words. "Lo! they that are far from thee shall perish; thou hast destroyed all them that go a whoring from thee." But perhaps something more than spiritual adultery intended. See ver. 9.

The friendship of the world] The world was their *id*; here they committed their *spiritual adultery*; and they cultivated this friendship in order that they might gain this end.

The word *μοιχαλιδες*, *adulteresses*, is wanting in the *Syriac, Coptic, Æthiopic, Armenian, Vulgate*, and is a copy of the *Itala*.

Whosoever—will be a friend of the world] How strange it is that people professing Christianity can suppose that with a worldly spirit, worldly companions, and their lives governed by worldly maxims, they can be in the favour of God, or ever get to the kingdom of heaven! When the *world* gets into the

church, the church becomes a painted sepulchre; its spiritual vitality being extinct.

Verse 5. *Do ye think that the scripture saith in vain*] This verse is exceedingly obscure. We cannot tell what scripture St. James refers to; many have been produced by learned men as that which he had particularly in view. Some think Gen. vi. 5: "Every *imagination* of the thoughts of his heart was *only evil* continually." Gen. viii. 21: "The *imagination* of man's heart is evil from his youth." Numb. xi. 29: "Moses said unto him, *Enviest thou* for my sake?" and Prov. xxi. 10: "The soul of the wicked *desireth evil*." None of these scriptures, nor any others, contain the precise words in this verse; and, therefore, St. James may probably refer, not to any particular portion, but to the spirit and design of the scripture in those various places where it speaks against *envying, covetousness, worldly associations, &c., &c.*

Perhaps the word in this and the two succeeding verses may be well paraphrased thus: "Do ye think that concerning these things the *scripture speaks falsely*, or that the *Holy Spirit which dwells in us can excite us to envy* others, instead of being contented with the state in which the providence of God has placed us? Nay, far otherwise; for *He gives us more grace* to enable us to bear the ills of life, and to lie in deep humility at his feet, knowing that his Holy Spirit has said, Prov. iii. 34: *God resisteth the proud, but giveth grace to the humble.* Seeing these things are so, *submit yourselves to God; resist the devil, who would tempt you to envy, and he will flee from you; draw nigh to God, and he will draw nigh to you.*

I must leave this sense as the best I can give, without asserting that I have hit the true meaning. There is not a critic in Europe, who has considered the passage, that has not been puzzled with it. I think the 6th verse should be understood as giving a contrary sense to that in our translation. Every genuine Christian is a habitation of the Holy Ghost, and that Spirit *προσ φθονον εκποθει*, *excites strong desires against envy*; a man must not suppose that he is a Christian if he have an *envious* or *covetous* heart.

Verse 6. *But he giveth more grace.*] *Μεζοζα χαρις*, *A greater benefit*, than all the goods that the world can bestow; for he gives genuine happiness, and this the world cannot confer. May this be St. James's meaning?

A. M. cir. 4065. giveth grace unto the humble.
 A. D. cir. 61. 7 Submit yourselves therefore
 An. Olymp. to God. * Resist the devil, and
 cir. CCX. 1. he will flee from you.
 A. U. C. cir. 814.

8 ° Draw nigh to God, and he will draw nigh to you. ° Cleanse *your* hands, *ye* sinners; and ° purify *your* hearts, *ye* ° double minded.

9 ' Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness.

A. M. cir. 4065.
 A. D. cir. 61.
 An. Olymp. cir. CCX. 1.
 A. U. C. cir. 814.

10 ° Humble yourselves in the sight of the Lord, and he shall lift you up.

11 ° Speak not evil one of another, brethren. He that speaketh evil of *his* brother, ° and

* Eph. iv. 27. vi. 11. 1 Pet. v. 9.—2 Chron. xv. 2. ° Isai. i. 16.—d 1 Pet. i. 22. 1 John iii. 3.—° Ch. i. 8. ° Matt. v. 4.—s Job xxii. 29. Matt. xxiii. 12. Luke xiv.

11. xviii. 14. 1 Pet. v. 6.—b Eph. iv. 31. 1 Pet. ii. 1. ° Matt. vii. 1. Luke vi. 37. Rom. ii. 1. 1 Cor. iv. 5.

God resisteth the proud] *Ἀντιρροῦται* Sets himself in battle array against him.

Giveth grace unto the humble.] The sure way to please God is to submit to the dispensations of his grace and providence; and when a man acknowledges him in all his ways, he will direct all his steps. The covetous man grasps at the shadow, and loses the substance.

Verse 7. Submit—to God.] Continue to bow to all his decisions, and to all his dispensations.

Resist the devil] He cannot conquer you if you continue to resist. Strong as he is, God never permits him to conquer the man who continues to resist him. He cannot force the human will. He who, in the terrible name of Jesus, opposes even the devil himself, is sure to have a speedy and glorious conquest. He flees from that name, and from his conquering blood.

Verse 8. Draw nigh to God] Approach Him, in the name of Jesus, by faith and prayer, and he will draw nigh to you—he will meet you at your coming. When a soul sets out to seek God, God sets out to meet that soul; so that while we are drawing near to him, he is drawing near to us. The delicacy and beauty of these expressions are, I think, but seldom noted.

Cleanse your hands, ye sinners] This I think to be the beginning of a new address, and to different persons; and should have formed the commencement of a new verse. Let your whole conduct be changed; cease to do evil, learn to do well. Washing or cleansing the hands was a token of innocence and purity.

Purify your hearts] Separate yourselves from the world, and consecrate yourselves to God: this is the true notion of sanctification. We have often seen that to sanctify signifies to separate a thing or person from profane or common use, and consecrate it or him to God. This is the true notion of *קדש kadash* in Hebrew, and *ἁγιαζω* in Greek. The person or thing thus consecrated or separated is considered to be holy, and to be God's property; and then God hallows it to himself. There are, therefore, two things implied in a man's sanctification: 1. That he separates himself from evil ways and evil companions, and devotes himself to God. 2. That God separates guilt from his conscience, and sin from his soul, and thus makes him internally and externally holy.

This double sanctification is well expressed in Sohar, Levit. fol. 33, col. 132, on the words, *Be ye holy, for I the Lord am holy*: *אדם בקדש צדקו מלכותו אדם בקדש צדקו מלכותו*, *A man sanctifies himself on the earth, and then he is sanctified from heaven*. As a man is a sinner, he must have his hands cleaned from wicked works; as he is double minded, he must have his heart sanctified. Sanctification belongs to the heart, because of pollution of mind; cleansing belongs to the hands, because of sinful acts. See the note on chap. i. 8 for the signification of double minded.

Verse 9. Be afflicted, and mourn] Without true and deep repentance ye cannot expect the mercy of God.

Let your laughter be turned to mourning] It appears most evidently that many of those to whom St. James addressed this epistle had lived a very irregular and dissolute life. He had already spoken of their lusts and pleasures, and he had called them adulterers and adulteresses; and perhaps they were so in the grossest sense of the words. He speaks here of their laughter and their joy; and all the terms taken together show that a dissolute life is intended. What a strange view must he have of the nature of primitive Christianity, who can suppose that these words can possibly have been addressed to people professing the gospel of Jesus Christ, who were few in number, without wealth or consequence, and were persecuted and oppressed both by their brethren the Jews and by the Romans!

Verse 10. Humble yourselves in the sight of the Lord] In ver. 7 they were exhorted to submit to God; here they are exhorted to humble themselves in his sight. Submission to God's authority will precede humiliation of soul, and genuine repentance is performed as in the sight of God; for when a sinner is truly awakened to a sense of his guilt and danger, he seems to see, whithersoever he turns, the face of a justly incensed God turned against him.

He shall lift you up.] Mourners and penitents lay on the ground, and rolled themselves in the dust. When comforted and pardoned, they arose from the earth, shook themselves from the dust, and clothed themselves in their better garments. God promises to raise these from the dust, when sufficiently humbled.

Verse 11. Speak not evil one of another] Perhaps

A. M. cir. 4065.
A. D. cir. 61.
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cir. CCX. 1.
A. U. C. cir. 814.

judgeth his brother, speaketh
evil of the law, and judgeth the
law: but if thou judge the law,
thou art not a doer of the law,

but a judge.

12 There is one lawgiver, ^a who is able to

^a Matt. x. 28.—^b Rom. xiv. 4, 13.

this exhortation refers to evil speaking, slander, and backbiting in general, the writer having no particular persons in view. It may, however, refer to the contentions among the zealots, and different factions then prevailing among this wretched people, or to their calumnies against those of their brethren who had embraced the Christian faith.

He that speaketh evil of his brother] It was an avowed and very general maxim among the rabbins, that "no one could speak evil of his brother without denying God, and becoming an Atheist." They consider detraction as the devil's crime originally: he calumniated God Almighty in the words, "He doth know that in the day in which ye eat of it, your eyes shall be opened, and ye shall be like God, knowing good and evil;" and therefore insinuated that it was through envy God had prohibited the tree of knowledge.

Speaketh evil of the law] The law condemns all evil speaking and detraction. He who is guilty of these, and allows himself in these vices, in effect judges and condemns the law; *i. e.* he considers it unworthy to be kept, and that it is no sin to break it.

Thou art not a doer of the law, but a judge.] Thou rejectest the law of God, and settest up thy own mischievous conduct as a rule of life; or, by allowing this evil speaking and detraction, dost intimate that the law that condemns them is improper, imperfect, or unjust.

Verse 12. *There is one lawgiver*] *Kai kērēs*, *And judge*, is added here by AB, about thirty others, with both the Syriac, Erpen's Arabic, the Coptic, Armenian, Æthiopic, Slavonic, Vulgate, two copies of the Itala, Cyril of Antioch, Euthalius, Theophylact, and Cassiodorus. On this evidence Griesbach has received it into the text.

The man who breaks the law, and teaches others so to do, thus in effect sets himself up as a lawgiver and judge. But there is only one such lawgiver and judge—God Almighty, who is able to save all those who obey him, and able to destroy all those who trample under feet his testimonies.

Who art thou that judgest another?] Who art thou who darest to usurp the office and prerogative of the Supreme Judge? But what is that law of which St. James speaks? and who is this lawgiver and judge? Most critics think that the law mentioned here is the same as that which he elsewhere calls the royal law and the law of liberty, thereby meaning the gospel; and that Christ is the person who is called the lawgiver and judge. This, however, is not clear

save and to destroy: ^b who art thou that judgest another?

13 ^c Go to now, ye that say, To-day, or to-morrow, we will go into such a city, and continue there a year, and buy and sell, and get gain:

A. M. cir. 4065.
A. D. cir. 61.
An. Olymp.
cir. CCX. 1.
A. U. C. cir. 814.

^c Prov. xxvii. 1. Luke xii. 18, &c.

to me. I believe James means the Jewish law; and by the lawgiver and judge, God Almighty, as acknowledged by the Jewish people. I find, or think I find, from the closest examination of this epistle, but few references to Jesus Christ or his gospel. His Jewish creed, forms, and maxims, this writer keeps constantly in view; and it is proper he should, considering the persons to whom he wrote. Some of them were, doubtless, Christians; some of them certainly no Christians; and some of them half Christians and half Jews. The two latter descriptions are those most frequently addressed.

Verse 13. *Go to now*] *Αγε νυν* *Come now*, the same in meaning as the Hebrew *הבא* *habah*, *come*, Gen. xi. 3, 4, 7. *Come*, and *hear what I have to say, ye that say, &c.*

To-day or to-morrow we will go] This presumption on a precarious life is here well reprov'd; and the ancient Jewish rabbins have some things on the subject which probably St. James had in view. In *Debarim Rabba*, sect. 9, fol. 261, 1, we have the following little story: "Our rabbins tell us a story which happened in the days of Rabbi Simeon, the son of Chelpatha. He was present at the circumcision of a child, and stayed with its father to the entertainment. The father brought out wine for his guests that was seven years old, saying, *With this wine will I continue for a long time to celebrate the birth of my new-born son.* They continued supper till midnight. At that time Rabbi Simeon arose and went out, that he might return to the city in which he dwelt. On the way he saw the angel of death walking up and down. He said to him, *Who art thou?* He answered, *I am the messenger of God.* The rabbin said, *Why wanderest thou about thus?* He answered, *I slay those persons who say, We will do this, or that, and think not how soon death may overpower them: that man with whom thou hast supped, and who said to his guests, With this wine will I continue for a long time to celebrate the birth of my new-born son, behold the end of his life is at hand, for he shall die within thirty days.*" By this parable they teach the necessity of considering the shortness and uncertainty of human life; and that God is particularly displeas'd with those

"Who, counting on long years of pleasure here, Are quite unfurnished for a world to come."

And continue there a year, and buy and sell] This was the custom of those ancient times; they traded from city to city, carrying their goods on the

A. M. cir. 4065. 14 Whereas ye know not
 A. D. cir. 61. what shall be on the morrow.
 An. Olymp. For what is your life? * It is
 cir. CCX. 1. even a ^b vapour, that appeareth
 A.U.C. cir. 814. For a little time, and then vanisheth away.
 15 For that ye ought to say, ^c If the Lord
 will, we shall live, and do this, or that.

16 But now ye rejoice in your
 A. M. cir. 4065. boastings: ^d all such rejoicing
 A. D. cir. 61. is evil.
 An. Olymp. 17 Therefore ^e to him that
 cir. CCX. 1. knoweth to do good, and doeth it not, to him
 A.U.C. cir. 814. it is sin.

* Or, for it is.—^b Job vii. 7. Ps. cii. 3. Ch. i. 10. 1
 Pet. i. 24. 1 John ii. 17.—^c Acts xviii. 21. 1 Cor. iv. 19.

xvi. 7. Hebr. vi. 3.—^d 1 Cor. v. 6.—^e Luke xii. 47.
 John ix. 41. xv. 22. Rom. i. 20, 21, 32. ii. 17, 18, 23.

backs of camels. The Jews traded thus to Tyre, Sidon, Cæsarea, Crete, Ephesus, Philippi, Thessalonica, Corinth, Rome, &c. And it is to this kind of itinerant mercantile life that St. James alludes. See at the end of this chapter.

Verse 14. *Whereas ye know not*] This verse should be read in a parenthesis. It is not only impious, but grossly absurd, to speak thus concerning futurity, when ye know not what a day may bring forth. Life is utterly precarious; and God has not put it within the power of all the creatures he has made to command one moment of what is future.

It is even a vapour] Ἀρμυς γαρ ἔστιν *It is a smoke*, always fleeting, uncertain, evanescent, and obscured with various trials and afflictions. This is a frequent metaphor with the Hebrews; see Ps. cii. 11: *My days are like a shadow*; Job viii. 9: *Our days upon earth are a shadow*; 1 Chron. xxix. 15: *Our days on the earth are a shadow, and there is no abiding. Quid tam circumcisum, tam breve, quam hominis vita longissima?* Plin. l. iii., Ep. 7. "What is so circumscribed, or so short, as the longest life of man?" "All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, and the flower fadeth, because the breath of the Lord bloweth upon it. Surely the people is like grass." St. James had produced the same figure, chap. i. 10, 11. But there is a very remarkable saying in the book of Ecclesiasticus, which should be quoted: "As of the green leaves of a thick tree, some fall and some grow; so is the generation of flesh and blood: one cometh to an end, and another is born." Ecclus. xiv. 18.

We find precisely the same image in Homer as that quoted above. Did the apocryphal writer borrow it from the Greek poet?

Οἱ περ φυλλων γενει, τοιηδε και ανδρων
 Φυλλα τα μεν τ' ανεμος χαμαδις χει, αλλα δε θ' ὕλη
 Τηλεθωσα φνει, εαρος δ' επιγγιγεται ὠρη
 Ὡς ανδρων γενει, ἡ μεν φνει, ἡ δ' αποληγει.
 Il. l. vi., ver. 146.

Like leaves on trees the race of man is found,
 Now green in youth, now withering on the ground:
 Another race the following spring supplies;
 They fall successive, and successive rise.
 So generations in their course decay;
 So flourish these, when those are passed away.

POPE.

Verse 15. *For that ye ought to say*] Ἀντι τοῦ λεγειν ὑμας *Instead of saying, or instead of which ye should say,*

If the Lord will, we shall live] I think St. James had another example from the rabbins in view, which is produced by Drusius, Gregory, Cartwright, and Schoettgen, on this clause: "The bride went up to her chamber, not knowing what was to befall her there." On which there is this comment: "No man should ever say that he will do this or that, without the condition of GOD WILL. A certain man said, 'To-morrow shall I sit with my bride in my chamber, and there shall rejoice with her.' To which some standing by said, *אם נורו אב im goser hashshem, 'If the Lord will.'* To which he answered, 'Whether the Lord will or not, to-morrow will I sit with my bride in my chamber.' He did so; he went with his bride into his chamber, and at night they lay down; but they both died, *antequam illam cognosceret.*" It is not improbable that St. James refers to this case, as he uses the same phraseology.

On this subject I shall quote another passage which I read when a schoolboy, and which even then taught me a lesson of caution and of respect for the providence of God. It may be found in Lucian, in the piece entitled, Χαρων, η επισκοπουντες, c. 6: *Επι δεικνον, οιμαι, κληθεις ὑπο τινος των φιλων ες τιν ὑστεραιαν, μαλιστα ηξω, εφη και μεταξυ λεγοντος, εσι του τεγουσ κεραμικς επιπισουσα, ουκ οιδ' οτον κηρωατικς, απεκτεινεν αυτον' εγλασα ουν, ουκ επιτελεσαντος τιν ὑποσχισιν.* "A man was invited by one of his friends to come the next day to supper. I will certainly come, said he. In the mean time a tile fell from a house, I knew not who threw it, and killed him. I therefore laughed at him for not fulfilling his engagement." It is often said *Fas est et ab hoste doceri*, "we should learn even from our enemies." Take heed, Christian, that this heathen buffoon laugh thee not out of countenance.

Verse 16. *But now ye rejoice in your boastings*] Ye glory in your proud and self-sufficient conduct, exulting that ye are free from the trammels of superstition, and that ye can live independently of God Almighty. *All such boasting is wicked, κονηρα ἔστιν*, is impious. In an old English work, entitled, *The godly man's picture drawn by a Scripture pencil*, there are these words: "Some of those who despise religion say, *Thank God we are not of this holy number!* They who thank God for their unholiness had best